ANNOTATIONS

Upon all the

BOOKS

OF THE

Old and New Testament:

This Second Edition so enlarged,

As they make an entire Commentary on the Sacred Scripture: The like never before published in English.

WHEREIN

The *Text* is Explained, *Doubts* Resolved, *Scriptures* Parallelled, and *Various Readings* observed.

By the Labour of certain Learned *Divines* thereunto appointed, and therein employed, As is expressed in the

PREFACE.

JOHN 5. 39.
Search the Scriptures.

NEHEM. 8. 8.
They read in the Book, in the Law of God distinctly, and gave the sense, and caused them to understand the reading.

LUKE 24. 27.
Beginning at Moses, *and all the Prophets, he expounded unto them in all the Scripture.*

LONDON,
Printed by *John Legatt,* 1651.

THE PREFACE,

WHEREIN

The Authors of these ANNOTATIONS ensuing, present some Important Considerations of the happy Progresse of the Gospel in this Kingdome; together with an account of their undertaking and performance of this Service for the clearing of the Sacred Text to the understanding of the Christian READER.

WE cannot but observe and take it to be our duties to acknowledge (if we make any good use of our reason, (as men) or of our Religion, (as Christians) that for the best meanes of holy information of our minds, and the salvation of our soules, and for the most free and frequent use of such means (besides many comfortable Accommodations for our bodily welfare) no people of the world hath had more cause, to set up memorials of gratitude for the goodnesse of God unto them, then we of this Island, who have (for a long time) been as the Inhabitants of the *Mountain* of the Lord of Hosts, *where* he hath made unto his people, *a feast of fat things, a feast of wine* * *on the Lees, of fat things full of marrow, of wine* * *on the Lees well refined:* as the Prophet *Isaiah 25. vers. 6.* elegantly setteth forth the fulnesse and delicacy of his Spiritual provision.

* Or drawn from the lees.

For since the reformation of Religion, almost miraculously wrought, (though we professe to beleeve Gods word, without the pawn of a miracle to make it good) for it prevailed against mighty Engines (all the power and policy of the Popish party) by weake instruments, (a child and a woman) and being begun by him, and (after a red parenthesis of persecution) by her brought on toward perfection; toward it we may say, not to it, for God reserved further advances and neerer approaches, to that fair mark for after-times, we have since then, (we say) enjoyed, a superabundant measure of Sacred and secular blessings, above other Nations, and have had our greatest share of the best of both.

For what (for the one sort) more excellent then the Gospel of peace, the power and purity of the meanes of grace? And what better for the other, then such and so long tranquillity of Church and State, (though not equally either pure or quiet in * both Kingdomes of great Britain) and plenty withall, as (untill of late) have been continued to us: which if we have not duely valued in their fruition, (while we had them) God may most justly (as he hath begun to do) make us to know their price by their losse; and so upon our forfeiture of so great favours, the saying of the Wise man may be wofully verified on our part, *He that encreaseth knowledge, encreaseth sorrow*, Eccles. 1. 18.

* *Est* Ecclesia Scoticana *privilegium varum præmitis, in quo ejus nomen apud cæteros fuit celebre, quod circiter annos plus minus 54. sine Schismate, nedum hæresi, unitatem cum puritate doctrinæ retinuerit. Sic in Elogio præfatorio de confession. in principio Syntag. confess. p. 6. edit. Genevæ, 1612.*

That such infelicity may not befall, or fallen upon us, may neither encrease nor continue, untill it quite overwhelm us, it will much concern us, by a serious and considerate review of the times past, to note by what steps, and degrees, the good providence of God hath

called and conducted us, *out of darknesse into his marvellous light*, 1 Pet. 2. 19. which our eyes have seen, and to the happy state (for spiritual proficiency) which we have had, above that which any of our forefathers have known in former times. For though God being omnipotent, could do all things as perfectly at once, as in the duration and succession of many Ages: yet he is pleased, for the most part, by gradual accesses, to promote his own operations, to the period of their perfect accomplishment.

We see this in the work of the visible World, which he could have furnished and finished, so soon as he began it, the first minute of the first day, aswell as the last of the sixt: but he first made a grosse dark and confused masse of general matter, out of which day by day, he drew the several parts of the ensuing dayes works. He could have made both Light and Firmament, and Sun and Moon and Starres, and all the rest in one instant, but (that we might not with too quick and transient Cogitations passe over his works) he took one day for the Light without the Sun, and another for the Firmament, and another for the garnishing of it, with those glorious lamps, which shine unto the World by day or by night; and man the best of his creatures (discernable by sense) he reserved for the last day, and for the last work of that day; and then (when man was made) what he had called but *good* before, he called (in conclusion) *very good*, Gen. 1. 31. and there setting up his rest, he made no more.

Answerable hereunto, hath been the progresse of his handmaid, Natures working, from that day to this; as we may trace her in her footsteps, from the seed time of conception of all her children (of what kind soever) to the harvest of their ripe and perfect growth; and we may observe the like gradual proceeding towards spiritual perfection (to which what we have now said, serveth but by way of manuduction:) for evidence whereof, many particulars of moment might be proposed, but we will single out a few such, as are most proper and pertinent to the matter in hand, and those we will reduce to these several heads.

1. The first concerning Preachers, and preaching of the Word, and the administration of the Sacrament of the Lords Supper.
2. The second, the Translation of the Scriptures into a tongue understood by vulgar people.
3. The third, of the necessity and utility of Annotations, for exposition of difficult places.
4. The fourth, especial considerations upon some Notes and Annotations in particular.

For the first, in the beginning of the reign of that renowned Queen, (whose zeal and constancy to true Religion, hath embalmed her name to perpetual memory) when the abomination of the *Masse was banished* out of the Church, and *Idols were demolished* (rather by general Decree, then by general execution of what was decreed; (for through the doting of superstitious indulgence, or through the negligence and unfaithfulnesse of inferiour Officers, some of them were reprieved from ruine, and (as it now appeareth) reserved for a time of more exact reformation) and *Idol-Shepherds* removed from the Sheepfold of Christ, *and others to be chosen* for the oversight of their Pastoral charges: there were then so few able and Orthodox Divines to be found (in the Land) that there was a necessity of admitting many such into the Ministery, as were neither Preachers, (by profession) nor Schollers, (by education) but meere reading Protestants sincerely affected to the truth of Religion.

It may probably be deemed, that there were then scarce so many well qualified Pastours throughout this whole Land, as might at some times of late have been numbred in this one City of *London*. It was then as rare a thing to find *a Pulpit with a clapper*, (to use the phrase of * Father *Latimers* Sermons) as a Bell without one. For the Pulpit (in many places) was as seldome used, by the unpreaching Clergy of those times, as the *Sanctum Sanctorum*, by the high Priests of old; and they might be called *high Priests* in conformity to them, by reason of their local exaltation of themselves (about once a year) above the heads of the People.

a *Latimer* his first Sermon before King *Edward*, fol. 73.

In respect of whose *famine of the word*; some thought themselves provided for (in a competent measure) if after many weeks *fasting*, they might be sure of a Sermon once a Quarter. After that, their provision was amended, and an augmentation of Sermons made, (from four to twelve a year) by an Order from the higher powers, which more commended the care of the Governours, then the observation of it, did the zeal of the Ministers, who failed of performance, (for that constitution notwithstanding) the people in many places were not so constantly supplyed, with one Sermon every moneth, as in most they are now, with two Sermons every Sabbath throughout the whole year: Besides divers settled Lectures, Exercises, and other occasional preachings in the week dayes.

So that in our dayes we see God *hath spoken the word*, and *great is the company of Preachers*, (as [b] one Translation rendreth it,) *Psal.* 68. 11. and Preachers speak the word, and great is the multitude of Sermons: which have both abounded in number, and also excelled in goodnesse

b That of the reading *Psalms* in the Service Book.

nesse in our Church, since we have been removed from the Tyrannical reign of that Arch-hypocrite of *Rome*, who usurping the title of principal Bishop, Pastor, and Doctor of the Church, doth seldome or never perform the principal Office of a Bishop, Pastor, and Doctor of the Church: which is (as the *Pseudo*-Synod of [c] *Trent* is forced to confesse) to preach the Word of God unto the people.

c *Concil. Tridin. Sess.* 24. 6.4.

And if ever those Masters of the mystery of iniquity having long since, set on foot, their designe, to make this Kingdome retrograde in Religion, in turning toward the Tenets of Doctrine, and form of worship of the Romish Church, have any cause to hope to mount it on horseback, it must be by putting down the most sound, sincere and zealous preaching of the Word, as by some experimental preparations we have seen of late, and our reason may fore-see, and fore-cast for the time to come; for this hath been, and it is like may be hereafter, their manner; who labour to extinguish (at least to eclipse) the light of Evangelical Doctrine: First by picking a quarrel, with the most sufficient, diligent, and conscionable Preachers, to stop their mouthes, imprison their persons, or to drive them from their Countries.

In this respect how our stock of Spiritual treasure is increased, the Word of God dwelling so richly, as the Apostle requireth, *Colos.* 3. 16. (both in us, and among us) how much our portion is bettered, by plenty of the *sincere milk of the Word* for the Babes of Christ, and of *strong meat* for such as are of more maturity of age, and Judgment; How much more comfortable our *English Communion* is, then their *Latine Masse*; and our *Lords Table* better furnished then their *Altar*, (though gorgeously set out with gilded or golden pictures) with *Bread being solid*, substantiall, not meerly superficiall, as *their leafe-like wafer*; our *Wine pure* and generous (not embased as theirs) with *mixture of water*, and piously powred out to all the people, (according to the Lords liberal allowance to the communion of Saints) not sacrilegiously with-held; (as an especiall priviledge of the Priests) how much our condition is amended by such particulars, we may cleerely perceive, and should never forget, with thankful hearts, and affectionate expressions to acknowledge.

Our second consideration may be set on the *Translation of the Scripture* into a Language understood by unlearned people, that they might *search the Scriptures*, and by searching of them might *find in them*, what is most to be desired, *eternal life*; for they are Books not for the Clergy onely, (though for them especially) for which cause some Councels have decreed, [d] *That Bishops should have them so much in their eyes, as not to look besides them in any books of Gentile learning*: And that they and the [e] Guests at their Tables should have them at their eares, some reading to them while they sate at meat *to prevent idle tales*, and to *minister occasion of godly discourse*; (as [f] *Nepotian* was wont to do) but for the common people likewise, yea for women as well as men: otherwise Saint *John* would not have written one of his [g] Epistles to one of that Sex under the title of an elect Lady.

d *Episcopus Gentilium libros non legat, Concil. Carth. 4. Can.* 16.
e *In omni Sacerdotali convivio, lectio divinarum Scripturarum misceatur, per hoc enim animæ ædificantur, ad bonum, & salubre non necessariæ prohibentur. Concil. Tolet.* 3. *Can.* 7.
f *Per omne convivium de Scripturis aliquid propinabat. Hieron. ad Heliodor. Tom.* 1. *Epist.* 2.
g 2 Epist. of *John*.

By his example, did that zealous and learned Doctor *Hierome* write many Epistles unto women, wherein he exhorted some of them to such a settled and serious reading of those Sacred writings, as not to lay them down out of their hands, [h] *untill being overcome with sleep*, and not able any longer to hold up their heads, *they bowed them down as it were to salute the leaves, below them, with a kisse*: and he gave advice to mothers, (*before their maids*) *to Catechize their daughters, out of the Scriptures*, and to set them to learn by heart a [k] *portion of them for a daily task*.

h *Teventi codicem somnus obrepsit, & cadentem fecit, pagina sancta suscipiat. Hieron. ad Eustach. de custod. virg. Tom.* 1. *p.* 339.
i *De Scripturis videte de Scripturarum floribus carpium. Idem Epist. ad Laetam. de Instit. fil. ibid. pag.* 56. *Ita sum verbo etiam in infermo facile est vivere. Luther. Tom.* 4. *operum Lat. pag.* 424.

In this Sacred exercise, they that with devotion and diligence bestow themselves, (besides many other Spiritual advantages) may find a perfect direction, to their consciences, for all duties, and infallible resolution of all doubts in cases which concern them; yea an unspeakable consolation in all crosses that befall them: whereof *Luther* (doubtlesse had a most intensive sense and apprehension, when he said, *he would not live in Paradise without the Word, but with that* [l] *it would be easie for a man to live even in hell it self*.

Which words though they import an hyperbolical emphasis, or a strong impression of his vehement and vigorous spirit, yet without either figure of Rhetorique or passion of mind, it may well be said of every Book of the Divine Oracles severally taken (how much more of the whole Bible which contains them all?) that it is a Jewell of an inestimable price, in their account to whom it is proposed, not locked up in the Cabinet of a strange Tongue, but laid open to evident view, in a true and intelligible Translation thereof.

sacris aliquid interroga, interroga publice, audiant Pedissequæ. Idem Epist. ad Gaudentiam de instit. fil. ibid. pag. 110. k *Reddat tibi pensum quotidie de Scripturarum floribus carpium. Idem Epist. ad Letam. de Instit. fil. ibid. pag.* 56. l *Ita sum verbo etiam in infermo facile est vivere. Luther. Tom.* 4. *operum Lat. pag.* 424.

Not

Not without great cause then hath it been held so great an happinesse to the Church of God, for children to read their Fathers mind, and good will towards them in their Mother Tongue; that a solemn Feast hath been set up, and celebrated for it; such an one was that of the *Germane* Protestants, which they made for a grateful remembrance of the *Dutch* Translation of the Bible among them: for which, though some of their Popish opposites [m] derided them, yet the wiser sort of that seducing Sect did not disdain (in part) to follow them, when (not without some contradiction to their own received principles, and former practise) they translated, first the New Testament at *Rhemes*, and since the Old at *Douay* in the *English* Tongue.

It was no doubt their new deliverance from the blindnesse and bondage of the *Romish* Religion, that made those pious Protestants so much to take to heart that Light and Liberty. And if our longer enjoyment, of a greater Light, have not dazeled our eyes, and our greater Liberty have not made us Libertines, and loosened the bond of gratitude to God, (our most gracious Benefactor) we will hold it our parts, to entertain the apprehension of the like favour, with the like thankful affections, though our expresses proceed not to such a publique solemnity. And we must consider it not onely in kind, but in respect of * continuance, and degree of excellency for the Blessing, is so much more precious as it draweth neerer to perfection in our dayes: whereof we shall present the Reader with a brief Advertisement, observing the order of the time, and degree of increase of supernatural light, *shining more and more*, (through the several Translations of the Word of God, into the Language of our Country) *unto the perfect day*, of the present Age wherein we live.

The first good newes of this kind, which came to the notice of the Inhabitants of this Island, was in the year 700. or as some write, 709. when [n] *Adelme* Bishop of * *Sherborne* (for both Bishopricks and Archbishopricks were [o] anciently otherwise divided and entitled then now they are) translated the *Psalmes* of *David*, into the *Saxon* Language, which is thought to have suffered shipwrack by the Tempest of the [p] *Danish* Wars, wherein the Churches (which were the learned Treasuries, or publique Libraries of those times) were [q] burned.

About twenty, or at the most thirty years after, *Beda* translated the whole Bible into the same Tongue, as Master *Fox* observeth in his Epistle Dedicatory, to Queen *Elizabeth*, set before his Translation of the Gospels out of the *Saxon* Tongue, Printed *Anno* 1571. Yet * elsewhere he maketh mention onely of the Translation of S. *Johns* Gospel as the last labour of his life.

After *Beda* about two hundred years, King [r] *Alfred* undertook the Translation of the Psalter, happily either to supply the losse of that of *Adelme*, or to better that of *Bedaes*: for * *Bedaes* Translation was simple without any curiosity of Stile; and of *Alfred*, it is said of him, *that* [s] *none of the English was more acute in conceit, or more elegant in expression* then he was: which was the more to be marvelled at, [t] because he was twvelve yeer old, before he knew a letter on the book; but he * ended his life well-neer the beginning of his work, having scarce finished the first part of it.

The Translation of the Bible of most note after these, (and whether any came between we do not find) is that of *John Wickliffe*, which was best liked, and most used, by the better sort of Christians in the reign of King *Richard* the Second, but so much maligned by the Popish party, that it was condemned in a Provincial Synod at *Oxford*, held under [u] Archbishop *Arundel*, *Anno* 1406. and after he was dead and buried, by a Decree of the * Councell of *Constance*, about the year 1412. his bones were to be unburied, and his Books to be burned: And so they were, not onely where the Decree was made, but in *Bohemia*, where [x] *Sabincus* (Archbishop of *Prague*) making diligent inquisition after them, found to the number of two hundred Volumes of his composing, (most excellently written, and richly adorned with bosses of gold, and rich coverings) and burnt them all. And in [y] *England* there was a strict Proclamation for abolishing of them by King *Henry* the Eight, *Anno* 1546.

And though the Papists had an especial spight at his Translation of the Bible, both because it was a Translation into the Vulgar Tongue, and such a Translation, as they accounted most Heretical, yet (by Gods providence) some Manuscript Copies of it (as well as of other of his Books) were preserved, which are extant to this day, in divers [z] Libraries of this Kingdom, particularly mentioned in the Margeat; which is attested by a very * learned Authour, much versed in the most Authentick Records and Copies of ancient Writers.

Next

m *Gretser in Commentar. in orat. Hunnian. p. 14.*

* The continuance of this Blessing, moved the Protestants of *Heidelberg*, *Wittenberg*, *Lipsig*, *Argentine*, *Tubing*, and other places to solemnize an Evangelical Jubile in the year 1617. because 100 years before, the light of the Gospel brake through the cloud of Popish darknesse, *Bucolcer. Ind. chron. pag. 792.*

Anno 700. or 709.

n. *Baleus Cent. Script. 1. p. 83.*

o *Sherburn* was afterward united to the See of *Winton. Fox. Martyr. Vol. 1. p. 162. col. 1.*

o See *Goodwyns* Cat. of Bish. pag. 181. 182.

p *Ecclesiæ in quibus numerosæ bibliothecæ continebantur eum libris à Danis incensæ sunt. Willel. Malmes. de gestis Reg. Angl. l. 2. c. 4.*

q *Foxi. Hist. Mar. vol. 1. p. 186. col. 1.* Anno 730.

* *Fox Martyr. vol. 1. p. 165. Pitseus Relat. Histor. Tom. 1. pag. 158.*

r *Will. Malmes. de gestis Reg. Angl. l. 2. c. 4.*

* *Fox Martyr. vol. 1. p. 165. col. 1.*

s *Nullus Anglorum fuit vel intelligendo acutior, vel interpretando elegantior*: Mr. *Fox Martyr. vol. 1. p. 186. col. 1. ex Histor. vetust.*

t *Fox. ibid.*

* *Alfredi Psalterium trans fere aggressus, vix prima parte explicata finem vivendi fecit*: *Will. Malmes. Ubi supr.* 1270.

u *Lindwood Constit. Provin. titulo de Magistro, cap. periculosa res est fol. 206. edit. 1525.*

* *Concil. Constanti. Sess. 88. p. 860. col. 2. Sum. Concil. edit. Franc. Ling.*

x *Fox Martyr. vol. 1. p. 583. col. 2.*

y *Idem vol. 2°. p. 387. col. 2°.*

z *In Bibliothec. Reg. ad D. Jacobi & in Bibl. Colleg. novi Ozon. vol. 1. & Colleg. Reg. vol. 1. et Aedis Chri. vol. 1. & Cantabr. Colleg. Bened. vol. 1. 56. et Coll. Emman. 2.*

* Mr. *J. S.*

Next unto *Wickliffes* Translation, was that of *John* [a] *Trevisa*, who undertook and finished the Translation of the whole Bible in *English*, at the intreaty of his Patrone the Lord *Barkley*, *Anno* 1397. in the reign of *Richard* the Second, as * *Baleus* writeth, though some say it was in the year 1400. and in the reign of *Henry* the Fourth.

In the year 1527. [b] *Tyndall first translated the New Testament*; *after that, he took in hand the Translation of the Old, finishing the five Books of* Moses, *with sundry most learned and godly Prologues; the like also he did upon the New Testament. When he translated the fifth Book of* Moses *called* Deuteron: *minding to print the Translation at* Hamburg, *he sayled thitherward, but by the way (upon the coast of* Holland) [c] *he suffered Ship-wrack, whereby he lost all his Books and Copies, and so was compelled to begin all again anew; when (in another Ship) he was by the Divine providence safely conveyed whither he first intended: and* [d] *where Master* Coverdale *being there before him, tarried for him, who helped him in the Translation of the five Books of* Moses, *from* Easter *till* December: and 'tis like he made use of his help, if not to compose, at least, to revise his Translation of the New Testament; which society in the same service, may be the reason that the Translation is sometimes called *Tyndals*, sometimes *Coverdales*.

But what name soever it had, it had an ill name among the Popish Prelates chiefly for *Tyndals* sake, *those* [e] *Spiritual Fathers cryed out upon it; bearing men in hand that there were a thousand heresies in it; and some said it was not possible to translate the Scriptures into English; some, that it was not lawful for Lay people to have it in their Mother Tongue; some, that it would make them all Heretiques.*

For prevention whereof, a [f] Proclamation was published by King *Henry* the Eight, bearing date, *July* 8. 1546. *prohibiting* after the first of *August*, *all persons to receive, take, or keep in his or their possession, the Text of the New Testament, of Tyndals or Coverdales Translation in English, or any Books in the English Tongue, under the names of Frith, Tyndall, Wickliffe, Foy, Roy, Barill, Bale, Barnes, Coverdale, Turner, Tracy.* But above all, the name of *Tyndall* and his Translation were most traduced, which were exposed to more hate and contempt by means of Sir *Thomas More*, who used his wit (which was as sharp as his Spleen) to cavill at his Writings, and his power, which was as great as both, (being Lord Chancellour of *England*) to suppresse them, especially his Translation of the Scripture: which that it might the more undoubtedly be done, (besides the Proclamation forementioned) there was an [g] Act of Parliament passed, to abolish *Tyndals* Translation by name, with divers other *English* Books, yet with allowance of other Translations, for private use, and with limitation and exception of several sorts of persons to whom they were forbidden.

Notwithstanding *Tyndals* Translation was not smothered, but came to light, and was more acceptable for the correction of it by *Thomas Matthewes*, which was published as his Translation with Annotations, and printed by special priviledg of King *Edward* the Sixt, *An.* 1551. and so was that of *Coverdales* allowed by publick Authority, which bore his name, because he made some corrections of *Tyndals*.

And from [h] *the beginning of Edward the Sixt*, Anno 1549. *towards the twentieth of Queen* Elizabeth, *Anno* 1577. *the Bibles of the English Translation used in Churches, were either Tyndals or Coverdales; but that Tyndals was the chief and most warranted may thence be collected, for that the reading of Psalmes arc in the Service Books to this day, according to his Translations*, (as some have observed) the *Epistles* and *Gospels* are also conformable to the same Translation. In the year 1560. were the *Geneva* Interpretations, and Annotations set forth. And *Anno* 1577. there was an *English* Edition of the Bible published by divers Bishops in a large Volume, yet that from *Geneva* was generally more used, and more esteemed then any of those that went before it, untill the year 1612. when the last Translation procured by King *James* was first imprinted, which for the Text thereof, may give better satisfaction to such as have ability, to compare the Original of both Testaments and their Translations together.

There were other *English* Translations of the Bible, some of them very ancient ([i] as the phrase of them sheweth) though the time of their publication be not mentioned: as those two in the Kings Library at S. *James*, and some later: but these sufficiently shew, what for this particular we have cause to observe, (with thanksgiving to God) *viz.* how much our holy portion is improved to the benefit of common Readers.

At the first onely some parcels of the Bible were Translated, we have it all, we have it immediately Translated out of the Original by learned men in both Languages; the first Translations into *English* were for the most part taken out of the Vulgar Latine, which was so false, that *Isidor. Clarius*, a famous Papist, (first a Fryer, afterward a Bishop) professeth in the Preface of his first Edition of that at *Venice*, *An.* 1542. (which in the following Editions is left out) that he found *no fewer then* [l] 8000. *places to be amended.*

In former times though the Bible were Translated into English, yet was it not to be read in

¶ Churches,

a *Johan. Trevisa genere Cornubiensis vicarius de Berkley in Anglicum Idioma transtulit totum Bibliorum opus.* Anno 1397. * *Baleus Cent. 7. pag. 518.* 1527.

b *Fox Martyrol. vol. 2. in Hen. 8. pag. 363. col. 1.*

c *Ibid.*

d Mr. *Fox ibid. pag. 364. col. 1.*

e *Idem.*

f *Fox ibid. pag. 387.*

g *34. 35. of K. H. 8. c. 1.*

h *Poltons Collect. p. 746. Edit. 1640.*

1551.

1552.

b Mr. *J. S. Observ. on the Edition of the Bible in vulgar tongues, p. 9. M. S.*

1577.

1612.

i A little sowre dowe apeareth the whole gobet, 1 *Cor. 5. 6.* and worshippers of *Mawmets*, *vers. 11.*

l *Loca ad octo millia annotat. atque emendat. à nobis sunt. Ibid. Clarius in Pref. Bibl. Sacro sanct. propositis Praefat.* edit. 1542. *Venetiis.*

[m] Churches, but onely by particular persons at home, nor by all generally, for * *no woman, Artificers, Apprentices, Fourney-men, Servingmen, none of the degrees of Yeomen, or Husbandmen, nor Labourers*, were permitted so much as a private reading thereof. We have generally a free use of them both in private and in publique; There hath been a prohibition of Annotations to be Printed with the *English* Bibles by " Act of Parliament, our Liberty in that respect is much enlarged, which is that, which we are more especially to note, and that is the next thing in order, and the third in number we are now to speak of.

The third thing which improveth the price of our portion in Religion, is the necessary use and great benefit of Expositions and Annotations upon the Bible, to render the right meaning of the words of the Translation, as the Translation doth of the words of the Original; for though the Scriptures may have their use, and force upon the affections of ignorant Readers, at first sight, without any serious search into their hidden sense, and may have a work upon the Will to incline it to good, or withdraw it from evil, (as it was with [n] *Austin*, in his casual and sudden reading of the Apostle, *Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonnesse, not in strife and envying, Rom.* 13.13.) yet what *Peter* saith of his beloved brother *Pauls* Epistles, *there are some things which are hard to be understood, 2 Pet.*3.15,16. may be truly said of many other parts of holy Scripture, especially in the books of *Genesis, Job, Canicles, Ezekiel, Daniel*, some other of the Prophets, and the *Revelation*.

To which he that seriously reads them may apply the pathetick Admiration of *Austin*. [o] *There is a wonderful profoundnesse in thy words, a wonderful profoundnesse oh my God, a wonderful profoundnesse: it is a matter of horrour to pierce towards the depth of them, an horrour of honour, and terrour of Love*: So that if the Question were put to most of those (who are daily conversant in the reading of the Bible, and read it by course, from the one end to the other) which *Philip* put unto the Eunuch, *Understandest thou what thou readest?* their Answer (for divers Texts) might be the same with his; *How can I except some one should guide me? Act.*8. *vers.*30,31.

The Question implyeth, that he that readeth should (if it may be) understand what he readeth; and our Saviour his precept enjoyneth an endeavour to that purpose, where he saith, *Who so readeth let him understand*, [q] *Matth.*24.15.

And the Answer directeth the Reader to desire and to seek for a guide, and though now there be none to be found whose guidance is infallible (for the best guide may be sometimes to seek, and seeking may be at a losse, for the proper sense of some obscure places of the Scripture) yet may he make such a probable interpretation of them, as may prevent a dangerous misconstruction of an imprudent inconsiderate Reader.

It is conceived (by some of eminent note) that if *Origen* had met with a sound Comment or Marginal Note upon *Matth.*19.12. it might have prevented his [p] Castration of himself, whereto he was induced, by taking (and thereby mistaking) the words in the extreamest rigour of the literal sense.

But in expounding of Scripture, *he was* [q] *Doctor to others*, almost *before he was a Disciple to any*, and was so indeliberate in his Dictates, and over indulgent to his wit, that as *Erasmus* said of him, he would make a Book, while a man might stand on one foot, which made the Books of his making to be numbred to no lesse then [r] six thousand.

Nor had those ridiculous heresies of [t] *Peputians*, [t] *Seleucians*, and [u] *Ascites*, and such like haply ever been hatched, if the places of Scripture, on which they founded their erroneous opinions, had been fenced with an Orthodox exposition, against misconstruction.

Nor had (it may be) such groundlesse and fond fantasies, as some have set abroach, and spread abroad, been the fruit of their familiar reading of the Word of God, if some Expositors or Annotationers, had been ready at hand, to shew them the sense of difficult sayings; In which respect (by the goodnesse of God) the modern times are more happy, then many Centuries of anciently precedent ages.

Which leads us to our fourth consideration; And it is concerning some Annotations in particular, and (among them) principally to the Marginal notes of the *Geneva Bibles*, and of our own, which we now present to publick view the second time, being diligently reviewed, and much enlarged, were at first occasioned by them.

The Annotations of the Bible of most note untill of late, were those of *Liranus, Strabus, Vatablus, Junius* and *Tremelius*, and since them *Piscators* and the *Italian* and *Dutch* Annotations, (which we shall have occasion to mention again) have been much approved by the learned, in whom we may observe an advantagious proficiency by Succession of time; The later (they that came after, for the most part, making use of those that went before) advancing in clearnesse, and soundnesse of Interpretation, above the former.

In *English* those that have been best known, and most used amongst us, have been the *Geneva* Annotations, made by our zealous and laborious Countrey men, who in Queen *Maries* dayes

[m] The Bible shall not be read in *English* in any Church, *Stat.*34.35. of H. 8. c.1.
" *Ibid.*
[n] *Codicem Apostoli arripui & legi in silentio capitul. quo primum conjecti sunt oculi mei, non in commessationibus: nec ultra volui legere, nec opus erat. Iniaim, quippe, &c. Aug. Confess. lib.*8. *cap.*12.
[o] *Mira profunditas Eloquiorum tuorum mira profunditas Deus meus, mira profunditas. Terror est intendere in ea, horror honoris & tremor amoris. ibid. lib.*12. *cap.*14.
[p] *Euseb. Eccles. Hist. lib.* 6. *cap.* 7. & *Hieron. ad Pammach. & Oceanum de erroribus Origen. Tom.*2. *pag.*193.
[q] *Prius imperitorum Magistri quam Doctorum Discipuli. Hier. ad Demetriadem. Tom.* 1. *pag.* 70.
[r] *Origen.*6. *milia librorum scripsisse, refert Hieron. apol. adverf. Rufin Tom.*2.*pag.*193
[t] *Aug. Tom.*6. *Heref.* 27.
[t] *Ibi. Heref.*59.
[u] *Ibid. Her.*63.

dayes, betook themselves to that City (as to a City of Refuge from the reach of that persecution, which raged as hot as fire, while she reigned over this Realm, and the Pope over her.) In the time of their exile there (as they professe in their Prefatory Epistle to their Brethren of *England*) they were for *the space of two years and more, day and night, with fear and trembling, occupied in the Labour of their English translation with notes upon it*: which when they had finished, in the year, 1560. they presented it, with an especial Dedication (bearing Date the same year) to the incomparable Princesse Queen *Elizabeth*; which was received with such acceptarion of Her Majesty, and general liking of Her people, that from that time, untill the edition of the last translation of the Bible, it was Printed by Hers, and Her rightful and Royal Successours Printers, above thirty times over.

Though it was their mishap (without any merit) to be noted with a black Coal, as guilty of mis-interpretation, touching the Divinity of *Christ* and his Messiah-ship, and as Symbolizing with *Arrians* and *Jews*, against them both: and this was publickly charged upon them by an Academical Doctor * in a solemn Assembly of the University of *Oxford*; But of this crime they were more then *absolved by* * Sir *Thomas Bodly* (the famous Founder and Furnisher of the publique Library) *his Letter* written in their defence and praise, which was read by *the* [y] *Doctor of the Chair* in S. *Maries* Pulpit, *and by his* and the Orthodox Governours of the University silencing of the Doctor * *for his Unorthodox and Scandalous Sermons*: whereby the Church and State were involved in an high and hainous degree of guilt, (if the Notes were so unsound as he had suggested) for allowing them to be passable, and publique by so many Impressions: *and lastly by* " *one of* our Associates, who (about that time) wrote a Vindication of them from such infamous imputations, producing so many clear attestations to Christs Divinity, and Messiah-ship, against both *Arrians* and *Jews*, out of their Annotations on the Prophet *Esay* onely, as if they had been forewarned of, and meant to be fore-armed against the assault of such Satanical slanders.

Dr. H.
* *Anno* 1612.
[y] Dr. R. *Abbot.*
[x] *Propter Conciones publicas minus Orthodoxas & offensionis plenas*, Those were the words of the Scedule of his Suspension, hung up upon the Church door of Christ-Church and S. *Maries*.
" Mr. *J. L.* of B.

Yet were not the Notes (for all that) admitted to the Margine of the Reformed and Refined Edition of the Bible, so that though that by correction of the errours of precedent Translators, the light was snuffed, and so burned clearer then before, yet the people complained, that they could not see into the sense of the Scripture, so well as formerly they did, by the *Geneva* Bibles, because their Spectacles of Annotations were not fitted to the understanding of the new Text, nor any other supplyed in their stead.

Hence were divers of the Stationers and Printers of *London* induced to petition the Committee of the Honourable House of Commons, for Licence to Print the *Geneva* Notes upon the Bible, or that some Notes might be fitted to the new Translation: which was accordingly granted, with an Order for review and correction of those of the *Geneva* edition, by leaving out such of them as there was cause to dislike, by clearing those that were doubtful, and by supplying such as were defective.

For which purpose Letters were directed to some of Us from the Chair of the Committee for Religion, and personal invitations to others, to undertake and divide the Task among Us, and so cometh in our part; whereof we shall give the World a true and just account in that which followeth.

First, as we had no thoughts of such a service, untill by Authority we were so called unto it, so since we have accepted of it, we have thought of nothing so much, as how we might discharge it, with best advantage to the glory of God, and the instruction of his people; and therefore we have put our selves to much more pains (for many moneths) in consulting with many more Authors, in several Languages, then at first we thought of, that (for the propriety of the Original Text, for pertinent and profitable variety of versions, for consonancy of parallel Scriptures, and for perspiculty in clearing of the darkest places) we might bring in such Observations, as might not only serve to edifie the ordinary Reader, but might likewise gratifie our Brethren of the Ministery, at least such among them, as have not the means to purchase, or leisure to peruse, so many books, as (by Order of the Committee) we were furnished withall, for the finishing of the Work, committed to our hands.

Among which (as we were directed, by those who gave us our charge) we have made special use of the *Italian* Annotations of *Deodat*, and of the *Dutch* Bibles, the one lately again set forth at *Geneva*, the other in *Holland*, by Order of the States; yet so, that if we have borrowed ought of either, as they have done of those, who did precede them, in the like Observations, we shall desire but to take it to usury, and to make our return of what we receive, farre above the rate of ordinary interest: And in this holy businesse we have none other ambition then to give better satisfaction to an apprehensive Reader, for the sense of the whole Bible, then (in this kind) we have met withal, in any one Work of what Authors soever.

And therefore though we hold the *Geneva* Annotations, to be in the main points of Religion, Sound and Orthodox in Doctrine, and guilty of no errour, which may not be incident to Learned, Godly, and well-meaning men, (and taking them for such as for those times

wherein they were made, were very worthy of praise for their profitable use, for then they were the best that were extant in *English*) we conceive for our selves, that we shall better discharge the trust reposed in us, and do more answerably to the intention of those who set us on work, and better satisfie the expectation of such others, as set observant Eyes upon our assiduous and sociable pursuance of the service imposed on us, if (being as repayrers of buildings to rip into an old house) we rather took it quite down, and built a new one, then patched it up, with here and there a new peece of our own putting in, which would not be decently suitable to the other parts, nor any way answerable, either in measure or manner of Structure, to such a Modell (as considering the advantage of the present age, for helps and means to exceed the precedent) some apprehensive men have already prefigured to our performance.

Whereof though we fail (as what ability or industry can reach to the extent of an active fancy?) not onely in falling short of their conceits, or of our own desires of what we would, and should do, but of acceptance of what we could, and have done, we shall have recourse (for our comfort) to the sincerity of our hearts (whereto we may attest the Divine Omniscience, and with warrant from both, may be allowed to professe (with the blessed Apostle *Paul*) that *we are not of those that corrupt the word of God*, 2 Cor. 2. 17. or *who handle it deceitfully*, Chap. 4. 2. or who wrest any part of it, to the patronage of any errour, of what denomination soever. Nor have we added to it any of our own preconceived opinions, to imprint a partiality on our Expositions; Nor taken from it or smothered the least title of Sacred truth contained in it; Nor yet have we either slightly, or subtilly passed over any difficult place with silence, as if it had no need of an Annotation to clear it.

But believing that to belong to all Scripture of Divine inspiration, 2 *Tim.* 3. which is spoken of under the title of Prophesie, viz. *that none of it is of private interpretation*, 2 Pet. 1. 20. we have not (notwithstanding our most intentive enquiries after the true and genuine meaning of it) rested in any single conceit or construction of our own, nor in any at all, as meerly humane; but (according to that of the Apostle, *The Spirits of the Prophets are subject to the Prophets*, 1 Cor. 14. 32.) have submitted our private Dictates to the censure and correction of our Colleagues in this Service daily assembled together, for the perusall of every ones part.

And what doubts we met withall, which we thought (for the present) too hard to be easily resolved, we put into a particular Catalogue, and adjourned their resolution to a Day of more deliberate Discussion, when our readings were done, which could not without inconvenience be interrupted, by any long debate of difficulties coming in our way. And because we well knew it was Gods proper work, to reveal the secrets of his own Word, not onely in our single and several Studies, and Meditations upon it, but in our joynt examinations of each particular portion, (besides our severed Devotions) we joyntly, when we came together, implored the presence and assistance of Gods Holy Spirit, so to guide our minds and tongues, and hands, in the prosecution of this Sacred imployment, that Gods Word being our rule, we might not swerve from it by any crooked lines of erroneous digression; much more, that we might beware of making any foul blots of heretical pravity, upon so fair and glorious a groundwork, and of piling up upon that golden foundation, *either wood, or hay, or stubble*, fitter for burning, then for such a building.

Whereof as we are not conscious to our selves in the least point, so are we confident in the Candor of all truly Religious Readers, (of Learned Divines especially) that (apprehending the imperfection of all humane knowledge, in this life, which the Apostle (notwithstanding the *abundance of his revelations*, 2 Cor. 12.) confesseth for himself, as well as for others, 1 Cor. 13. together with the difficulty of some passages of the Divine Oracles, (as we touched before) that they will look upon our aberrations, where they find them, with pity and pardon, and where they shew us, that we have erred (as men) they shall see that as Christians, it was not our want of love to the truth, but want of light to discover it, that hath misled us from it.

And for the censures of such as would seem, [y] learned, by captious exception at other mens Dictates, and contrary to the charitable Caveat, and counsel of *Hierom* (*are desirous* [z] *to raise a reputation to themselves, out of the reproach of others performances*, (which for the most part are passed upon absent parties, and so are secrets to them, which should most know them) we shall desire no better security from them, then this wherein he rested, [a] the *Sentence of the Tribunall of God, and the Chair or Stoole of Whisperers in Corners, is not the same.*

And to that Tribunal, we may (with more confidence) make our appeal, while with good conscience, as in the presence of an omniscient Judge, we dare professe as [b] Saint *Augustine* once did, that *what we have done, we have done with good fidelity, without any disposition, either to contend with any, who have written before us, or to prejudice the more elaborate pains of any that shall come after us, in this kind.*

☞ Thus much then may suffice to have spoken concerning the first undertaking of this task, and the manner of our joynt proceeding therein. Somewhat remaineth to be added concerning the present Second Edition, which in divers parts of it at least may well go for a new work. That

y *Scieli tantum ad detrahendum, qui in eo se doctos ostentare volunt, si omnium dicta lacerent, Hieron. Tom. 2. apolog. pro lib. adverſ. Jovin. pag. 189.*

z *Nulli unquam detrahas, nec aliorum vituperatione te laudabilem videri malis idem. Tom. 1. Epist. ad Celantiadinstit. Matriſſ. famil. pag. 111.*

a *Non eadem est sententia Tribunalis Dei & anguli subsutorum. Idem. Epist. ad virgines Hermoueuſ. Tom. 1. p. 212.*

b *Ego omnia quæ bona fide coram Deo dixerim, sine ullo contentionis studio, sine aliquo præjudicio diligentioris tractatus, exposui*, Aug. *lib. 2. de Genes. cap. 29.*

☞

That is most true, (as by daily experience and due observation in all works of humane industry concerning matters either civil or sacred appears) which was at the very entry into this narrative before intimated, that * *nothing* of moment *is both begun and consummated at once.* Nor is it lesse true, that after-considerations and emergent occurrences give occasion oft of new models and courses, either beside or beyond what was intended at first. That it hath so fallen out in no small part of this work, will easily and evidently appear unto any one that shall compare it in the pieces now enlarged with the same in the former; yea the very bulk of the Book now swoln up unto two large Volumes, will sufficiently evince.

The principal reason of such diversity for matter of dimension between the present Edition and the former, is this: These *Annotations* were at first intended, as those before in the *Geneva* Version, for *Marginal Notes* onely affixed to the Text. To which purpose, in the directions then delivered unto us, it was required, that they should be much of the same size with them. To this scantling being stinted, (nor indeed might they fitly, so confined, much exceed such a patern, left the border should be larger then the skirt of the coat, and the verge of the page then the main body of the book,) our endeavour was to be as brief and concise, as we well might, and we were therefore constrained, being so straitned, to let passe many things not unworthy otherwise of due observation and large discussion, that our Notes having onely a narrow byplace assigned them on the outside of the leaf, might not in undue and undecent manner so enlarge their quarter, as to encroach beyond just proportion upon the spaces that were to be reserved for the context. Hence came it to passe, when the work came abroad, that divers notes seemed not so full, nor so cleer, to meaner capacities especially, while * *endeavour of brevity bred*, as is usual, some *obscurity*; and much was missed by many, being indeed purposely omitted, which well might, and would have been the greatest part of it inserted, had the lists and limits prescribed us, afforded room with any fitnesse to receive it.

Howbeit, when afterwards upon some second thoughts and further consideration, it seemed good unto those, who had put us upon this work, to alter their course at first propounded, and to publish the *Annotations* apart by themselves; the grounds of that former limitation and confinement both of Us and Them being now removed; some of those, who having gone far beyond the bounds formerly fixed, had by mutuall advice and agreement resolved to abbridge, were then requested to lay that labour aside, and to let their Parts go entire as they were: as also some other of them, who had held close to the former directions, would not have been unwilling accordingly to have enlarged, had they been timely made acquainted with the new course then pitched upon, and sufficient respite afforded for a fresh review and further supply of what might seem fit to add unto the former.

But, what could not then in this kind be effected, the Work being already entred upon at the Presse, and begun there with the parts of some that had kept within the fore-mentioned compasse, that, it is hoped any diligent and intelligent Reader, will soon perceive to be now, in the present Edition, by a very considerable and advantagious addition, performed: when he shall therein find, the *terms and forms in the Originals from their first roots and rises unfolded*, * so pregnant for notion many of them, as could not in few words easily, or without some injury, be comprised and expresst; the variety of *versions* and *interpretations*, in most Writers of note, as well *Jewish* as *Christian*, represented, and, where just occasion, put to triall; such *Senses* as seemed *genuine*, culled out from the rest and confirmed; where more then one equally *probable*, referred to the further disquisition and decision of the Learned; the *grounds* discovered of sundry *mistakes*, that had formerly past for currant, from hand to hand without triall; *places* of *difficulty* more then ordinary, diligently discussed, with endeavour to remove rubs and doubts moved about them; *passages* of *Story* in the Writings of the Prophets collected with the relations of ancient Heathen Writers; the *Text* in divers places, either *rendred* or *expounded*, beside the common, general sometime, current of Interpreters, upon such grounds, and for such reasons, as is supposed may give good satisfaction to the Learned and Judicious; and lastly, such *matter* of *observation*, by few, if any at all, formerly taken notice of, here and there occasionally inserted, as may very much conduce to the right understanding of Scripture: a great part whereof succinct Marginals would not admit. So that the Work as now it is, (the premises well weighed) may not unduly be deemed *An entire Commentary upon the whole Body of the Bible*; and that such (it may with good warrant be averred) as hath not at any time appeared in our Language before.

Wherein if our labours (which in regard of years and weaknesse have been very painfull to some of us, shall prove useful and beneficial to Gods people among us, into whose hands they shall come, (as through his blessing we presume they may, if they shall not be wanting to themselves,) our onely desire, and earnest request unto such is, first that the glory of all, and praise for all, be entirely returned unto our good God and gracious Father in Christ, who out of his meer mercy and goodnesse, hath enabled us his weak and unworthy servants to go thorough with this great Work; and next, that we may obtain from them (so many of us as shall be yet continuing in these our crumbling cotages, when this work shall come abroad) their frequent

* *Nihil simul & inchoatum & consummatum est. Cicero de prætlar. Orat.*

* —*brevis esse laboro: Obscurus fio. Flacc. Art.*

* *Significatum est aliquid unius verbi proprietatem habere quo id efferam, & dum, quæro implere sententiam, longo ambitu vix brevis vie spatia consumma. Hierom. ad Pammach.*

quent and fervent addresses unto the same our Soveraign Lord of us all in our behalf, for a gratious support of us on all occasions, while we abide here, and a comfortable close of those few dayes, that we have yet to passe whensoever he shall be pleased to call any of us hence.

Now the Father of Lights, the Author of truth, the Giver of grace, enlighten the mind of the Reader, that he may distinguish the truth of God, from all the errours and mistakings of men, encline his heart to embrace it, as a beam streaming from the Sun of Righteousnesse, wheresoever it shineth; whether in the Divine Text, or Humane Annotations) and having such a light and guide, the Lord grant, that he may walk, as *a Child of light*, in a constant course of holinesse, until it bring him to the happinesse, which God the Father, for the Merits of his Son, by the Sanctification of the Holy Ghost, hath prepared for those, who truly know him, and sincerely serve him to their lives end. To that God, ever to be worshipped in Unity of Essence, and Trinity of Persons, all honour and glory, might and Majesty, be ascribed both now and for evermore, *Amen.*

An advertisment upon a certain clause in an Epistle prefixed before the Annotations of Mr. *Diodati* on the Bible: which clause is this,

The most reall confirmation of the usefulnesse of the Annotations of Mr. John Diodati, upon the Holy Bible, is the high esteem those Reverend Divines have had thereof, viz. *Dr. Gouge, Mr. Gataker, Mr. Downame, Mr. Ley, Mr. Reading, Mr. Taylor, Mr. Pemerton, and Dr. Featly, who each of them taking a several part of the Bible to make Annotations thereon, and Printed them together,* 1645. *they all so highly approved of* Diodati's *Annotations, that any one, who shall please to compare those severall Notes of theirs, with the first impression of this in English, shall find many thousands of this our Author inserted: but especially in Ezekiel, Daniel, and all the minor Prophets,* &c.

Christian Reader,

IT hath been an ancient practise, (a practise that savoureth ranck of pride, and envy,) to raise up praise, and glory to some, by false aspersions, and unjust imputations on others.

To omit all other instances, A certain Epistler, who subscribes himself *R.G.* hath taken upon him to commend a work far above his commendation, The Pious Annotations of a Judicious Divine, Mr. *John Diodati* upon all the Sacred Scripture.

This he seeks to do by a false and slanderous calumny on sundry Divines, eight of whom he nameth, and layeth to the charge of every one of them, that they have inserted many thousands of *Diodati*'s Annotations into their own. For Seven of the Eight, whom he names, let his own rule be observed, namely, their Notes compared with *Diodati*'s, and the many thousands will not be found, one. It may be that in some places they may agree with *Tremellius*, and *Junius*, with *Piscator*, and other Learned, and Orthodox Annotators on the Old and New Testament, whom *Diodati* hath much traced, and thereupon all agree in the same truth: but from thence to infer, that the Seven English Annotators have inserted *Diodati*'s Notes into theirs, is so false an inference, as any *Sophister* would say, *non sequitur*.

The Annotations of the foresaid Divines were finished, and given up to the Stationers the year before the first Edition of *Diodati*'s Annotations, translated into English, were published: so as they could have no help from that *English* Translation.

As for the *Italian*, in which language *Diodati*'s Annotations were first composed, many of the foresaid Divines understood not that tongue: nor had any translation thereof for their help.

But further to demonstrate that it was not *Diodati*'s staff that they lean'd upon, in many Chapters which *Diodati* hath either wholly passed over without any Note at all, or onely here, and there made a bie, and short Note, our Divines have made many learned and usefull Annotations: and also have fully cleared sundry difficulties, which *Diodati* hath passed over in silence, or professed, that, * *This difficulty is not to be resolved: and it is likely that there is some alteration hapned in these accompts.* Doth not this Supposal of alteration in the Sacred Accompts impeach the authentique authority of the Hebrew Text?

* *Diodat.* Annot. in 2 Chron. Chap. 22. ver. 2.

But to grant this Calumniator as much as in truth can be granted, that one of the Annotators to whose share, *Ezekiel*, *Daniel*, and the *smaller Prophets* fell, hath manifested himself to be *Plagiarius*; shall his crime be imputed to all the rest, and that by him who knew, and hath acknowledged, that *each of them*, whom he named, *had a several part of the Bible to make Annotations upon.*

We read in Scripture of Societies of godly men, among whom one did that which the rest could no way approve; Is it just and equal that his faults should be charged upon all, and every one of that Society?

Who were more grieved at this *Plagium*, then his *Collegues*, when they came to know it?

This is one evidence that the rest of the Annotators were not so well acquainted with the Notes of *Diodati*, as to discern what was translated out of his. Had they at the reading of their Notes together known any such thing, they would have utterly rejected them.

Now in this second Edition, those parts of Scripture are committed to the trust of one who is more able, faithful, and careful to produce the fruits of his own studies and pains.

Learn, Obtrectator, learn piety, verity, equity, humility, charity, and other like Christian graces: against all which thou hast highly offended in this thy unjust calumny, and do so no more.

ANNOTA-

ANNOTATIONS ON THE *PENTATEUCH* OR FIVE BOOKS OF *MOSES*, AND PARTICULARLY on the first of them called *GENESIS*.

THE ARGUMENT.

THE five Books of Moses *are sometimes contained under one Title, and so from the most observable matter delivered in them, and dispersed through them, they are called* Thorah, *that is, the Law: and from their number, and function, the Title given them by the* Greeks *is the* Pentateuch, *or fivefold Volume; for all five anciently made but one Book, as did the twelve smaller Prophets; and thence it is that the Books of* Exodus, Leviticus, *and* Numbers, *begin with words of Coherence, which carry on the subsequent matter as by way of orderly contexture, and connexion with what was said before.*

Of these, the first Book in particular is called by the Hebrews Bereshith *from the initial words of it; after which manner they gave names to divers other Books: the* Greeks *calls it* Genesis, *because it delivereth the Story of the Worlds Originall, the Creation of* Adam *and* Eve, *their lapse, and off-spring in their degenerated condition, the multiplying of sinne in their multiplyed posterity, whereupon followed the universall flood that overwhelmed all living creatures of the Aire and Earth, except a very few of each sort, which were reserved as a Stock for a new Plantation in the next Age; With other memorable matters of the Patriarchs, especially of* Noah, Abraham, Isaac, Jacob, *and* Joseph, *With whose death* Genesis *endeth; which was in the year of the World* 2368. *or* 2369. *as they bring in the accompt, Who have made it upon diligent perusal, and comparing of particulars.*

Object. *All this time, and about* 56. *or* 65. *or as some make the account* 72. *and some beyond, that* 80 *years more were expired before* Moses *was born, how then had he the knowledge of things done, and past so many Centuries preceding his birth?*

Answ. *He might hear much by Tradition from the sons or nephews of* Joseph, *as they from* Jacob, *he from* Isaac, Isaac *from* Abraham, Abraham *from* Sem, Sem *from* Noah, Noah *from* Methuselah, *and he from* Adam: *but the way of tradition was subject to corruption, and at long running the stream of that channell carryeth With it many dregs of erroneous additions; wherefore, though* Moses *might receive some Historical reports from some eminent persons of the precedent ages, his pen was guided by the inspiring Spirit of God, While he wrote this and the four Books following: whereof though* Eusebius lib. 7. cap. 2. de præpar. Evang. *supposed the book of* Genesis *was composed while he kept the flock of his father in law in the land of* Midian: *yet it is rather to be believed, that that, as well as the rest, was indicted by him, not When he was a private, but a publique person, inspired and instructed by God for that purpose: but whether he received revelations from God, for the contents of this, and the rest of the* Pentateuch, *when he called him into the Mount,* Exod. 24. 12. *Or, Whether writing many things in the manner of a Diary (in all but the first) he had his informations daily communicated to him by the Spirit of God, it is not to be determined by any resolution of man; yet this is most certain, whereon we may rest, that the Spirit of God, Which to other Prophets revealed things to come (and some such to him also both for matters neer hand, and far off) inspired him With the Revelation for things already done, which is equally infallible in the knowledge of forepassed, and future persons, matters, words, acts, or events, at what distance soever.*

CHAP. I.

Vers. 1. *IN the beginning*] That is, when God began to give being to the World, it was made in the manner and order following. Moses in this beginning of his Story, shutteth out the concepit of the eternity of the world, (which the Chaldæan and Egyptian Astronomers, and some other natural Philosophers, (as Plin. Nat. hist. lib. 1. cap. 1.) at least for the first matter of it, have conceived to be coeternal with the Creator: an errour repugnant both to true Religion, and right reason; though we take the truth (which is contradictory to it) rather for an article of faith [Hebr. 11. 3.] then for a maxime in Philosophy, and do acknowledge God had from all eternity the same power of Creation, which now first of all he put into act and execution.

God] Of and by himself, without any either sociable or subordinate agent, Isa. 44. 24. made the world, wherein consisteth the chief difference betwixt Creation and Providence; in that, God onely worketh; in this, the creatures are subservient to his power and pleasure, be they never so glorious; as Gen. 32. 1, 2. never so contemptible; as Exod. 8. 17, 21.

God created] In the Hebrew, the word for God is *Elohim*, of the plural number; which signifieth strong, potent, mighty. (See *Annot.* on Exod. 32. 4.) and for [*created*] the Hebrew word is *Bara*, of the singular number; Whence some learned and pious Expositors have deduced the Doctrine of the *Trinity* of Persons in the *Vnity* of the Divine Essence. Others (among whom are divers, who are likewise learned and religious, (to say nothing of the Jewish, Photinian, Arrian, and Socinian Heretick, who denying the faith of that mysterious truth, deny all proof produced for it out of Scripture) conceive the words will not warrant any such deduction; not, because this plurality may be understood of Angels, (as some heretick suggest) for they were not Creators with God, but creatures of God; nor, according to the style royal, when Kings say, *we* and *us*, in a word of plurality, not meaning any communication of their prerogatives to others; for that Courtly phrase is so much younger then the beginning of all things, that it was not taken up until the tyrannny of one person becoming odious to the people, succeeding Kings to gain the good will of their subjects, made shew of moderating their Soveraign authority, by ruting rather by o-

thers

thers counsel them by their own self-wils; nor, because the word *Elohim* hath no singular number (as some have said) for it hath one, viz. *Eloah*; and if it had not, there be other names of God which are in their signification singular; But the proof of the *Trinity* from this place is derived by them; because, first, the phrase of joyning words of different numbers is an Hebraism, or manner of speech used by the Hebrews, not onely in construction of a verb in the singular number, with a noun of the plural number; but of a noun of the singular number, with a verb of the plural number; and of an adjective singular with a noun or participle plural. Secondly, the words, though indefinitely, they may import a plurality, they do not precisely and determinately note or design a *Trinity*. Thirdly, the word *Elohim*, with a verb of the singular number, is ascribed to strange gods, Exod. 20. 3. according to the Hebrew, though that numerical difference in English be not observed; nor can be expressed, as in the Latin, *non erit tibi Elohim alieni*. Fourthly, the word *Elohim* is used sometimes of a particular person in the *Trinity*, as of the holy Ghost, ver. 2. of this Chapter, and Psal. 45. 6. it is used of the Son, and yet there is but one Son, one Holy Ghost. Fifthly, those ancient Fathers, who were most skilful in the Hebrew Tongue, make no mysterious Exposition of the word *Elohim Bara*. For these reasons this place is no good proof of the *Trinity* against the *Anti-trinitarians*; especially, if it be taken alone, or set in the forefront of any conflict with them. Notwithstanding, it may be probably conceived to be the meaning of Moses to insinuate the *Trinity* by this expression of the noun, and the verb, in a different number: Because, 1 He was not ignorant of the Doctrine of the *Trinity*. 2 He well knew, that God the Father made the world, as it is, 1 Cor. 8. 6. 3 That God the Son also made the world, as it is, Prov. 8. 24, 27, 28. Joh. 1. 3. Colos. 1. 16. and he expressly nameth the Spirit or third person (ver. 2.) as concurrent in the work of Creation; as also, Psal. 104. 30. Job 33. 4. It being true then that Moses believed a *Trinity* of Persons in the *Unity* of the Godhead, it is most like, that by this phrase he meant here to mind the Jewes (for whose information he first intended and penned this holy History) of this high point of Doctrine. And though the word *Elohim* be sometimes given to creatures and false gods in the holy Scripture; yet when it is applyed to the true God, it is usually joyned with a verb, noun, or pronoun of the singular number; usually, I say, not always: for Gen. 20. 13. & Chap. 35. 7. & 2 Sam. 7. 23. we find it otherwise; when to the creatures, or false gods, it is commonly joyned with words of the plural number; or, if with a word of the singular number; as Exod. 20. 3 it is to be taken figuratively; as, *there shall not be unto thee any of the strange gods*; whereas applyed to the true God, it hath a proper construction, as joyning one God and three Persons together: so in this place; yet so also, that it must not be unseasonably, or indiscreetly urged against an *Anti-Trinitarian* adversary, nor made an occasion of unchariable contestation among such learned and godly men, as are found in the Doctrine of the *Trinity*, though of different opinions about the phrase in this Text. See more on ver. 26. of this Chapter.

created] The Hebrew word *Bara*, translated *Created*, is a word in its proper sense, proper and peculiar to God, and therefore should not be attributed to men, how great soever; yet it is a familiar phrase in the style of the Court of Rome. Such a one was *Created* Earl, or Marquiss, or Duke of Rome, wherein, as the parallels of secular Princes make them like God in power and greatness, so their Preachers and Chaplains should do their endeavour that they may resemble their Maker in justice and goodness. See Annot. on ver. 21.

heaven and the earth] These words may be a summary proposition, comprising briefly the whole Creation; as Exod. 20. 11. distributed into several dayes workes afterwards: for all of it had its Original from God alone, without any concurring power, or fore-going matter, but that which himself made the first day as the common stock, out of which were deduced the ensuing dayes workes.

heaven] Thereby may be meant all the higher part of the world, from the earth upward. But the *heaven*, (as perfectly distinguished from the nether world,) was not made until the second day, ver. 7. 8. Some take *heavens* here, for the highest heaven, the place of Gods greatest glory, and of the angels habitation, with which it is thought by divers learned Divines, that they were made, and were a part of the first dayes work: for proof of which opinion as probable (not as certain) they alleadge the 38 of Job, ver. 6, 7.

V. 2. *earth*] That is, that great material masse made up of the two heaviest elements, earth and water, with all the creatures on, or in them both: but the *earth*, as distinctly severed from other parts of the world, was not made until the third day, ver. 10.

without form and void] Without any proper and particular form; and *void* and empty of that distinct nature, virtue, and vigour; and of that comely order which afterward God gave unto it, when he separated the earth from the waters, distinguished it into hills and plains, furnished it with fruits, clothed it with grass, and garnished it with flowers.

darkness] The light not yet being made, darkness (which is nothing but the absence or want of light) covered that confused heap, which was of an exceeding great compasse and depth in waters, and other materials contained in it: and it was so confused, not out of any defect of wisdome, or power in God to make the world distinctly and perfectly compleat at the first; for he could have done that in a moment: but he was pleased to do his work by degrees, and gradually to proceed from lesse perfect to more perfect works, and to doing that in several dayes which he could have finished in a minute; to give the rational creature occasion more deliberately to meditate on the parts and passages of the Creation.

the Spirit of God] The workes of the *Trinity* which are external upon the creatures are undivided, so that where one Person onely is named as Creator, *all three* must be conceived to work together in the production of the creature. The first Person is called the *Father*, not onely in relation to the *Son* the second Person; but to the Creatures, who are all produced from his power and virtue; in which respect in the genealogie laid down by Luke, and proceeding by way of ascent to the beginning of all things, Adam as created by God, is called his Son, Luk. 3. last: and in this respect the Son may be called a *Father*; as Isa. 9. 6. for he also made the world, Joh. 1. 3. Col. 1. 16. and here the *Holy Ghost* is especially mentioned as an Agent in the first Original of all things. Whence he is concluded to be God, comparing this place with other Scriptures; as the 1 Joh. 5. 7. Mat. 28. 19. Job 26. 13. Act. 5. 3, 4. 1 Cor. 12. 4. 2 Cor 13. 14.

moved] The word *Merahhepheth* in the Original, rendred here *moved*, properly signifieth the hovering of a bird over her young to cherish and preserve them, according to that of the *eagle* in the 32. of Deut. *she fluttereth up her nest, fluttereth over her young, spreadeth abroad her wings*, ver. 11. and it importeth the effectual quickening power of the Holy Ghost, which upheld, sustained and gave vertue to that great and general heap, which thereby was formed into particular workes in the manner and order fee down in the rest of the Chapter.

face of] That is, that outward part, which, if there had been light to discern it, had been most visible, as the face of a man is eminently conspicuous above his other parts; so the open sky, which is obvious to the eye, is called in the Hebrew phrase, *the face of the firmament*, ver. 20. And the shew-bread (which was set upon the table to open view of such as come where it stood) is according to the Hebrew, *the bread of faces*, Exod. 25. 30.

the waters] Which were in great depth spread over the other materials, or common flock of the first creation, whereby they were covered as with a garment, Psal. 104. 6. as all earthly creatures of the nether world were covered by the flood in Noahs time; and the waters were uppermost, as being most fit and ready for the future generation: for the thicker part was most meet to concur to the making of solid creatures below, and the thinner most easily raisied into ayr, which was to be above and to fill up the space from the earth upward to the place of the lowest Planet; and (as some think) to that also of the fixed stars; for they hold that the Planets move in the ayr, as fishes in the water.

V. 3. *God said*] God is said by his Word to make not only the light, but the whole world, Heb. 11. 3. Not that he did use any articulate or audible speech, as we do; for so he *said not*: because he is a pure Spirit, and not a bodily substance, as we are: but to note, first, the facility of the work to him, who could make it without any toyl at all; as easily, as quickly, as a word may be spoken, Psal. 33. 9. Secondly, the Authority of the Workmaster over the creature, Psal. 105. 34. as a King over his subject, according to that of Solomon, *Where the word of a King is, there is power*, Eccl. 8. 4. and to that of the Centurion, Mat. 8. 9. but with a supereminent degree of vigour above all created Agents; for *he calleth the things that be not as though they were*, Rom. 4. 17. and by this call he giveth them a being, which before had none, and can restore the being which before they had, and for the present have not; as Joh. 11. 43. Thirdly, the words *God said*, import a potent efficacy, or an efficacious decree for the present existence of the work. Fourthly, they intimate the liberty of the Creator (for they that are endowed with the faculty of speech do exercise it without constraint, or natural necessity who made the world by his own free-will, and not by a necessary emanation of Power from his Divine nature, as some Naturalists have thought, and thence have inferred the eternity of the World against the truth of Scripture and the light of reason.)

light] This light was not any shining upon the nether world from the Heaven, called *Empyreum*, (the highest & most glorious Place of the blessed) which many have conceived to be made first of all the creatures, & to be understood by *heaven* in the first verse of this Chapter; for (besides that, that interpretation is not so probable as the interpretation upon the first verse) that heaven in their conceit (who understand this light to be derived from it) was made before the dark lump of the first matter. Secondly, neither was it the element of fire, (for if there be such an element, which some confidently deny, and some affirm to be placed under the Orbe of the Moon) it is more like it was made not the first, but the second day with the Firmament. Thirdly, neither was it the light of the Sun, or the Moon, or Stars: for this light was made the first day, ver. 5. and they had not any distinct being, or appearing until the fourth day, ver. 19. Fourthly, but it was a bright quality immediately created by God, and (not as the Papists pretend, as an accident without a subject) but inherent in some meet subject, as the light of the Pillar of fire, Exod. 13. 21. and of the bright Cloud, Matth. 17. 5. Fifthly, or it might be some extraordinary brightnesse on the upper part of the waters, receiving and reflecting light like a looking-glasse, for which purpose that element hath a stiffnesse above any other.

V. 4. *God saw*] This is often after mentioned, as ver. 10, 18, 21, 25, 31, and is always to be understood, as a condescending in phrase and expression to the manner of men, who when they have effected, or obtained, or observed any good thing, upon sight, or experience, approve the profit of it, which God knew well enough without sight; for that is properly a sensitive and corporal faculty, which is not in God, being a pure Spirit; and before the creature was made he knew the good, esse of it, as well as afterward; therefore God using this dialect (formally) humane when he speaketh of himself, meant to shew us how useful and acceptable light and other creatures are; and hereby also he ratified their usefulnesse to the good of others, especially of man.

divided] The light is divided, or separated from the darknesse, not in Name onely, as Abnezra thinks, but by a natural repugnancy between them, so that they have no communion together, 2 Cor. 6. 14. but where the one is, the other cannot be, (at least in an eminent degree; in a remiss they may be for a while at least, as in the morning and evening twilight) for they drive out and succeed each other, and make night and day in several parts of the world by alternate turns; so it was by the motion of this new created light, which carried about by the vigour of that Spirit (which moved upon the face of the waters) from one part of the world to the other, made the distinction and measure of the three first dayes, as the revolution of the Sun has done ever since. What became of it when the other lights, Sun, Moon, and Stars were made, is uncertain. God might incorporate it into the body of some of those setled lights, or otherwise dispose of it, as his wisdom thought most meet; though how in particular, Gods Word hath no where revealed, nor may humane wit presume to resolve.

V. 5. *God called*] Or, decreed it to be so called: for contrary things must be called by contrary names, Isa. 5. 20.

the light; Day] The word *Day*, in the former part of the verse, noteth the day artificial from morning till night, Exod. 16. 12, 13. which is the time of light, measured out to twelve hours, Job. 11. 9. Matth. 20. 3, 6. which were not more nor fewer, but longer or shorter, according to the different proportion of the dayes in Summer and Winter: the first began with the Sun-rising, and the last ended with the Sun-setting; which division was in use, not onely with the Jewes, but with the Romanes, Cal. Rhodig. lib. 2. Antiq. Lection. chap. 9. but in the latter part the last word of the verse, the word *Day* is taken for the day natural, consisting of twenty four hours, which is measured most usually, from the Sun-rising to the Sun-rising; or, from the Sun-setting to the Sun-setting: for the use of the word *day* in this sense, compare Exod. 12. 29. with Numb. 3. 13. & 8. 17.

the first day] In the Hebrew *it is one day* in number, not expressly the first in order; the like expression we finde, Gen. 8. 5. Numb. 29. 1. and it is followed in the Greek, Matth. 28. 1. Joh. 20. 1. 1 Cor. 16. 2. This first day consisting of twenty four hours had (as some think) for the first half of it the precedent darknesse, and for the other the light newly created: the night they take to be meant by evening, apart of it, and the day by the morning, which is part of it also: and according to this the Sabbath, (being as large a day as any of the rest, and so containing twenty four hours) is measured from even to even, Levit. 23. 32. the Romanes, and other Western Nations, reckon the twenty four hours from mid-night to mid-night; the Egyptians contrariwise from mid-day to mid-day. Yet it may be with good probability, thought that at the first (according to the Chaldean account, which is quite contrary to that of the Jewes fore-cited, measuring the day from Sun-rising to Sun-rising) the day natural began with the light: for Even is the declining light of the fore going day; and the Morning may as well be called the end of the night past, as the beginning of the day following: and so divers of the learned by the *evening* understand the day, as the end thereof; and by *morning* the night, at which time it is as an end: for denominations are many times taken from the end, because thereby the thing is made compleat: so the whole week is called by the name *Sabbath*, Levit. 23. 15. & Matth. 28. 1. because with it the week is wholly made up and fully finished.

V. 6. *firmament*] The word in Hebrew is *Rakiah*, of the masculine gender without a plural number; and it signifieth a thing spread out, or extended like a curtain, Isa. 40. 22. Psalm. 104. 2. Or, like melted metals which (though with heat they become *as like water* in softnesse, moistnesse, and fluid motion, (whereby they spread abroad (if they be not bounded by some other thing) *as they are unlike water* in its coldnesse de settle in a firm solidity, when the heat is spent: Or, like metals that are beaten out into breadth and length by the hammer, in that sense the word *firmament*, may be attributed to the Orbs of the Stars and Planets, which may therefore be called *the firmament*, if not for such a solid firmnesse as is in metals, yet in regard of their durable natures, not subject to corruption, as inferiour bodies are, until the final dissolution of the world, 2 Pet. 3. 12. But the word *Rakiah*, signifieth properly and immediately an expansion, or spreading out: and the word *firmament* is answerable to the Greek word *Stereoma*, which importeth firmness, rather then to the Hebrew word *Rakiah*, which signifieth expansion, extention, or spreading out: and therefore though the earth in regard of its firmnesse and stability, might be called *firmament*; the word *Rakiah* is applyed unto it, not in respect of its firmnesse or stability, but in respect of its extention or spreading out: Isai. 42. 5. & 44. 24. for which cause it may be also applyed to the region of the Ayr, as in this place; though elsewhere such an acceptation or application of it, be not very obvious in the Scriptures.

V. 7. *which were*] In the Hebrew there is neither *were*, nor *are*, but thus, [*the waters which under the firmament from the waters which above the firmament*] but if a word be put in for the supplement to the sense, it should be rather *are* then *were*: for to say, *were above*, presupposeth the division made already, whereas this *out-spread thing* called *firmament*, was made that they might be divided; and by it was the division made: So that according to the sense of the place (though the Original will bear both readings alike) the words should be read thus, *the waters which are under the firmament, from the waters which are above the firmament*, meaning by the firmament, the out-spread air from the earth to the clouds; and by the waters above it, the rain bound up in clouds, Job 26. 8. Psal. 18. 11.

V. 8. *Heaven*] That is, the region of the air, and all that is above us which is called by the name of *Heaven*; as first, *the fowls of heaven*, ver. 30. of this Chapter, and Psal. 79. 2. Secondly, *the clouds of heaven*, Psal. 147. 8. Matth. 24. 30. to which property belongeth the word *Shamajim* in this verse, signifying *there waters*, for *the clouds your out waters*, Psalm 77. 17. Thirdly, and *the stars of heaven*, Gen. 22. 7. And fourthly, that which is above all these, the place of eternal happinesse, called *Paradise*, and the *third Heaven*, 2 Cor. 12. 2. (receiving the whole region of the air to the Moon, for the first heaven, and from thence to the highest Stars, inclusively, for the second) called by Solomon *the heaven of heavens*. 1 King. 8. 27. and by a greater then Solomon, our blessed Saviour, *his Fathers house*, Joh. 14. 2.

V. 9. *gathered*] Or, *flow together*; The Hebrew word, *Yikkawu*, derived from *Kawah*, importing *expectation*, notes a place for their reception, as if it were so ready for them, as to expect their coming hither, and (according to its affinity with the conjugate word *Kaw*, which signifieth a *line*) it noteth the natural disposition of the waters to run to it (as by a streight line) the next way. See Psal. 33. 7.

one place] Their place may be called *one*, in respect of their principal gathering together in the Sea, which is as a main body (in comparison whereof, other waters are but as arms or limbs) whence they run, and whither they have their recourse again, Eccles. 1. 7. or God directeth their motion, and setteth their bounds, Job. 38. 8, 10, 11. Psal. 104. 8, 9, 10. Prov. 8. 28. Jer. 5. 22.

dry land appear] For before it was for the most part covered with waters: it is like the earth, at this time, was, as in the second of Peter, Chap. 3. verf. 5. *standing out of the water, and in the water*: part out of it, and the greatest part under it, yet some part out of it, and above it; for there was a distance and division, betwixt the upper waters in the clouds, and those below, which could not be at this time, if the whole earth were wholly covered; for there are some hills (as some say) higher then some rainy clouds, unless we say, that hills had not their eminent excellence until the earth was wholly uncovered; but so the saying of Peter is not so fairly cleared. See An. on c. 7. v. 20.

V. 10. *Earth*] Though the Earth be firm and stable in it self, yet some derive the Hebrew word *Eretz* from *rutz*, which signifieth to *runne*, because being made dry, it was meet for living creatures to runne upon it: some derive it from *Ratzon*, signifying *good pleasure*; and so it importeth that not by

any naturall necessity or operation was this separation made, but by Gods free-will & good pleasure to make both elements more beneficial and pleasant to the creatures of several kinds.

Seas] The word here first brought in in the plural number (as it is else-where) is used many times also in the singular; as Gen. 22. 7. Hos. 11. 10. Mic. 7. 12. Psal. 8. 10. (where also it is used in the plural number) and though in every place where there is water, if it be but a bason-full, there be a collection of waters, which is made up of many drops; as one loafe of many grains, yet it is applyed onely, or for the most part, to a copious collection of waters. And it may well be used in the plural number because of the plurality of significations; naturall, artificiall, and figurative: naturall, as for the several forts of Seas, *the great Sea*, Josh. 23.4. or Mediterranean Sea, called also the Occidentall, or Westerne Sea, because in respect of Jerusalem that Sea is West-ward; the *Red Sea*, called *Mare Suph*, or the Sedgie Sea, through which the Israelites passed, and in which the Egyptians were drowned, Exod. 14. 22, 26.27. the *Salt Sea*, Numb. 34. 3, 12. called by Josephus, the Lake *Asphaltis*, or *Asphaltites*, whereof he makes a memorable and admirable description, in his story of the Wartes of the Jewes, l. 5. c. 5. the *Sea of Chinnereth*, Numb. 34. 11. called usually *the Lake of Gennesareth*, Luk. 5. 1. and the *Sea of Galile*, and *of Tiberias*, Joh. 6. 1. which (as Pliny measureth it) is fifteen miles long, and six miles broad, Plin. Nat. Hist. lib. 5. chap. 15. And there is a plurality of Seas, yet further varied according to the Countries on which they border, as the Arabian, and Persian, the Spanish, and British Sea, &c.

Again, the word is applyed to an artificiall collection of waters; for that great braten vessel, 1 King. 7. 26. was called a Sea, 2 Chron. 4. 6. for the bugeness thereof, Joseph. Antiq. lib. 8. cap. 2. It was made (saith he) after the manner of an Hemisphere, or half globe; and it was ten cubits broad from the midpheter, or half globe; and it was ten cubits broad from the one brimme to the other, 1 King. 7. 23. and an hand-breadth thick, and five cubits high, 2 Chron. 4. 2. wherein the Priests were to wash themselves, 2 Chron. 4. 6.

Lastly, by a figure, a multitude of men meeting together as drops in the Sea, is called a *Sea*, Jer. 51. 42. and by *waters* according to the interpretation of the Spirit, are sometimes understood, *multitudes nations, and tongues*, Revel. 17. 15. But that acceptation which is proper to this place, is neither figurative, nor artificiall, but naturall; natural in respect of the condition of the creature since the Creation, but miraculous and Divine, in respect of the first separation of the waters from the earth, and the collection of them into Seas.

God saw] The separation of waters was but begun the second day, but perfected on this third day: wherefore the approbation is not mentioned in the conclusion of the second dayes work, but referred till now, that it was perfectly made. So God made the out-spread thing called the *firmament* the second day, vers. 6, 8. but he adjourned, or put off the approbation of the work, till the fourth day, when it was made perfect by addition of the Sun, Moon, or Stars, from vers. 14. to v. 19.

V. 12. *brought forth*] There was both a kindly Spring in the growing of Grasse, and Herbes, and Trees, and a mature Autumne in ripe and perfect fruits, as appeare Chap. 3. 6. though yet the earth received neither warmth, nor any other influence from Sunne, or Moon, or Starres; for yet they were not made; which theweth that Gods power depends not upon any means, but all meanes upon it: so that the godly, though they have no pawne of precedent provision, nor any surety of the assistance of the creatures for future increase, may confidently relye upon his promise for necessary supply, Psal. 37. 19.

whose seed was in it self] That is, either in the root, or in the fruit, or in the leaf, or in the branch, or in the bud; so that it hath a vitue to bring forth its like for the conservation of the kinde, without borrowing of any help from conjunction with any creature, as in the mixture of male and female; which difference of sexe, in propriety of speech, is not in Plants, but in living creatures onely.

God saw that] This sentence is often repeated, as Vers. 4, 10, 18, 21, 25, 31. to make a deep impression in mens minds of the goodnesse of the Maker, and of the creatures made for the glory of God, and the benefit of man; and to note that they prove bad onely by sinne and unto sinners; yet by the goodnesse of God, and his mercy in Christ, (in whom the elect have a right restored to the things created, 1 Cor. 3. 21, 22, 23.) even the worst sort of them may be of good use, for poison may be so tempered as to be turned into medicine, (and to some creatures poisonous herbs and plants yeeld some nourishment) for recovery of health to mankind, whether good or bad, though not for the bad, but for the godlies sake.

V. 14. *Let there be lights*] In the Hebrew, the Verbe is of the singular number, the Noun of the plural: So also Exod. 8. 17. *So there were lice*, in the Hebrew, *there was lice, lat. fuit pediculi*: the like Enalalge of number elsewhere.

to divide the day from the night] Heb. *to divide between the day, and between the night*. By *day* is meant the artificial day, from the Sun-rising to the going down of it; though in the concluding apprehation of each dayes work be but for a day natural consisting of twenty four houres.

signes] Of the weather: as the Sunne when it setteth with a red skie, fore-theweth a fair day to follow, Matth. 16. 2. and the Moon, according to the variety of its colour and figure, signifieth a difference of weather; and both of them by their Eclipses betoken the temper of the ensuing season, at least for some natural qualities and events; and stars shining cleer in the winter signifie frosts. Plin. Nat. Hist. lib. 18. cap. 35. By their *natural* and *ordinary* operation, and by an *extraordinary* and *supernatural*, sometimes they import terrible Commotions to the nether world, as Luke 21. verse 25, 26. Act. 2. 19, 20. whereas the wicked throughout the world, Psal. 65. 8. not the godly, Jer. 10. 2. Luke 21. 28. may be afraid; which yet giveth no warrant to the presumption of Prognosticators, or judiciary Astrologers to fore-tell the fortunes of men, or fates of Civil States by the Stars; or to make any prediction of any other supernatural events from the face of the heavens, or the impression of the Planets, or from the temper, figure, colour, or posture of the Celestial bodies; for such Arts of Divination are condemned by the Word of God, Deuteron. 18. 10. Isa. 47. 13.

and for seasons] Chiefly those specified, Gen. 8. 22. but withal they conduce for distinction of times, when to work, and when to rest; when to sow, and when to plant, and prune, and reap; and when to do other affairs with best conveniency and advantage, both for *Natural* and *Civil* good; and they served also for the difference of sacred seasons; as for the Sabbath, the Feast of Pentecost, New Moons, &c.

V. 16. *two great lights*] To wit, the *Sunne*, and the *Moon*; the Sunne the greater indeed, for it is one hundred and sixty six times greater then the Earth (as Astronomers resolve, though rather upon probable conjecture then certain demonstration) Amongst the Celestial lights the Moon in appearance seems the greatest next the Sunne, and is called *a great light*, as the Sunne is (without any difference) when it is thirty nine times lesse then the Earth, and is the least but one (that is Mercury) of all the Planets, and of far narrower compasse then the fixed Stars, for some of them, as Astronomers affirm, are an hundred and seven times greater then the earth, though they seem much lesse: Nevertheless the Moone being the lowest of these shining bodies, and so nearer to the earth, as it appeareth to be bigger in quantity; so it ministreth more light to mans use, then any of the single stars of the great magnitude, yea, then all of them together, when it is at the full; yet this fulnesse of light, is for a great part of it, but a borrowed brightnesse from the body of the Sun, which the moon receiveth and reflecteth like a Looking-glass.

to rule] The Sunne, Moon, and Starres, by their motions, light and influences under God, Jer. 31. 35. serve much, not onely for distinction of times, and for qualification of the creatures for natural operations, (whereof see Deut. 33. 14. Hos. 2. 21 Job 38. 31.) but for ordering of Civil and Ecclesiastical matters with most conveniency, both for the doing and forbearing of them: In this rule, their commission and power depends upon the Almighties pleasure; for when he will have it so, *the Moon shall not give her light, and the Starrs shall fall from heaven*, Matth. 24. 29. See also Joel 2. 31. Act. 2. 20.

V. 17. *God set them*] He did not first create them, and after place them there, as he made man out of Paradise, and afterwards put him into it, Chap. 2. vers. 15. but made and placed them both at once; as it is said of the soul, that it was at the same time created and infused, infused and created.

V. 18. *to divide*] The time betwixt light and darknesse, by their presence and withdrawment; and by alternate course or turns to make their distinction betwixt night, which without light is dark; and the day when the light banisheth darknesse into the other Hemisphere, or part of the world.

V. 20. *moving creature*] Heb. *creeping thing*. The fishes are called *creeping things*, (for so the Original word, *Sherets* importeth) because as creeping things on the earth move with their bellies close to the element they live on, so do fishes in the water. The difference betwixt creeping and going creatures is properly in the feet, though if they be such short feet as bring their breasts or bellies neer the ground, they are said to creep, (as a Lizard, or Neut; and so we say of some other creatures, whose legs do lift them up but a little way above the ground they go on) now because commonly such things as creep do move but slowly, and fishes move very swiftly in the water, we commonly call their motion not creeping, but swimming, rather according to what we perceive by sense, then what the Original word doth signifie. There are some swimming creatures called *amphibia*, that have their abode, partly on the land, partly on the water, as the Crocodel, and the fish called the Sea-horse, but though they have feet, and use them on the land, yet in the water they move with their bellies on the water, and use their feet but as oares to swimme withal, as do

Swans and such like. There be many other kinds of creeping things, of which, see Annot. on ver. 24.

V. 21. *and every winged fowl*] According to our Translation and the Vulgar Latine, the fowles and fishes seeme to have had the same Original, ver. 20. & 22. and indeed it is probable they were rather made the fifth day with the fishes, then the sixth with the beasts, because the fowls and fishes are thrice mentioned in the fifth dayes work together, and no mention of the making them on the sixth day among the beasts; and though they be brought in among the beasts, Chap. 2. 19. it is but occasionally, to wit, that they might be named by Adam, as the fishes were not: But yet it may be they were made rather of the earth, then of the water, though they were made the fifth day, because it is said, *Let fowl multiply in the earth*, ver. 22. of this Chapter; and though some of them live much in the water, and of what they get out of the water, the most of them flying in the ayr, have their consistence upon the earth, or some solid body resting upon the earth. And yet there may be a third opinion as probable as either of the former, which is, that the fowles as they live, so they were formed in the ayr, and of it, other elements necessary to constitute mixt bodies (by Divine power) being tempered with it. Of which three Opinions there is none either demonstratively true, or dangerously false, if unerrant.

created] To *create* in property of speech (as is noted before in the Annot. on ver. 1.) is to make a thing out of meer nothing, as the word *Bara*, is used, ver. 1. The same word is used of the making of Whales, though they had their being from precedent matter, because that matter was originally nothing; and such as it was, so unapt for such a work, that without an infinite creating power it could never have been formed into a Whale.

great whales] The Hebrew word *Tanninim*, rendred *Whales*, is taken in general for all great creatures, whether of the earth, or of the water, Plin. Nat. Hist. lib. 32. cap. 11. writes there are one hundred feventy fixe kinds that live in the watery region, and he setteth them down in an Alphabetical order, among which the Whales are the greatest, being like moving mountains in the Seas; for (one of them (as he giveth in the measure in the same Chapter) are six hundred foot long, and three hundred sixty foot broad; they may then well be called *great whales*; as the Sun and Moon, *great lights*, ver. 16. yet as great as they were, they could not make themselves, no more then the little Gnat, or Pismire could give a being to it self. Of this creature, much is said in the Book of Job under the name of *Leviathan*, so is he called, Chap. 41. which name in the Original is a compound of two words, *Lavah*, which is *to couple*, and *Thabin*, a Serpent, or Dragon; because by his bigneste he seemes not one single creature, but a coupling of divers together; or because his scales are closed, or straitly compacted together.

fowl] See the first Annot. on ver. 20.

V. 22. *blessed*] That is, by the vertue of his word he gave them power to ingender, beget, and bring forth their like in kinde; for that is a blessing, Gen. 8. 17. & 9. 1. & 24. 60. Psal. 127. 4, 5. & 128. 3. and therefore, (as some observe) God is not said to bless the Sun, or Moon, or Stars, or any other creature that hath not life, because they are not to increase and multiply like living creatures, which were made male and female for that purpose: This blessing of the fishes and fowles is not so expresly mentioned as conferred upon the beasts of the earth; not omitted concerning them, because (as some Jewes imagine) the Serpent is among them; but premised in the former blessing, or presupposed in the difference of sexe, whereby they multiply, which is their blessing.

V. 24. *earth bring forth*] This bringing forth was meerly miraculous, and so extraordinary, that as the like was never after this time; God having ever since set the creatures (which have difference of sexe) in a regular way of multiplication of their kind by procreation. How many of each sort of fishes, fowles, or beasts, were formed at the first, and whether in the like number wherein they were received and reserved in the Ark, Gen. 7. 2. God hath not revealed in his Word, and what he is not pleased to teach in such Points, we must not be curious to learn, much lesse peremptorily take upon us to resolve.

living creature] The creatures now made in the general are living creatures, and are distinguished into two kinds, *going* and *creeping things*; the going again are of two sorts, *cattel*, and *the beasts of the earth*; the word for *cattel* in the Original is *Behemah*, which in the general acceptation may signifie any living creature, especially great, wilde or tame; and in particular, some take it for *the greater* sort of beasts, and therefore render it in the plural number by *Pecora*; and some for the lesser sort, and translate it by *Pecudes*: but the most understand by it such as are useful to man, either for his food or clothing, drawing, or burden-bearing, and therefore in Latine have their name from *he*p, for the word is *Jumentum*, as it were *Juvamentum*: and *Rehmah*, which is rendred *beast*, when it is put in the same sentence with *Behemah*, it is taken (as some learned Hebrewes observe) for a wild beast, such a one as Jacob thought had devoured Joseph, Gen. 37. 20.

creeping things] Some creeping things had their original from the waters, ver. 20. some from the earth, as here; and though now some of them be generated by corruption, all of them had their first original by creation, at least the principall kinds of them: and for others, they might since be multiplyed several wayes, yet by vertue of the principles of the first production or creation of all things: and though many of them may seem to be of little or no use, yet they serve by comparison to set forth the excellency of other creatures, and to shew the power of God as well as the greatest; by them was God much glorified in the miraculous contestation betwixt Moses and the Enchanters of Egypt, Exod. 8. 19. and in his judgement upon the Egyptians, and upon other wicked persons, who are sometimes devoured by crawling and contemptible vermin; so was Pherecydes, A Elian. Var. Hist. lib. 5. cap. 28. See also Plutarch in the life of Sylla.

V. 26. *Let us make*] This is spoken after the manner of men, as by way of deliberation and advice for a work of great weight and moment: but besides this word of plurality [*us*] may intimate the *Trinitie*, distinctly noted in the first Epistle of Joh. Chap. 5. 7. In this manner (that is, plurally) God speaketh of himself four times in Scripture, as besides this place, of this Book, Chap. 3. 22. & Chap. 11. 7. & Isa. 6. 8. and in divers of them not by by way of deliberation or advice, (as here) but so, as to mind us of the mystery of the three Persons in one God-head; and in this place God the Father seemeth to speak as communicating by way of consultation with God the Son, and God the Holy Ghost, concerning the creation of man. See Annot. the second on ver. 1. of this Chapter.

make man] Man is made on the last of Gods work-dayes, and the last work of that day; and as the last, so the best; that is expresly mentioned (as the angels are not): as part of the first dayes work as most imperfect, not that God increased in skill by continuance in working, nor that he could not have wrought up his handy-work to perfection the first moment of Creation; but he meant by his example to teach us both patience in the expectation of proficiency, and diligence and perseverance to bring it on by degrees, from good to better, and best of all; and withal he shewed his fatherly beneficence and providence to his eldest son Adam, Luke 3. last, in furnishing the world and making all things ready for his entertainment before he put him into it.

man] The word *Adam*, (put for man in the Hebrew, standing for the whole species of mankind, as Chap. 9. 6.) signifieth (as Josephus rendreth it) *Ruddy*; and he giveth his reason of that name, because (saith he) he was made of earth tempered with red or yellow: for the earth which is elementary, is of that colour, Joseph. Antiq. lib. 1. cap. 2. This name is given by God to man, Gen. 5. 2. rather then to other creatures, though they were of earth also, because he was in danger of pride by his preheminence, and because he was capable (as they were not) of an humble and holy consideration of his mean original, being made of that element on which every creature may set his foot, and lay his dung.

Image] Chap. 5. 1. & 9. 6. 1 Cor. 11. 7. Colosf. 3. 10. The Image of God in man consisteth not in any bodily shape, (as some hereticks have thought, and some simple people too easily believe; which error is nourished by Popish pictures of God set forth in the resemblance of man, contrary to Deut. 4. 15, 16.) but in the nature of the soul, as it is spiritual and immortall, substance, and endued with three faculties, understanding, will, and memory, as the Deity hath three Persons, Father, Son, and Holy Ghost; and in the now supernatural indowments of divine knowledge, righteousnesse, and true holinesse, Eccles. 7. 29. Eph. 4. vers. 24. and lastly, in authority and government of the creatures, in which respect are Governours chiefly called Gods, Exod. 22. 28.

likenesse] *Image* and *likenesse* are not two diverse things, but the same more fully and clearly expressed in two words, then in one; and that after the Hebrew manner in two substantives, whereof the one is of an Adjective construction. So, *Let us make man after our own Image, after our likenesse*; is in effect thus much; Let us make man after our Image, very like unto us: the like Hebraisme may be observed, in Jer. 29. 11.

let them] The word *man*, or, the Hebrew, *Adam*, taken not personally or individually for one single person, but collectively in this verse, comprehendeth both male and female of mankind; and so it may well be said, *not let him*, but *let them* have dominion: which if it be considered negatively, as not extended to the ruling of the Ayr, Meteors, or Stars above him, for he hath no power at all over them, it may admonish him of reverence and obedience to his Maker, to whose power and government alone they are reserved, and so are not subject unto man, but are as fellow-subjects unto God.

dominion] The Dominion which man had over all the creatures

tures (the fishes, even the great whales, and fowles, not excepted) was at first like that which the Centurion saith of his Military Command over his souldiers, Luke 7.8. For they were obedient to him with readinesse, and reverence, ready to come or go at his Command; but this obedience to man was forfeited by his disobedience to God; and mans rebellion against his Maker is punished with the creatures rebellion against him, even to his ruine, Ezek. 14.21. Though here be no mention of Dominion among mankind over one another, but only over the other creatures, yet it is most like that Parents should have authority over their children, which as it would have been exercised without any rigour, so it would have been obeyed without repining or grudging. Of the Dominion of man over the creatures, see further, Annot. on Gen. 9.2.

V. 27. *male and female*] Mat. 19.4. Mark 10.6. Not at once, or in one person, but severally; that is, though he united them in participation of his image, he distinguished them into two sexes, male and female, for the increase of their kind: their conformity in participation of Gods Image is clearly manifest by many particulars, for in most of the respects fore-mentioned, Annotation 3. in ver. 26. the Image of God is equally communicated to them both, and Eve was so like to Adam (except the difference of sexe which is no part of the divine Image) in the particulars fore-mentioned, that in them, as she was made after the Image of Adam, the was also made after the Image of God: as if one measure be made according to the standard, an hundred made according to that, agree with the standard as well as it.

V. 28. *be fruitfull*] These words were rather a benediction, as vers. 22. then an injunction for procreation; yet that also, so far as man was bound to do his part for multiplication of mankind: how far this agreeth to the condition of man since his fall into sin, may be gathered by the words of our Saviour, Mat. 19.10, 11. and of the Apostle, 1 Cor. 8.9. whereby all are allowed, and those necessarily required to marry, (who have not the gift to continue in chastity without that remedy) whether they be Civil or Ecclesiastical persons, since the difference of callings makes no difference of natural inclinations; and that *marriage is honourable in all*, Heb. 13.4. without distinction or exception.

subdue it] Not as by conquest; as if it were rebellious from its creation; but by *subduing* is meant a keeping of it in a state of subjection and service to man, as if he had gotten the mastery of it by force, Jer. 34.11.

V. 29. *bearing seed*] See Annot. on ver. 12. Whether there were any flesh eaten by the fathers before the flood or no: See Annot. on Gen. 9.3.

V. 30. *and to every beast of the earth*] Psal. 104.14. Though now divers sorts both of beasts and birds do live on flesh, so as it seems natural to them, yet at the first it is probable there was no such antipathy betwixt the creatures, nor such an appetite to devour one another, as since the fall, which caused not only a falling out betwixt God and man, but betwixt man and man, man and the creatures, one creature and another, and the same creatures which now live upon flesh, are observed in want of it to feed on figs and chesnuts, as *Aug.* sheweth, *de Civ. Dei lib.* 15. Chap. last; and no doubt in the like defect they might and do make use of other things which grow out of the earth, which in the beginning, before sin had brought a curse upon the creatures, were both more nutritive, and more delightful to the appetite of every creature, so they needed not to desire any other diet.

V. 31. *very good*] Every particular creature was good taken by it self; *good* as from God; for as from his mouth proceedeth not evil and good, Lam. 3.38. so from his hand proceedeth no evil at all, either of sin, or of pain, but good onely, though since the corruption, the evil of pain be his work, Amos 3.6. as the evil of sin was mans, Eccles. 7.29. Secondly, good in their qualities and effects, without any either guilt or hurt: But now taken all together, they are *very good*; and very good, because their goodnesse is diffusive, and mutually communicated all over the world: and the more good, because man the most excellent of all Gods visible works, was made, who onely among them knowes the goodnesse of the other creatures, and how to make good use of them all: and without knowledge and use they could not be so good, either in estimation or in deed, as with them both: and God might call them *good*, and *very good*, because of his own complacency in the creatures, Psal. 104.31.

In all this History of the Creation, there is no mention of the creation of Angels; whence some have supposed them to be eternal; but against that may be alledged, Col. 1.16, 17. Some, that though they had a beginning, yet it was long before the Creation recorded in this Chapter; but in the same place of the Apostle, *all things in heaven and in earth, visible and invisible*, are wrapped up in one original, and that distinguished from the eternal duration of the Creator, *who was before all things, and by whom all things consist*; and this according to the judgment of the soundest Divines in all ages. For the time of their making, this is certain, they were made before man fell; but on what day, whether the first day with the highest heavens, (as some conceive: See Annot. last on ver. 1. of this Chap.) or the second day (as others think) when the Firmament was made, by which they understand all the thice Heavens, whereof one is the habitation of Angels, or the fourth day, when some hold, that as the visible heavens were garnished with stars, so the invisible were furnished with Angels; which might be the more probable, but that it seems the Angels were made before the stars; for *the sons of God*, by which are meant the Angels, are said to shout for joy at the first appearing of the morning stars, Job 38.7. In this diversity of opinions, for the time of the creation, we conceive that in the six dayes space, and before the last day, there is no errour of danger which way soever we take it. If it be asked why their creation was not more punctually expressed, the answer may be, not as commonly it is, that the Jewes were too dull to be informed of spiritual beings, for the mystery of the Trinity is divers times insinuated in this Book of *Genesis*, and Cherubims are mentioned, Chap. 3.24. and afterwards we read of Angels, Gen. 19.1, 15. & Chap. 28.12. & 32.1. but because this first History was purposely and principally for information concerning the visible world, the invisible whereof we know but in part, being reserved for the knowledge of a better life, 1 Cor. 13.9.

CHAP. II.

Vers. 1. THus *the heavens*] This verse might more fitly have been made the close of the precedent Chapter, then the beginning of the present; for it summarily containeth what is particularly set down in the first Chapter; as also that (all Gods specifical works finished on the sixth day) he rested on the seventh. The like inconvenient division of Chapters may be observed betwixt 1 Cor. 12. & Chap. 13. where the last vers. of the 12. Chapter might well have been made the first of the 13. and the last verse of Act. 21. the first of Act. 22. Which incongruity is not to be charged upon the Word of God, which originally was not so divided into Chapters and verses, as now it is both in the Greek and Hebrew Text, and in the Translations out of them.

all the hoste of them] Psal. 33.6. All the creatures in heaven and on earth, in number, order, power, and service, are unto God, and under God that made them, as a great Hoste and Army of souldiers under a General, Isa. 40.26. & 45.12. and of this Hoste the Angels are a chief part; as Gen. 32.1.2. Numb. 22.31. Josh. 5.13. 2 King. 19.35. Mat. 26.53. and the weakest kind of all his works (if mustered to war by his command) will make a puissant Army, and will prevail against the proudest Tyrant. See Exod. 8. And in such service the inanimate creatures (those which have no life) upon an impression of his power and pleasure will do the office of valiant Warriours. See Judg. 5.20.

V. 2. *on the seventh*] Not inclusively, or including the seventh day among the number of work-dayes; but exclusively, as ending, or having ended all his works on the six dayes, and then beginning his cessation on the seventh; which was not out of wearinesse to work any more, for *he giveth power to the faint, and to them that have no might, he increaseth strength*, Isa. 40.29. therefore he neither fainteth, nor is weary, ver. 28. not weary of his own *works*, which are all done without difficulty or pains to him, though he be said in a figurative sense to be weary of *our works*, Isa. 1.14. & Chap. 7.13. & 43.24. Jer. 15.6. Mal. 2.17. After the Greek Translation of the seventy Interpreters, it is on *the sixth day for the seventh*; but the Original Text must not be mis-translated, but rightly interpreted: a like expression and meaning is in the book of Esther concerning the Jews slaughter of their enemies, and their resting from slaughter, Esth. 9.15, 16, 17.

ended his work] So that that day he wrought not, as before; or the words may be read, *he had ended his work*; for the Hebrews have but one preterterite, which comprehends the sense of the preterperfect and preterpluperfect tenses.

rested] He rested from making any more kinds of creatures; for all kinds were either actually or virtually made already, but he rested not from concurring in operation for production or making of individuals or singular creatures; nor from creation of the souls of mankind, nor from the orderly government of the world (already made) by his continual providence, which never ceaseth, Joh. 5.17. nor did he so stint himself by his sixe dayes work, but that when he pleased he would work new works of wonder, above or against the ordinary operations of nature.

V. 3. *blessed it*] That is, ordained it for a day of thankfull remembrance of his blessing in the abundance and variety of useful creatures made in the precedent six dayes; and for a day of blessing to the soul of man by the spiritual exercises of that day, which well observed, bringeth with it a great portion of blessing,

blessing; not only in spiritual, but in temporal things, Isa. 58.14. as the profanation of it is the cause of a curse, Neh. 13.17, 18. Jer. 17.24, 25, 26, 27.

sanctified it] That is, appointed it to be kept holy by holy meditation of God, and of his works, with reference to him, and holy intercourse with him in performance of all holy duties of devotion to him, in the acts of charity and mercy to man, which are as sacrifices presented to God, Heb. 13.16.

it] That is, not only that seventh day, wherein God rested, after all his works in six dayes were finished, and which was the first Sabbath of the world, but a seventh day in weekly recourse, according to that which was 2544. years after written in the fourth Commandement.

because] This sheweth that the Sabbath is not here mentioned by anticipation, as a thing not in being from the beginning, but destined to be in time to come; for the Creation of the world in five dayes, and God's resting the seventh, being the cause of the Sabbaths institution, the observation of it was not to be put off until the time of the gathering of Manna, Exod. 16. where (after this place) it is first spoken of by Moses; for that were to cast the effect 2544. years behind the cause, and to begin the memorial that the world was made (which most concerned the people of the first ages of the world to remember and regard) not until 888. years (or thereabouts) after it was mar'd, for so many years after the Flood was the raining of Manna; and the strict charge concerning the keeping of the Sabbath occasioned by that.

V. 4. *generations*] (Mat. 1.1.) That is, the story of the generation, original, or beginning of the heavens and the earth, and of all the creatures contained in them both.

in the day] The day is not here taken (as in the first Chapter, and in the beginning of this) for a seventh part of the week, but with more latitude for a time in general wherein a thing is done, or to be done; as ver. 17. & Luk. 19.42. 2 Cor. 6.2. Ruth 4.5.

the Lord God] The Name *God*, hath been mentioned from the beginning of *Genesis* to this verse thirty three times, or thereabouts; but he is not called *Jehovah* before now the Creation was perfect; yet as if he were not so called now, it is said, Exod. 6.3. *by my Name Jehovah was I not known*. See Annot. on that place.

V. 5. *before*] The meaning is not that plants and herbes were first made, and then put into the earth, (as man was first made, and then placed in Paradise) but that God made the plants which before were not in the earth, nor could have been but by his fore-going and fore-given power to produce them. See Gen. 1.11.

rain] The fruitfulnesse of the earth came not by the ordinary concourse of second causes, as rain from heaven, nor by humane labour on the ground.

V. 6. *But*] Some for, *But a mist*, read, *Or a mist*: some, *nor a mist*, continuing the negative of the precedent verse; and so the fruitfulnesse of the earth was by Gods immediate power, without any other means natural, or artificial, from above, or from below.

But a mist] Which went up, and came down in a dew whereby the earth was sostned, and disposed to let out the seminal vertue, whereby God hath endowed it, for putting forth plants, and fruits; and whereby those that were already brought forth were cherished: and if they were not produced and perfected in an instant, (which God might easily do) they might have a further degree of proceeding to perfection, by means of this mist.

V. 7. *dust*] This mean original of mans body, though it serve to exalt the Power and Wisdome of the Creator, who out of such indisposed materials could make such a curious work, yet it serves to humble man in regard of the basenesse of his beginning: and in regard of his now transitory condition, which is like to *dust before the wind*, Psal. 18.42. not durable as marble, or the rocks against which the winds blowing and waves beating cannot prevail, Mat. 7.25. See Gen. 3.19. & Chap. 18. ver. 27.

formed] The word *Yatsar* in Hebrew signifieth the act of a Potter when he formeth somewhat out of clay. See Isa. 94.8. Jer. 18. from the first to the sixth verse, and Rom. 9.20, 21.

breathed] The Lord animated, or inspired him with a living, and reasonable soul, or spirit, which presently appeared by breath at his nostrils; for that soul of man is not educed, derived, or fetched out of any power in the matter of the body, nor made of any matter at all, as the body is, but as it is a spirit, immaterial, and immortal, so it had its immediate original from the Father of Spirits, Heb. 12.9. See Num. 16.22. & Chap. 27.16. Job 27.3. Chap. 33.4. Eccles. 12.9. Zach. 11.1.

breath of life] (Chap. 7.22. Job 27.3. Isa. 2.22. Heb. *breath of lives*. For man hath a vegetative life with trees and plants; a sensitive life with beasts; and above them both an intellectual, or reasonable life with Angels, though theirs be of a more excellent degree then his; there is also a life of grace and of glory to which Adam was created, and his posterity restored by faith in Christ.

a living soul] That is, a living man, by a Synecdoche of the part (commonly the better part) put for the whole. See Annot. on Gen. 12.5.

V. 8. *a garden*] Though the whole earth was pleasant, and fruitful, and Garden-like, in respect of what it hath been since the fall; yet God was so good and kind to Adam, that he planted him a Paradise, choicely furnished with excellent Plants and fruits, wherein he might live in a condition of dignity and delight. See Gen. 13.10. Ezek. 28.13. in which respect it was a figure of heaven, Luke 23.43. 2 Cor. 12.4. and into this Paradise he put him, having formed him before in some other place. This Paradise, though mentioned after the seventh day, was made before, *viz.* the third day, as man was the sixth day, though his creation be particularly reported after the seventh day by a figure called *Hysterologia*, whereby that is set down after another thing, which in strictnesse of order should be mentioned before it. Or, it may be said, that the matter of the creation, or the material parts, or several kinds of creatures were delivered in the first Chapter, and the manner of some particular works (more eminent then the rest) recorded in the second Chapter; and so there is no inversion of order; or if there were, God is not tyed to Logical rules either for the course of his working, or for the discourse and history of his works.

Eastward] From *Canaan* and *Arabia-petrea*, where Moses is thought to have been when he wrote this story; so was *Mesopotamia* situate, (whereof in the next Note) see Num. 23.7. compared with Deut. 23.4. & Gen. 28. from ver. 2. to ver. 8. inclusively, compared with Chap. 29.1.

Eden] The Hebrew word *Ghneden*, signifieth *pleasure*, or *delight*; whence it is like, the Greek word *Hedone* (which signifieth the same,)is derived, and *so* it may be an appellative, not a proper name, and may be taken for a very pleasant Garden, or Orchard, without any particular designation of place, where it was planted. But it is more congruous to the holy Text (and thereto the best Expositors agree) to take it here for a proper name of a place, as Gen. 4.16. 2 King. 19.12. Isa. 37.12. Ezek. 27.23. & Chap. 28.13. There were two *Edens* of especiall note, the one a Province in Syria called *Celesyria*; the other is that Region which first named *Eden*, was afterwards called *Aram-fluviorum*, or *Aram Naharaim*, Psal. 60. tit. Or, *Mesopotamia*, Gen. 24.10. In the lower part of this *Eden*, (as we may probably conceive) was the Orchard or Garden of pleasure here (spoken of; probably, I say, for certainly none can tell: nor by reason of the great change of the world both for the earth, and water, the change of Rivers in their course, and names, was it haply known in Moses time, except by revelation from God.

V. 9. *tree of life*] (Prov. 3.18. Rev. 2.7. & Chap. 22.2.) So called, either because it was of use, and had the force and vertue of supporting food, to nourish and cherish mans nature; and of preventing Physick to preserve it from diseases and decay; and consequently (if man had not sinned) to prolong his life also to many hundreds of years: (but whether Adam were to use it as his daily dyet, is uncertain) or, because it Sacramentally signified, that if a man persisted in obedience to God, he should continue in perfect health and strength in that place, and state, until thence (without disease or death) he were taken up to the place and state of everlasting life in the Paradise above, as Enoch was, Gen. 5.24. and Eliah, 2 King. 2.11. and (God who gave it the name, foreseeing both mans misery, and his remedy by redemption of Christ,) it might be so called as a Type or figure of him, who brought life and immortality (to those whom sin had killed) by belief in his merits to obtain Gods mercy; whence hemight (as he is) be named the *tree of life*, Rev. 22.2.

in the midst] Not Mathematically, as if it were precisely and punctually in the midst, as in the center of paradise, (for the tree of knowledge of good and evil was there also) but [*in the midst*] in the Hebrew phrase is *among others*, as Exod. 3.20. Deut. 11.3. 1 Sam. 16.13.

tree of knowledge] Not so called in respect of God, as if thereby he should experimentally know somewhat of the disposition of Adam and Eve, which he did not foresee; but from the event in respect of them, who by tasting of it against the revealed Will of God, would learn and know by wofull experience a vast difference betwixt the good of obedience, and the evil of disobedience, thereafter as she kept or brake the Commandement given unto them. By this prohibition God witnessed his own original right to dispose of his creatures, both for use and forbearance; and put them to the practice of submission to their maker in indifferent things; so far is God from allowing man to live lawlesse in any state, that he would have him be under law in the state of Innocency: what Tree this was for kind, whether a fig-tree (as some think, because fig-leaves were so ready to cover their nakednesse, Chap. 3.7.) which is not like, because a figge is not a fruit so pleasant to the eyes,

eyes, as that is said to be, ver. 6. or an apple-tree, for which some alledge, Cant. 8. 5. but with little ground of proof; or whether of this tree, and the former, there were only one or more of the same kind, we need not inquire, nor can we determine, since the Scripture is silent: the onely fruit we can reap of this Tree, is a lesson of Caution against too much desire of denyed, or forbidden knowledge.

V. 10. *out of Eden*] The Garden being in the lower part of the Countrey of Eden, a River ran down out of Eden to water it.

a river] Rev. 22. 1.

four heads] From the garden, the River was branched out into four streams; the Original of these four streams or Rivers, here meeting together, and afterward parted, ver. 11. is now not known or found in any part of the earth: and no marvel, there having been so great mutation of things both by the flood, and since by earth-quakes, which have changed the course of waters and the names of rivers; and divers of them, as the rivers *Albetus*, *Arethusa*, *Ana*, and some others, running a great way under ground, seem to have their Original in several places; whence if the descriptions of places and rivers in later times agree not with this of Moses, we should not conceive there is any contradiction to the truth of this Story, since as it is most ancient, so it is most infallible true, though in all points it appear not to to humane reason, or experimental observation of the degenerated world. Josephus Antiq. lib. 1. cap. 2. makes these four heads to be four famous rivers. First, *Ganges* the greatest river in India. Second, *Nilus* which runneth through Egypt. The third, *Tigris*, a great river in Armenia the greater. Fourth, *Euphrates*, another renowned river of the same Countrey. But these rivers; especially the three first, are so far distant, that there can be no such affinity in their streames, as here is implyed; besides if all these four rivers thould be supposed to be in Eden, it would make the portion of land much larger, then either out of Scripture, or other Authors, whether Historians, or Geographers, can be collected or supposed.

V. 11. *Pison*] The main river being supposed to be Euphrates, the first channel here noted is *Pison*, or *Pischon*, which the Greeks call by the name of a *kingly river*; this falls into *Tigris*, and gives the name of *Passigris*, or *Epistigris*, to the concurrent streames.

the land of Havilah] So called (as some think) from *Havilah* the son of Cush, of the posterity of Cham, Gen. 10. 7. but by observation of History, it is more probable that it was so called of *Havilah* of the posterity of Shem, Gen. 10. 29. This land of *Havilah* is thought to be in East India, the Geographers call it *Sufiana*.

V. 12. *gold is good*] Yet commonly where there is gold below, there is the barrenest soyl above: the earth therein is no hypocrite with the best side outward: and yet, (as many use the matter) gold how good soever in it self, is not good for them; for where as God hath placed it below their feet, they make it the idol of their hearts, as Achan did, Josh. 7. 21. which they would not do, if they considered that for the most part those countries which are furnished with gold, are destitute of better provision both temporal and spiritual; and that the people who inhabit the places where it abounds, are slaves to the covetous, and as the Indians to the Spaniards, who are slaves to this yellow Idol, taking gold for their god; a weak and unworthy God, which in time of famine would not be so much set by as a morsel of bread, and a cup of water.

Bdellium] Heb. *Bedolahh*; is a clear gumme (sweet to smell to, but bitter in tatte, issuing out of a tree in colour black, and of the bignesse of an Olive tree, with leaves like an Oak, and fruit resembling the wild figge. Plin. Hist. lib. 12. cap. 9. To the colour of this gumme is Manna likened, Numb. 11. 7. and Manna, (though in figure it were like Coriander seed, which is black, or of a dark colour) was in colour white, Exod. 16. 31. wherefore some take the word *Bdellium* not onely for a yellow gumm like Amber, but for a white gumme, like Crystal; yet the best kind of *Bdellium* was yellow, as Pliny affirmeth in the place fore-mentioned.

Onyx stone] Of that see Exod. 28. 20.

V. 13. *Gihon*, or *Gibhon*] The second river or chanel, which is described by the countrey which it watereth: whereof see the next *Annot.*

Ethiopia] *The Land of Cush*, (so it is in the Hebrew) and that land is a part of Arabia, neer unto Mesopotamia, which tell us the inheritance of Cush the son of Cain: this is the Western Ethiopia, so called, for distinction from another Ethiopia neer unto Canaan.

V. 14. *Hiddekell*] The third river or chanel called (in Plin. hist.) with some conformity, though with too much defection from the Original, *Diglito*, Plin. lib. 6. cap. 27. for *Hidekito*, (as some think) hath its name from the swiftnesse of the stream.

Euphrates] So called by a Synecdoche of the whole for a part: See the Hebrew name of Euphrates is *Perath* from *Pera* which signifieth to *fructifie*, or make *fruitfull*, because (after the manner of the river Nilus) by overflowing its banks, it waters the fields and meadows, Plin. hist. lib. 5. cap. 26. It is called *the great river Euphrates*, Deut. 1. 7. & Job 1. 4. not for that it was the greatest of those that were known to the Jewes, but because of its broad spreading, when it overflowed the channels; wherein it exceeded the river Nilus; the spring-head of it is said to be *Niphate*, an hill in Armenia, whence it floweth through the middest of Babylon, and at last runneth into the red Sea.

V. 15. *to dresse it*] Notwithstanding the dignity of Adam's excellent condition, the variety and plenty of provision he had without any cost or pains of his own, he was not to live an idle life, but to exercise his body in the work of a Gardiner, to prune and dress the trees, and herbes of the garden; and to keep it from the breaking in of breasts that were without it, and from the annoyance of those that were within: for it is like, that some beasts were constantly in it; or at least had sometimes admittance to it; for there they were when Adam gave names unto them, ver. 19, 20. and there was the Serpent that tempted Eve, Chap. 3. 1. and the presence of other creatures served both for addition to his delight, and for augmentation to his knowledge, and for exercise of his duty in honouring his Creator, and of his dominion over the creature: for which it may be, the awfulnesse of his presence, but certainly a word or a beck was sufficient. Now though he were to work in, the week dayes, it was not with wearinesse, and sweat (which came upon him as a curse afterward, upon the commission of his sin, Chap. 3. 19.) and yet on the Sabbath (by Gods example, if not by his command) he was to rest from that work, to give himself more intentively to the worship of God, and communion with God, which he could not so well do, if he did any thing else at the same time.

V. 16. *the Lord commanded*] The words next following are a precept in form, but in effect a permission, or indulgence rather, as is that of the Apostle, 1 Cor. 10. 25, 27. and yet in every intimation of the mind of God, there is a vertual command for man to be, and to do according to Gods revealed Will, therein whether it be for duty, or for liberty; and where he alloweth the use of any thing, there he forbidden a superstitious forbearance of it; as Col. 2. 21.

V. 17. *thou shalt not*] An Enallage of number, putting the singular number for the plural; for it appeareth, Chap. 3. 1, 2. that the prohibition was given to Eve, as well as to Adam; unleste we distinguish of the manner of giving, and thinke, that it was given to Adam immediately, and to Eve mediately by Adam; as Christ is said to baptize, not immediately himself, but mediately by his Disciples, Joh. 4. 1, 2.

in the day that thou eateest thereof, thou shalt surely die] Which seemeth to be contradicted by the deferring of *Adams* death, and the reprieve of his life until he was nine hundred and thirty yeares old: (for he lived to that age, and then dyed, Gen. Chap. 5. 5.) But the meaning of these words is, as if God had said unto him. So soon as thou takest and tastest of the forbidden fruit, thou shalt surely come down to a condition of mortality: thy body shall be subject to be seised on by such diseases, and harmes, as will deliver thee up to death; and thy soul (stained and wounded by sinne) (when thy body is dead, unleste my mercy upon thy repentance pardon it) shall perish by a perpetual separation from the grace and glory of my presence, which is another death much worse than the former. *Adam* then was not absolutely immortal, and without all possibility of dying; for so to be immortal, is peculiar to God alone, 1 Tim. 6. 16. because he onely is incorruptible, and man corruptible, Rom. 1. 23. For God is a most pure and simple Essence, and man is compounded many wayes. Secondly, nor was he immortal by any freedome from death, flowing from the principles of his nature, as the Angels are, who are spiritual creatures, not consisting of any material substance at all; and so the soul of man also is immortal, Mat. 10. 28. Thirdly, he was not immortal onely by singular or special grace and favour as Enoch, Gen. 5. 24. Heb. 11. 5. and Elijah, 2 King. 2. 11. Fourthly, nor was he immortal, as those who are raised from the dead shall be; for they in their bodies, as well as in their soules, become immortal by divine ordination, and support, so that they cannot dye, having neither need nor use of meates, 1 Cor. 6. 13. though Christ to assure his Disciples of the certainty of his resurrection did eat, Luke. 24. 42. as the angels did, Gen. 18. 8. that they might be known to have bodies indeed, and not in appearance onely, and might not yet appear to be others then men as their shape shewed them. Fifthly, but his immortality was a condition safe from sicknesse and death, (if he had not sinned, Rom. 5. 12.) until God saw it good to advance him from earth to heaven: so he had a power not to have dyed, but after the resurrection from the dead, death shall have no more power over the bodies of men, then over their soules; which in that respect, besides others, may be called *spiritual bodies*; as 1 Cor. 15. 44. this Commination of death was given by God (though not

not so taken by man) as a caveat against sin: for as in the state of innocency, there was use of a law for exercise of obedience, and for a tribute of duty unto the Creator; so was there cause and use for threats unto the creature, (though in his most holy and excellent condition) to keep him from sin: how much more needful are both in our degenerate state, for restraint of our corruptions, and the repulse of temptations, from which the grace of the Gospel doth not free us; for the members have no priviledge which the head hath not. See Mat. 4. from verf. 1. to the tenth.

V. 18. *It is not good*] (Ruth 3. 1.) That is, first, not so profitable for increase: Secondly, not so comfortable for a mans self, Eccles. 4. 9, 10, 11, 12. Thirdly, not so conformable to the community of living creatures, who as male and female for together for the increase of their kind: Fourthly, nor so honourable for the Creator, for his service will be more and more solemn by company, then by any one alone; yet in times of persecution it may be better to be single then to be yoaked in marriage, as the Apostle resolveth, 1 Cor. 8. 26. 28. To this purpose, see also Jer. 16. 2.

meet for him] As graceful in his sight above other creatures, and greateful to him both as a companion in the comforts of life, and as a partner for the propagation and increase of mankind.

V. 19. *fowl of the aye*] See Annot. on Chap. 1. 21.

and brought] By moving them to come and present themselves to Adam, as their Lord to whom they were to be in subjection, Psal. 8. 6, 7, 8. So they came to Noah to be kept in the Ark, Gen. 7. 9. by Gods appointment, Chap. 6. 20.

to see] Not that God was doubtful what prudence was in Adam, nor how he would make use of it in his particular; but after the manner of men God speaketh here; as Chap. 18. 21. whereby he putteth him to give evidence of his wisdome, in giving the creatures names according to their natures; or otherwise, as in discretion they might most fitly be distinguished.

that was the name] The giving of names to the creatures is an act of authority over them, and the acceptation of those names in an acknowledgement of that authority. See Gen. 5. 2, 3. and Chap. 17. 5, 15. Luk. 1. 63. & Chap. 2. 21.

V. 21. *deep sleep*] Gen. 15. 12. 1 Sam. 26. 7.

one of his ribs] Not a bare bone, but a rib with flesh on it, ver. 23. It was not superfluous, nor monstrous, if he had one rib more then ordinary put into his side for such a purpose; and if it were one of the ordinary number, which goeth to the composition of man, (body, God might soon make him another by his multiplying power; as Luke. 1. ver. 13, 14. Or he might harden the flesh to the strength of a bone, as the gums of such as have loft their teeth are sometimes so hardned, as to be able to chew the hardest meat: and it must needs be easie to him to uphold the strength of Adam, though he wanted the rib, who could put such vigour into the haires of Sampson, Judg. 16. 17.

V. 22. *the rib*] Womans original was not so high as the head, nor so low as the foot, because she was to be neither her husbands Mistresse, nor his slave, but betwixt both: and it was neer unto the heart, that his authority might relish more of loving respect, then of rigorous power; and that her observance of him might be rather heartily then grudgingly performed: her making is mentioned now after the Sabbath, though she were formed the sixth day, Gen. Chap. 1. 27, as well as Adam, because in the first Chapter their creation in the generall was noted with other creatures, but in regard of the excellency of mankind above them all, God is pleased to make a more particular relation of the manner of their making, first of the man, ver. 7. and here of the woman.

made he] Heb. *builded*.

woman] 1 Cor. 11. 8.

brought her] God brought the woman to the man as a wife to her husband, and joyned her to him as an helper, and thereby shewed the sanctity and dignity of marriage being ordained, and the first marriage made by God himself in the best and holiest estate that ever man enjoyed upon earth.

V. 23. *This now is*] How knew Adam this, he being in a deep sleep while the rib was taken out of his side, ver. 21. of which she was made? It was an absurd, as well as sinful conceit of the Priests and Elders, that the souldiers should say the Disciples of our Saviour stole him out of the grave while they slept, Matth. 28. 12, 13. for if they were asleep how could they tell he was stollen? but for Adam, though it be said he was asleep, until the rib was taken out, and the flesh closed up; it is not said he was asleep while the woman was made; or if he were, he might know her original by him that made her. Some hence infer, that at the resurrection of the dead the knowledge and acquaintance of friends shall be renued; which if it be true, cannot yet be concluded from this example.

woman] Or, *Mawssse*, (as in the Hebrew *Ish* is man, and *Ishah* woman) that is, so neer of kin to man being bone of his bone, and flesh of his flesh, that he cannot contemn her; but he must dishonour him self.

V. 24. *leave*] Psal. 45. 10. Whether these words be the words of God, or of Adam, or of Moses, is somewhat doubtfull; but it seemes most probable that they are the words of Moses applying the duty of cohabitation, and bond of union betwixt man and wife, as fit to be preferred before the cohabitation and union of parents and children, whether the parents be kind or unkind unto them; as Gen. 3. 1, 14. though the duties of these relations (so far as they may consist with the necessity of matrimonial interests) must not be omitted, or slightly performed.

one flesh] (Mat. 19. 5. Mark 10. 8. 1 Cor. 6. 16. Ephes. 5. 31. Mat. 14. 15.) The man is to be as chary of his wives body, as if it were his own, Eph. 5. 28, 29. and the woman of his, as if it were her own; and both, (so peculiarly and properly their yoke fellowes, as not to account their own bodies as their own disposall, 1 Cor. 7. 4. and in the production and procreation of children they be fo one flesh that it cannot be distinguished in the children, which part is the mans, and which the womans; and consequently in sundry respects they are as one person.

V. 25. *not ashamed*] Shamefastnesse is not properly a vertue, but a perturbation of the mind arising out of the apprehension of an ignominious or disgraceful evil, Arist. Eth. 1. 4. c. 9. and out of fear of a just reprehension for it, Gell. Noc. Attic. 1. 19. c. 16. yet they are commonly most vitious who are least apt to blush, or to be ashamed of what is said or done amiss, as we may observe by the aggravation of sin, set down by the Prophet Jeremiah, Chap. 6. 15. & 8. 12. Before sin all things were honest and comely, so that there was no cause of shame to Adam or Eve, either before God, or betwixt themselves; their bodies as Gods handy-work were perfect and glorious pieces, to which before their fall, the bravest apparel would have been as a cloud spread over the Sun, or as a black mask over a beautiful face; but having sinned, they felt an inward guilt, which made them ashamed; and yet when sin is utterly abolished, the primitive naked beauty and boldnesse will be restored, and be glorious again in all those, who by the second Adam have redemption and deliverance from all the evil that came upon them by the first Adam. See 1 Cor. 15. 43.

CHAP. III.

Verf. 1. *Serpent*] There is a great difference of Serpents noted in natural history, Plin. hist. l. 8. c. 14. for some are very little, some exceeding great; some according to the signification of the Latine word) creep, and some fly: the flying Serpents are called Dragons; and the Devil having the malignity of both, is called both a Serpent and a Dragon, Rev. 12. 9. & 20. 2. and some are in the mixture of colours very specious and delightful to the eye; and such a Serpent it is like the Devil used when he tempted Eve to transgresse Gods prohibition of the fruit of the Tree of knowledge of good and evil.

subtil] (Gen. 49. 17.) The word *Nahhasb*, here used, in the Original importeth a searching, observing, and knowing by experience, Gen. 30. 27. in which kind of knowledge (so far as the sensible creature was capable) the Serpent excelled others, that were not endowed with reason, as man is: this subtilty is noted by our Saviour, Mat. 10. 16. and by the Apostle, 2 Cor. 11. 3. whereto natural Historians give witnesse; as Plin. Hist. l. 8. c. 27. By this creature the Devil tempted, and received Eve; as by an Asse an Angel reproved Balam. Num. 22. 28. 2 Pet. 2. 16. *For he was a murderer from the beginning*, Joh. 8. 44. and he began his murder by subtil deceiving, thereby bringing Adam and Eve under the doom of death, Gen. 2. 17. And as a murderer desirous to wound deeply, that he may strike deadly, will look that his weapon be sharp; so the Devil choosesth the sharpest and subtilest wits for his instruments of mischief, that having seduced them, he may by them prevail the more for seducement of others.

and he said unto the woman] In beginning with the woman he shewed his subtilty, for by her he had a double advantage; the one was, in that she was of the weaker sexe, and so the easier to be overcome; the other, in that she was alone, for where two are, there is help, Eccles. 4. 10. Yet Eve had been better alone then with the Serpent, and Adam better alone, then with tempting Eve; it is not company simply, but good company which is good for man or woman. Some inquire how it came to passe the was not with her husband; it might be that walking in the Garden, and gazing on the variety of plants, and fruits, and flowers, her eye, and fancy fetled upon some pleasing object, which Adam passing by with lesse liking, or looking on, got so far before her, as left her behind, whereby she was overtaken by the Serpent.

Yea hath God] If this were the beginning of his speech to the woman it was very abrupt; and so might she more astonish her; especially putting her so strange a question on the sudden: but some think the words presuppose a precedent parley, wherein

he made his entrance into the matter in a more rhetorical manner; and there is no doubt but he used all his art, both in the proposal and pursuit of his plot; and his aym was in this Interrogation to weaken the authority of Gods Word, and to wrest the sword of the Spirit out of her hand, or to blunt the edg of it; which, if it had been held, and weilded as it should have been, would have put Satan to flight, as he was by the same weapon by our Saviour, Mat. 4. 10.

V. 2. *And the woman*] The knowledge of Eve was very great the first day of her being, much more of Adam, which appeareth by his giving of meet names unto the Creatures, Chap. 2. 19, 20. yet in some things it was to increase by experience; and it may be this was one thing wherein Eve was ignorant, *viz.* whether the Serpent could naturally speak or no: for the confessesth she was beguiled by the Serpent, ver. 13. which might be by making her believe that speech was natural to that Creature; or if not, that it was no evil spirit that spake by him; (for it is not like she knew any thing yet of the fall of Angels, though what good thing it was that made use of him she could not tell) otherwise it would have astonished her (and it may be it did so at the first, for a while at least) to hear such discourse from such a creature; against which she should have done as the Psalmist saith of the *deaf Adder*, which is, that *he stopped his ear, and will not hearken to the voyce of the charmer, charm he never so wisely*, Psal. 58. 4. or if she would give him the hearing, she should have made him some answer, at least have given no consent before she had consulted with Adam; and if they both had been of one mind, she should against both have pleaded the prohibition of God, and grounding her self on that, should have resolutely persisted in refusal of the motion, which was subtilly first made unto her, 2 Cor. 11. 3. as being more weak to resist the temptation then Adam was, and yet strong enough to blow the sparks which were kindled in her heart to enflame his actions to the same offence. It is not safe for any man, much lesse for any of the weaker sexe to lend an ear to a seducing tongue.

V. 3. *touch it*] This seems to be an addition to the Divine prohibition, for only eating of it is forbidden, Chap. 2. vers. 17. as *left yet dye* in this third verse, a diminution from the word of God; for the commination was peremptory, beyond peradventure, *thou shalt surely dye*, Chap. 2. vers. 17. This adding to, and taking from the word of God, is that sin which is doomed to a fearful curse, Revel. 22. 18, 19. Some think she made this addition with a good intention; and if so that were good, the addition for all that was naught: it is not lawful to do evil that good may come thereof, Rom. 3. 8.

V. 4. *non surely dye*] Heb. *not dying dye*. That is, certainly ye shall not dye; or ye shall not dye at all. The woman diminished the Divine Commination, making that danger doubtful, vers. 3. which God denounced in words of certainty and assurance, Chap. 2. vers. 17. the Devil wholly denyed it, and was as confident in his slighting the sentence of death, as God was serious and severe in threatning it before; setting Eve free from fear, that the might be free to sin.

V. 5. *For God*] As if God had put this prohibition upon them out of envy, (his own proper sin) or fear, lest by eating thereof man should become as wise as himself; (so abusing the name of the Tree of Knowledg, for he would make the woman believe it would give intelligence of all things) he makes the Tree much better then it was, or could be, that God might be thought as bad, and they might become as miserable as himself, by ambitious affectation of a Deity, which was not possible to be obtained any way; or if it could be at all, it was most improbable it should be that way.

as gods] (Not as Angels, as the Chald. Paraph. hath it.) We have a Trinity of Persons in one Godhead (as before hath been noted) but no plurality of Gods, till the Devil taught it: and here is his first broaching of that Idolatrous Doctrine, which since this time hath multiplyed to an innumerable rabble of false gods; for in *China* there are no fewer then an hundred thousand Idols.

V. 6. *saw*] Her curious gazing on this goodly fruit, made her liquorish to taste of it; her pride, upon her hope to be a goddess, incited her to a present satisfaction of her desires; wherein concurred the three grand causes of sin, mentioned by Saint John, 1 Joh. 2. 16. her eares before were as open doors to lying detraction against God; now her eyes are as glass-windowes to conveigh the species of a lovely object to the concupiscence of the palate: sin is a speedy graduate, quickly passing from one sense to another, from one faculty to another; and the Devil drives it on like Jehu with a furious pace, 2 King. 9. 20. It were well we had shuts for all our senses, as we have to our eyes, and that we would make a couenant with them against inticing objects, as Job did, Job 31. 1. and that we would keep aloof from the occasions of sin, wherein Satan sets his baie: It is not safe to be at his mess, though our spoon be never so long.

V. 7. *the eyes of*] The Devil promised the opening of their eyes, as an addition of Divine knowledg, which yet they had not, vers. 5. but he spake ambiguously, and deceitfully, meaning to make them know by experience, both sin and misery, of both which their state of innocency was happily ignorant: and whereas God saith, vers. 22. *Behold, the man is become as one of us*, it is no attestation to Satans promise, but an ironical derision of mans miserable condition for his ambitious presumption.

of them both] What distance there was betwixt Eves eating and Adams, or whether Adam came in while Eve was tasting, is uncertain: it appears that until he had eaten, the was not apprehensive either of sin, or of her shame, and sorrow that belonged to it; haply because her sin was not compleat, until (by seducing her husband to society in it) it had begotten, or brought forth another in its own image or likenesse.

were opened] The opening of the eyes, in Scripture, signifieth, either first a cure, or recovery of blindness, as Joh. 9. 10. 2 King. 6. 20. or secondly, the discovery of an object not yet discerned, as Luk. 24. 31. Gen. 21. 19. Numb. 22. 31. Or thirdly, an intentive looking on, marking, or minding of a thing; and so it is applyed sometimes to God, Dan. 9. 18. The opening here spoken of was different from all these; for here was not onely a new act of discerning, but a new object to be discerned, which before had no being: they were naked before, and they knew that they were so, yet until they had sinned, they apprehended no corruption in their natures, no sense of concupiscence, no rebellion in their flesh, against the Law of their minde, no indecorum or uncomelinesse in any of the parts, though naked; which now on the sudden, upon commission of sin, had both existence and appearance.

knew that] Revel. 3. 17.) They now apprehended their nakednesse, with the guilt of sin, as a ground of shame; and knew also by woful experience, that Gods words were true, and the tempters false.

sewed] That is, fastned them together with thornes, or stalks of flowers, or fruits; for there were no artificial sewing, nor instruments to sew withal at that time.

fig-leaves] Which were broad, and haply nigh at hand: to such poor shifts they betook themselves to cover their shame, when they should have confessed, and craved pardon for their sin, Job 31. 33. but we read not a word either of confession of a fault, or deprecation of punishment; yet before God left them, it is like he brought them to both; and hercupon to comfort them, he made the gracious promise, ver. 15.

aprons] Some Translators say *breeches*; aprons are now most used by women, and breeches by men; but the original signifieth properly neither the one nor the other, but *things to gird or bind about*.

V. 8. *voice*] Walking and local motion, and voyce here ascribed to God, and heard by Adam and Eve, have occasioned some to conceive, that our Saviour at this time appeared to them in an humane form; which may be so, though there be no proof in Scripture that it was so: and both speech and motion might be heard without any such corporal or personal apparition unto them; for God could easily form articulate words in the ayr, and make a sound as if some body walked neer unto them.

cool of the day] Heb. *wind of the day*. That is, toward the evening, when the ayr useth to move with a refreshing gale of wind, especially where there is any vicinity or neernesse of trees and waters, as in Paradise there was: then when lust had conceived and brought forth sin, and sin was finished and brought forth death, Jam. 1. 15. at least in desert, God came as a just judge to a solemn tryal and doom against all the offendors: his ear and eye were open to hear and see all the passages of this wicked conspiracy against himself; but his silence and patience were no dispensation for sin, but rather a preparation for punishment, that sin going before, he may pursue it with sorrow and shame afterwards; and so by his own justice he may make himself amends for mans disobedience.

hid themselves] The sinful conscience seeketh to shun Gods presence, with as much folly as faultinesse; for *he that formed the eye shall he not see?* Psal. 94. 9. See also, Psal. 139. 7. Besides, unless they would run away from themselves they could have little comfort; for the guilt of their soules will go along with them whither soever they go; and if so, they are but as the fish which swimmeth to the length of the line with an hook in the mouth.

V. 9. *Where art thou?*] God asked this question not needing Adams answer for his information; for *there is not any creature that is not manifest in his sight*, Heb. 4. 13. See 2 Chron. 16. 9. Psal. 139. 1, 2, 4. but because he meant judicially to proceed against him, he would not condemn him before he heard him.

V. 10. *naked*] His hypocrisie here appeareth, imputing his hiding to his nakednesse; for before sin *they were both naked, and were not ashamed*, Chap. 2. 25. whereas he should have said, I have sinned, and therefore as a guilty person am ashamed and afraid

afraid to appear in the presence of a powerful and righteous Judge. See Annot. on Exod. 32. 25.

V. 11. *Who told thee—that thou*, &c.] By these questions he should have been guided to a free, and unfained confession of his sin and to a deprecation of Gods displeasure; but he sought to hide his iniquity, Job 31. 33. and when that could not be, he sought to shift off his fault from himself, to his fellow, or associate in sin.

V. 12. *The woman which thou gavest*] By this he makes as if it were Gods fault in giving him the woman, rather then his own in taking from her hand the forbidden fruit, and eating of it against the express prohibition received from God; *as if he were more just than God, more pure than his Maker*, Job 4. 17. A great aggravation of his precedent sin, and a just ground of the severity of the punishment which God brought upon him afterwards: yet the Apostle seems to acquit him from fault, where he saith, *Adam was not deceived, but the woman being deceived was in the transgression*, 1 Tim. 2. 14. but though Eve did not deceitfully seduce him, as her self was deceived, 2 Cor. 11. 3. and therefore he saith not (by way of excuse) the woman deceived me, yet it was his great fault, so to take up the sin at the second hand, as he did, when he should rather have rebuked her boldnesse, then followed her in it.

V. 13. *The serpent*] (Revel. 12. 9.) She confesseth the fact, saying, the did eat; but denieth the fault, imputing that to the Serpents deceit, rather then to her own ambitious minde, and rebellious appetite. Thus Adam and Eve make woful work for themselves and their unhappy posterity; the tempteth him to disobey God; he teacheth her by his example to delude God by shifting evasions, which were but like their fig-leaves, too narrow to cover their sin, too thin to ward off the stroke of Gods justice.

V. 14. *Because*] God questioneth and conferreth with Adam and Eve, because he meant to bring them to repentance; but he putteth no question to the Serpent, or rather to the Devil in the Serpent, because he would shew him no mercy; for that he sinned of himself, without any to seduce him, and against a greater measure of light, and stronger obligation of love, and with hatred to God, with blasphemous slanders of his goodness, and out of desperate envy that mans condition was better then his, and that he was to possess the happiness which to him was unrecoverably lost; hence is his misery left without all help or hope of remedy.

thou art cursed] This curse was denounced against the Serpent, not as guilty of sin, (for the law was given to man, not to him, and *where there is no law, there is no transgression*, Rom. 4. 15.) but to shew Gods hatred, and to stir up detestation of sin, by Divine severity shewed against the instruments of it, as Exod. 32. 20. Levit. 20. 15, 16.

upon thy belly] The Serpents posture, though before his curse it was not upright, like unto mans, yet it might be lifted up by legges some distance above the ground, as in Geese, and other fowl; such serpents are mentioned by Plin. Nat. Hist. lib. 11. c. 46. or by the artifice of Satan who possessed him, he might be erected so, that he might with more decorum confer and converse with the woman; and this seems the more probable, because Chap. 3. 1. he is forced to the beasts of the field, which are distinguished in kinde from creeping things, Chap. 1. 25. But upon his service to Satan, in this seducement to pride of the spirit, and concupiscence of the palate, he might be brought down to creep and crawl upon the earth; or if he crept on the earth before, that motion might from henceforth be a pain to him, though before it were not; as Adams labour before sin was enjoyned as an exercise, Chap. 2. 15. but after it was imposed as a penalty, Chap. 3. v. 19.

dust shalt thou eat] That is said of the Serpent, Isa. 65. last. & Mic. 7. 17. Deut. 32. 24. which if it be not his ordinary diet according to the letter, yet his moving and crawling in the dust, raisseth dust up to his mouth; and having his food where every foot doth tread, it cannot but have much dust, or other filth upon it, or sticking to it. In this curse of the Serpent the Devil hath his share, and in a figurative sense the worst part; for he is much more debased then the Serpent; for the Serpents place is the superficies or surface of the earth, the Devils a great way below it, even in the nethermost hell: and as the Serpents food is vile and filthy, so is the Devils much worse; for if there be any thing which is to him as meat is to the hungry, it is the Impiety of blasphemers, the impurity and pollution of such sinners, as are like filthy dogges licking up their own vomit, and as swine wallowing in the mire, 2 Pet. 2. 22. which is much more vile then any dust or dirt, whereby either man or beast may be defiled.

V. 15. *enmity*] (Matth. 23. 13. Joh. 8. 44. Act. 13. 10. Prov. 29. 27. 1 Epist. Joh. 3. 8.) The brood of Serpents, and the generation of Mankind are irreconcilable enemies to each other. See Plin. lib. 2. chap. 20. & lib. 2. cap. 63. but the greatest and sharpest hostility is betwixt the godly seed of the woman, and the wicked seed of the spiritual Serpent Satan; who, so far as he is discovered to be what he is indeed, is hated and abhorred of mankind in general, as he hates all mankind without exception, though he be so crafty (in concealing his cruel wrath, and putting on appearances of good-will to man, as here to Eve) that over a great part of the world, by the power of his Impostures, he ruleth as a God, 2 Cor. 4. 4. This enmity had here its beginning, but it is never to have an end, neither in this world, nor in the world to come,

it shall bruise] The word in the Hebrew *Hu*, and in our Bible translated [*it*] is of the masculine gender; that is, *Hee* (if applied to a person) not [*Hi*] which is the in the feminine, and *Zera*, which is seed in Hebrew of the masculine gender also: So is the Verb *Yeshuphecha* (shall break): all concurring to confine the promise to Christ the promised Seed; and confuteing the Translation which putteth *thee*, for *it* or *hee*, and giveth the glory of our Saviour to her, who was saved by his virtue and victory as well as others, Luk. 1. 47. Yet in a secondary sense, not onely the, but all the members of Christs mystical body shall partake of his triumph, for by him shall Satan be trodden under their feet, Rom. 6. 20. and so shall all those that are of Satan (as the godly are of Christ) be trodden down with him.

thy head] The life of a Serpent rests most in his head, and his head, by creeping on the ground, is neer the feet of his enemies, and so ready to be trodden on and crushed in pieces: the Devil, the most dangerous Serpent, is in the like danger from Christ, and true Christians, as it is in the fore-cited place, Rom. 16. 20.

his heel] The Serpent hath but one head, but the Seed of the woman hath two heels; so that the one may bee some helpe while the other is hurt, as is wittily observed by a late learned Divine. Besides, an hurt in the heel, is far from the head and heart; and though it may be painful, it is not mortal: such are the afflictions and persecutions of the godly by the Devil and his agents, from whom whatsoever harm they receive in their bodies, goods, or good names, is in comparison of their better part, (which they, whether men or devils, cannot reach) but as a bruise in the heel, which cannot indanger the spiritual life of their souls, Matth. 10. 28. and the safety of them will, by consequence, bring in the recovery of the body from any wound or hurt, yea, from death, and the closest prison of the grave or coffin.

V. 16. *and thy conception*] The multiplying of Conception soundeth like a comfort, but the meaning may be, (as is before noted of the Hebrew phrase, using two Substantives for a Substantive and an Adjective, as Chap. 1. vers. 26. Annot. c.) that he will multiply her sorrowful conceptions, which shall be many, by often abortions, or untimely births; whereas, but for sin (he might, by one conception, have been a happy mother of many together, as we see by experience in other kinde, (and sometimes in women-kind) and that without pain, whereas now a womans child-breeding, and child-bearing, is more grievous, then to the females of any other kind, Arist. hist. de Anim. l. 7. c. 9. which (though it proceed of a natural cause) God would have so ordered and over-ruled, as to have made, not onely safe, but easie also, but for precedent sinne, without which death had neither way-laid the child, nor mother in the passage into the world, nor sent any out of the world afterward, nor had there been any pain, either at the first appearing in it, or final parting from it.

thy desire shall be to thy husband] Or, *subject to thy husband*.

rule over thee] The subjection of the woman to her husband, was not repugnant to the state of Innocency; but then as the authority of the man, would have been used with justice and kindness, so the obedience of the woman, would have been pleasant and cheerful; whereas now for holding a conspiracy with Satan, & abusing her familiarity with her husband, she was like to find less comfort, in her communion with him; for by sin conjugal kindness is turned to austerity; justice to injury; willing obedience to reluctancy and frowardness; and so the yoke which would alwaies have been sweet and easie, becometh, many times, (especially if any be unequally yoked in respect of their conditions) hard and bitter to be borne, yet borne it must be, 1 Cor. 14. 34. Tit. 2. 5. 1 Pet. 3. 6.

V. 17. *cursed*] The earth was deprived of its former fruitfulness, yeelding neither so much fruit, nor so good fruit, nor with so much ease as before it did: since which there was need of the help of husbandry with toyl to till it, though of it self without tillage, it abounded with hurtful increase. Of the curse on the creature, see Isa. 24. 5, 6. Rom. 8. 20, 22.

V. 18. *thornes*] If thornes were the natural fruits of the earth before the fall, which some affirm, some deny (saying the rose was before, the thorny hedge onely since); yet by sin they were sharpned, and converted to a curse in their superabundance, and growing where they should not, and tearing mans flesh sometimes casually, and sometimes instrumentally and purposely, as Gideon threatned the men of Succoth, Judg. 8. 7.) which hurt for sin should never have been.

herbe

herbs] Under this word is comprehended corn of several kinds, as well as such things as growing out of the earth are usually called herbs, by way of distinction from corn; of such he must now take his diet, which were neither so pleasant, nor so wholesome, nor so easie to be had, as his provision in Paradise, out of which God purposed to expel him, and to put him to a larger pasture, but to so much poorer commons, as the common field is worse furnished in provision, then a pleasant garden.

V. 19. *sweat*] By the sweat of the face is understood all manner of labour, whether of the body, or brain, Eccles. 1. 13. as also whatsoever is grievous to man in this life, either to do, or to suffer; yet the Priests in their ministrations, were to take heed of sweat, and therefore they might not so gird them, either up to the arme-pits, or below towards the loynes, as might occasion it, Ezek. 44. 18. which was a part of their ceremonial purity, figuring that which was moral and spiritual, Psal. 103. v. 14. Job 34. 15.

to dust, return] Psal. 103. 14. Job 34. 15. Not by any necessity of his created nature, but because he had sinned, God threatneth to make his end as base as his beginning; whereas otherwise decay, or sickness, casual mishap, or violence, should not by death have brought down his dignity, who had rule over the birds of the air, Gen. 1. 28. to be subject to be devoured by the wormes of the earth. Sin is the wicket that let death into the world, Rom. 5. 12. and leath given it so much advantage and victory over humane nature, that the kernel of a raison, yea an hair in milk hath choaked and killed a man, Plin. Nat. Hist. lib. 7. cap. 7. and laid him lower then the beasts of the earth, for they lye upon the ground while he is laid under it.

V. 20. *Eve*] Hebr. *Hhavah* from the word *Hhajah*, which signifieth, *hath lived*.

because she was] Adam gave her her name, but Moses gave the reason of it; for when the was so named by Adam, the was not a mother at all; but he was the mother of all, both before and since Moses his time; and if Adam gave the reason, it was a Prophesie what the should be, signified (for more assurance) in the Preter tense, which is usual in Propheick speeches; yet because she was the cause of a natural death to all that live, some take the words in a spiritual sense, as implying the birth of him, (among her Posterity) who should be the authour of a better life, both to her and them.

V. 21. *did the* LORD *God make*] Immediately by himself, or by the ministery of Angels, or gave them knowledge how to make them.

coats of skins] What skins they were is not set down; it may be they were sheep and goat skins, Heb. 11. 37. their first covering was by their own provision of leaves, which would do them little service, and but for a while: God provides better for their security against the offence of heat and cold, and is (notwithstanding their sin) so respective of their welfare, as to kill or permit other creatures to be killed that they may be cloathed: when God put this Livery upon their backs, it is like he gave them instruction to serve him by sacrifice of slain beasts for their children learned that from them, which they practised, Chap. 4. 4. and they from God; and the sacrifice foretokening the death of Christ, the skin might (as some of the Ancients note) signifie their covering in the Robe of his righteousness, and might also mind them not onely of Gods benignity, but also of their own mortality, since they could not be covered with the skin of any beast that was not killed. But the Original of raiment, though so long ago, should never be forgotten by the sons of Adam, but be remembred as a check to the vanity and pride of apparel; which, whatsoever it is, it carrieth with it a character of reproach to him that weareth it, and an implicite confession of guilt and shame; whereof we have no more cause to be proud, then of a plaister of mastick, worn to stay the rheume from annoying the eyes or teeth, or a scarf about the arm, when it is put out of joynt, or a pair of spectacles to help the dimnesse of the sight.

V. 22. *as one of us*] That is, one of the Trinity, God the Father, God the Sonne, and God the Holy Ghost. See the first Annot. on Chap. 1. v. 26. Which is spoken in the sense of that flouting figure called an *Ironie*, or a *Sarcasmus*, like that of Elijah, 1 King. 18. 27. and of the Preacher, Eccles. 11. 9. whereby God declareth his high indignation and disdain of their impious presumption, and affectation of an impossible prehemineence.

tree of life] See Annot. on Chap. 2. verf. 9.

live for ever] Having sinned, it is not like, that by such a means his happinesse should be recovered, or that he thereby should be made immortal; (though haply he might think so) this speech therefore may well be thought another Ironical taunt, as that in the precedent part of this verse; yet he might seriously be debarred of the use of that Sacramental tree, having by his sin erossed the end of it, defrauded himself of the hope of that benefit he might have had by it. See the forenoted Annot. an Chap. 2. verf. 9.

V. 24. *drove out*] In the precedent verse it is said; *God sent him forth*; Here, *he drove him forth*. Tis like at first God bade him go, and then shewing himself unwilling, and begging that he might abide there still, God, with some evidence of wrath, dewly hinddrave him out: on what day this was done, whether the same day of his Creation, or the next day after, or that day seven-night in which he was made, or on the thirteenth day, (as many Popish Chronologers hold) or fourty dayes after: (as some have imagined) is not revealed by God, nor can it be safely resolved by man: though of these several conceits, that which fers his fall upon the Sabbath day, and that which adjourneth it until the fortieth day, are meest improbable, and of them all that which seems the likeliest in the judgement of many learned and found Divines is, that man fell the first day of his Creation, for which they cite, Psal. 49. 12, 20. where they take the Hebrew word *Adam*, for the particular name of the first man, not for the name of man in common; which is the more probable, because if Adam and Eve had lodged in Paradise one night, his first child had not been begotten in his own likeneſſe (that is, in the state of corruption into which he fell) as he was, Chap. 5. 3. *Object.* Against this is objected, that man was made the last of all the creatures, on the last day of the week, and that there were too many particulars betwixt his creation and exclusion out of Paradise, to have their passage in a piece of a day, as all that we read, from Chap. 2. 22. to the end of the third Chapter. *Answ.* But first, excepting that the giving of names to the creatures, which was done before the woman was made, Chap. 2. 20. and done so much the sooner, as Adam was the wiser, (and his wisdom and knowledg of the creatures was very great at the first) all the other things mentioned, had an orderly connexion one with another, and would easily follow one another; and considering that the devil was watchful to take the first and fitest opportunity to tempt, which was when Eve had least experience of the world; and that concupiscence of a Deity kindled, would be very quick and active to obtain it; and that God, for his part, could make as much hast with his justice, as the temper or tempted with their sin; it might be probable enough, that all might be done to their casting out of Paradise the first day, of which eight or nine hours might be allowed for all the occurrences betwixt their beginning and banishment. Some are very punctual, both for the day of the moneth, and of the week, and for the hour of the day, affirming that it was on Friday the twenty seventh of March the ninth hour of the day; so in the Manuscript Annals of Eutychus Patriarch of Alexandria, cited by Mr. J. S. Chap. 8. pag. 44, 45. of his book *of the civil year and Calender of the Jewish Church*; but no man is bound to believe that which no man can prove by any Record, that is competent testimony in such a case.

Cherubims] Angels, so called (as some conceive) of *knowledg*; the fitter to be designed to that service, under that name, because the sin of Adam and Eve was an ambitious desire and endeavour to equal God in Omniscience, and universal knowledg. Of their figure or shape, see Annot. on Exod. 25. verf. 18.

a flaming sword] Or, *swords*; For the word *Cherubim* is of the plural number, and if there were more then one Cherub, it is like there was more then one sword: it is called a *flaming sword*, because it was bright and clear, shining like a flame of fire; or, because it was fire, in the form and fashion of a sword; for Angels are Gods Ministers, and his Ministers come sometimes with flames of fire, Heb. 1. 7. and with swords, Numb. 22. 23. Jos. 5. 13. 1 Chron. 21. 16. Either fire or sword coming single is terrible, both together much more, and most of all by motion every way, which might make them more penitently apprehensive of their hainous sin against the Majesty of God, and of their notorious folly against the felicity of man, who so soon, and for so small a matter lost so happy an estate, which once lost, could never be recovered.

turning every way] Or, *two-edged*; To terrifie Adam (and, as some conceive, the devils also) from returning to the place from which he was driven; which some mystically apply to the exclusion of the wicked from Christ the Tree of life, Rev. 22. 2. and from the Celestial paradise, or garden of that tree, the Kingdom of heaven, Revel. 2. 7.

CHAP. IIII.

Verf. 1. KNew] A modeſt expreſſion: the like whereof is, Numb. 31. 17. Mat. 1. 25. Luk. 1. 34. According to this phrase, the Hebrews call a virgin *Halma*, or *Gimalma*, that is, *unknown*, or *hidden*: and so were virgins usually ſailed, that they might not be easily seen, as Rebekah, Gen. 24. 65.

I have gotten] Obtained, or possessed a man: for *Kana*, (whence the name *Cain*, or *Kain* is derived) signifies a possession.

from the Lord] That is, as his gift, by ratifying his blessing of multiplication, Chap. 1. 28. to her in particular. See Gen. Chap. 33. verf. 5. & Psal. 127. 3. And not onely blessing her conception of a child, but her child-birth also without the assistance of a Midwife, or of any such helpes as necessity sought, and ingenuity found out in after-times.

V. 2. *again have*] Because her *bearing again* is mentioned, but not her *conceiving* before it, as ver. 1. it might be thought that Cain and Abel were twins; save that the name *Abel* (signifying vanity) may imply, that upon some sad experience of the vanity of the world between the birth of her two sons, she called the latter of them by that name: yet might it be that at the beginning, births might be double, both in number and in sexe, for the more speedy and copious increase of mankind.

Abel] Heb. *Hebel*. There is a double writing of this name: the one with *Aleph*, (as Josephus writes it) signifying *mourning*, as he expounds it. Antiq. lib. 1. cap. 2. The other with *He*, *Hebel*, signifying *vanity*, Eccles. 1. 2. Wherein, as it carried a memorandum of History, (as in the precedent note) so it might point by way of prophecie to the untimely end which afterward befel him.

V. 3. *in process of time*] Heb. *at the end of dayes*. The like phrase we find, Gen. 41. 1. *at the end of two full years*: and, Ezek. 3. 16. *At the end of seven dayes*. By [*at the end of dayes*] here, may be meant the *Sabbath*; for that is the end of the dayes of the week; and being a day especially sanctified from the beginning, Chap. 2. ver. 3. for the honour of the Creator, it might be seasonable on it to offer sacrifice of the creatures, as a tribute due to the Lord of all: but usually the words are taken for a distance of time of greater extent then the compasse of a week; yet might it be a certain time either by constitution or custome, which now being compleat and run up to the period of the Accompt, they both made their Oblations to God, as followeth.

Cain brought] It is not said to whom or what; whether to Adam, as the Priest of the Family, or to the place (which, it is like, was certain) where the Sacrifices were to be offered up unto God; for though in after-time the Father of the Family was the Priest to the Church in his house, and in his stead the first-born had the Priest-hood as a part of his birth-right; yet it may be at this time indifferently supposed, either that both brought their sacrifice to their Father on earth to be offered to their Father in heaven, or that each of them did by himself offer up his own oblation.

fruit of the ground] Cain was an husbandman, and his employment was to till the ground; yet he must not so mind the earth, as to forget his duty of devotion to his Maker in heaven.

V. 4. *firstlings of the flock*] Which were first killed, and then offered up unto God by fire; the flame whereof ascended up towards heaven, while the offerer by the elevation of his soul towards God either did, or ought to do the like: and thereby he made an implicite *confession* of his sin as deserving death, (a severe and painful death by burning) and a *profession* of his faith in Christ as a Redeemer from death: by this faith Abel offered a more acceptable sacrifice then Cain, Heb. 11. 4. and it was of *the firstlings of the flock* which he offered, (whether of sheep or goats, the Hebrew Text distinguisheth not, for the words will serve for either) because it was fit that God should have the first fruits of his own increase: what was here in practice, (and it may be by precept also, though not here expressed) was afterwards prescribed by an expresse Law, Exod. 13. 2. Num. 3. 13.

and of the fat thereof] Here again is the practice of that for which we may in some sort or other presupposse a precept, (for sacrifice is worship, and without a precept it is will-worship condemned by God) which in Moses time was expresly delivered, Exod. 29. 13, 22. Lev. 3. 3. but withal, the meaning may be, that Abel did not sacrifice like those profane niggards, who thought any thing good enough for God, Mal. 1. 13. but he gave him of the best and fattest of his flocke for that which is best in any kind, is commended under the title of fatneſſe, as Gen. 45. 18. & Chap. 49. 20. Neh. 8. 10. They that suppose there was no feeding on the living creatures untill the flood, conceive here was offered only the Wool of the Sheep, and the milk of the Cow, the best of the milke, which they call, the fatteſt, (though the fat of the milk be properly the butter) but that supposition will hardly be made good, if turned to a position, for it is more probable that the eating of flesh was allowed and in use before the flood, then the contrary. See Annot. on Chap. 9. 3.

had respect unto Abel] And first to Abel justified by faith, Heb. 11. 4. and then to his sacrifice as a fruit of that faith: this respect appeared by some visible sign from heaven, especially by fire falling upon the sacrifice to burn it, as Lev. 9. 24. Judg. 6. 21. 1 King. 18. 38. 1 Chr. 21. 26. 2 Chr. 7. 1, 3.

V. 5. *not respect*] Not such to Cain as to Abel, and to his sacrifice, through his want of faith and sincerity in Gods service: or no respect at all; for he would have a naughty or vile person contempcible in the eyes of such as are good, Psal. 15. 4. See 2 King. 3. 14.

very wroth] As God and Abel both: as God, as Mat. 20. 15. his eye was evil, because Gods was good; and as Abel, because, being his younger brother, he got the blessing of his heavenly Father from him; and if (as some Divines conceive) this sacrifice were tendred for election and consecration of one of the two upon divine choice and acceptance, to be head of the holy race, by whom Gods Church was to be extended to after ages, it was the more displeasing to Cain to be refused, by how much more honour it had been to be received.

countenance fell] From a cheerful to a churlish look; from an upright to a down-cast aspect, which bewrayed the malignity of his mind: for the countenance, which (in propriety of speech) is onely in man, (as the Oratour well faith, *lib. de legibus*, p. 325.) is formed and varied according to the mind, from whence it hath its mould, Tusc. q. lib. 3. p. 353. and therefore though it alone be obvious to the eye, it makes discovery of that which is out of sight; so that it is a good witnesse against the wicked, Isa. 3. 9. for that bewrayeth sometimes their pride, Psal. 10. 4. sometimes their fear, Dan. 5. 6. sometimes their envy and grudge against the good, as Gen. 31. 2, 5. and as in this place.

V. 7. *do well*] In the outward act of offering unto God, they both might do well, and much alike; yet there was this difference of their oblations; Cains sacrifice seemed rather gratulatory, as looking back to Gods beneficence for the year before, then propitiatory, as looking forward to reconciliation to be made by Christ in time to come, which was better typified by the bloody sacrifice of Abel, then by the unbloody sacrifice of Cain, which might be of ears of corn, as Lev. 2. 14. But there was more difference betwixt them for inward acts of faith and love, then for outward acts of sacrifice: the former fort is meant by *doing well* in this place.

Shalt thou not be accepted?] Or, *is there not forgivenesse?* Or, *shalt thou not receive?* Or, *shalt thou not have the excellency?* Or, *a lifting up?* So many wayes are the words rendred, because of the ambiguity of the Hebrew word *Seeth*, and of *Nasa*, from whence it is deduced: according to this variety the sense is various. 1. *Shalt thou not be accepted?* the words are interrogative, but vehemently affirmive or affirmative in sense; and their meaning is this; thou shalt surely be accepted if thou doest well, both thou, and thy sacrifice. 2. *Is there not forgivenesse?* Yes, if yet thou wilt repent and amend. 3. *Shalt thou not receive?* Yes, thou shalt receive an evidence of mine acceptance as thy brother did: I will not be partial; if thou offer with as good a mind as Abel did, my favour shall come upon thy sacrifice in a celestial flame, and it shall ascend unto me in a sweet smelling fume as his did. 4. *Shalt thou not have the excellency, or lifting up?* Yes, the right of primogeniture, and the preeminence of the Priesthood shall be thine, and thou shalt lift up thy countenance with chearfulneſſe in the affiance and fruition of my favour.

sin lyeth at] Some take these words for a commination either of *the revealing of his fevert sin*, so, as that it should not still lurk and lye hid in the bosome, closet or chamber, but be made so manifest, as if it were layd at the door for every eye to look upon it; *or of the punishment of his sin by inward vexation of spirit*, and pangs of conscience, which (though for a time it lye asleep like a Mastive-dogge at the door) will not rest long: for at the door, where there is much passing, often knocking, opening and shutting, the Dog will soon be awakened; so will the conscience; and when it is awake, it will bark most clamorously, and bite most furiously, so that none can bear it, Prov. 18. 14. Or, *by outward vengeance*; which will (as it were) lye in wait for him at the door, when he steppeth either in or out, to set upon him.

unto thee shall be his desire] Or, *its desire*. That is, (as some take it) the desire of sin, to enter into thee to possesse thee, and prevail with thee, and rule over thee; but thou contrariwise must strive to suppresse it, and bring it under thy subjection; and by grace (not by the power of free-will) thou mayst so far overcome the dominion of it, that it shall not tyrannize over thee; but at last by mine assistance thou shalt have the mastery and perfect victory over it: and in special in this sense of the words he is admonished of his duty to keep under, and to bear down the indignation and envy he had raised up against God, and his brother. But in our last Translation answerable to the Original, it is personal, *unto thee shall be his desire*, and thou shalt rule over him, as Gen. 3. 16. wherein from arguments of pacification of his incensed spirit in general, God cometh down to a removal of the cause of his indignation in particular, which, by the words here used, may seem to be a conceipt that his younger brother so much in Godsfavour would be like to deprive him of the dignity of his birth-right, and God taketh off that conceipt by speaking to him to this effect; Though thou hast forfeited the preeminence of thy primogeniture by thine evil heart towards me and thy brother, yet upon thy repentance and amendment thou mayest still enjoy it; and thy brother, against whom thou art so much incensed, shall have a desire to please thee, and to be ruled by thee, if thou rule and govern thine affections by Religion and reason, as thou oughtest to do.

thou shalt rule over, &c.] See the latter part of the precedent Annotation.

V. 8. *And Cain talked*] What talk passed between them, whether it were chiding with Abel, because for his false he was children by God; or whether by some simulation of favour and love he allured him to walk with him into the field, it is uncertain.

when they were in the field] Whither Cain had drawn Abel for fitter opportunity to effect his wicked designs; for there he might act it out of sight and noyse, and so none was like to rescue his godly brother out of his bloody hands. Whether there (though not before he walked out) he picked a quarrel with him or no, or whether there were any words of offence at all betwixt them, it doth not appear in the sacred story; much lesse what words passed betwixt them before his malice came to blowes: and it may be he was as crafty as cruel, and so gave Abel no warning by words of what mischief he meditated to commit with his hands.

rose up] Not as having taken a fall by Abels striving with him before, (as some have supposed) for the phrase imports but the beginning, preparing, or present addressing of a mans self to any act or businesse, as Deut. 13.1. Judg. 4.9. and in many other places.

and slew him] Had God rejected his sacrifice, because it was not bloudy, ver. 3. as Abels was, ver. 4. he could have done no worse, if he meant both to mock and anger him for the choice and refusal of their oblations. How he slew him, it appeares not in the Text; but negatively that it was not by strangling, because his bloud was shed, vers. 11. Popish Painters setting out this story to the eye, fain the instrument of murder to be the jaw-bone of some brute creature; but it might be rather some Instrument of husbandry wherewith Cain was accustomed to walk, or a stone which might be taken up without suspition on Abels part, and so suddenly thrown, or driven at him, that he could not avoid it.

V. 9. *where*] God questioneth with Cain here, and vers. 6. as with Adam, Chap. 3. ver. 9, 11. and he putteth the like interrogatories to his creatures elsewhere: not as needing any information from them, for he knoweth more of any man, then his own heart can tell him, 1 Joh. 3. 20. but to convince them by their own answers, and to set a pattern for humane judice, which should not condemn any before they be called in question, and have liberty to answer for themselves. See Act. 25. 16.

I know not: Am I] By this answer he sheweth himself not onely to be of that wicked one, 1 Joh. 3. 12. who was a murderer from the beginning, but as ancient a lyer as a murderer, Joh. 8. 44. for he murdered by lying, Gen. 3. 4. and he added to these sins high contempt against God, making as if he had asked him an impertinent question; or had put upon him an office not belonging to him; he thought it was not his duty to be his brothers keeper; but thinks it was not against all duty to God and man to be his executioner, without any desert of death, or any precedent sentence from an authorised Judge; and this with as much madnesse as malice, (for the Devil, the god of this world, 2 Cor. 4. 4. had blinded his eyes, as well as hardened his heart) he thinks he can blind the eyes of the God of truth with his lyes, and escape his conviction with his frivolous evasions.

V. 10. *What hast thou done?* God not only makes inquisition for bloud, Psal. 9. 12. but pursueth it, and will require it to requite it, 2 Chr. 24. 22.

bloud] Heb. *bloods*. Because it issueth out by many drops, or when it is shed by violence and malice, it is let out by many wounds, which make so many several streams of bloud: thence a cruel man is called *a man of bloods*, Psal. 5. 6. according to the Hebrew; and David prayeth to be delivered from bloud-guiltinesse: Heb. *from bloods*, Psal. 51. 14.

cryeth] It is *crying bloud* here, and speaking bloud, Heb. 12. 24. A voyce and crying is ascribed to bloud *as to the stone out of the wall, and beam out of the timber*, Hab. 2. 11, 12. and as the valleys are said to *shout for joy and to sing*, Psal. 65. 13. all by a figurative speech; and the meaning here is, that bloud-guiltinesse cannot be concealed, but that God will take notice of it, though no man see it, or say any thing of it; as though the ground that had received the bloud that was shed, uttered a voyce, and put up a clamorous accusation, and petition for vengeance against the murderer, as Rev. 6. 10.

V. 11. *cursed from*] From the earth (whither thy brothers bloud sunk being sucked in by the pores thereof, and so as it were buried in a grave) shall spring a curse to thee for thy cruel act; whereof in the next verse.

V. 12. *When thou tillest*] This was a second curse, whereby the earth became worse for Cains sin, then it was for Adams; which if it were not general, might be a particular curse upon Cains portion wheresoever he was; so that when he tilled it as an husbandman, it might upbraid him as a murder.

a fugitive] Cast out from communion with his kindred and former friends and acquaintance; excommunicated from the Church, the society of the faithful professors and sincere sacrificers, and through guilt of conscience having his heart moved as the trees of the wood with the wind, Isa. 7. 2.

V. 13. *my punishment*] Heb. *mine iniquity*; as Gen. 19. 15. Psal. 69. 27. Prov. 12. 21. in which places sinne, or iniquity is put for the punishment of sin, by a Metonymie of the efficient for the effect; for sin is the natural parent of punishment. In saying his punishment is greater then he can bear, he bewrayeth the wrakfulnesse of his spirit, which before made him a murmurer against God, and a murderer of his brother: he could not then forbear to sin, and now he cannot bear what is due to him for his sin. If we take the words after the other reading, [*mine iniquity is greater then can be forgiven*] they shew his desperate distrust of pardon for his sin, and therein he becometh as injurious to Gods mercy by his diffidence, as to his justice by his impatience.

V. 14. *from the face of the earth*] He seemeth by this speech out of fear to speak now (as out of wrath and envy he acted his part before) like a distracted man; for how was he to be driven from the face of the earth when he was to be a vagabond upon it? ver. 12. and how could he be hid from the face of God, who saw into the secret corruptions of his heart? But if his words have any found sense in them, it is this. *from the face of the earth*, that is, from the place of my birth and abode hitherto; or from the face of that earth (as the word *Haadhamah*, will bear) on which I have dwelled until now: Or, *from the face of the earth*, that is, from the society with the Inhabitants of the earth, as Psal. 33. 8. who will abhor my company, and I shall be afraid and ashamed to come in their sight, or to look them in the face.

and from thy face] That is, from thy favourable countenance: (so that thou wilt not vouchsafe a gracious glance towards me, nor accept of any oblation from me. Some think there is an Hypallage in the words, that is, a kind of mistake, as if he would or should have said, *I shall hide my face from God, as not daring to come before him to offer up any sacrifice or service unto him*; for otherwise there is indeed no hiding from God, nor flying from him, Psal. 94. 9. & 139. 7.

every one that] Though hitherto we have read but of four persons in the world, *Adam* and *Eve*, *Cain* and *Abel*, this being about one hundred and thirty years from the Creation (as Chronologers account it) there might be now many, of whom he might stand in bodily fear; or, if there had been none of his own kind to avenge the bloud of his innocent brother, his guilty conscience might raise fearful apprehensions of death from the beasts of the earth.

by me] Being more carnally then spiritually minded, he feareth more for his body then for his soul; and his own wickednesse makes him imagine he should meet with a murderer in every place; self-guiltinesse in some, is the chief motive to suspition of others, Psal. 50. 21.

V. 15. *seven-fold*] That is, (as the Chaldee Paraphrase hath it) unto the seventh generation; or, he shall have manifold punishments; a certain number used for an uncertain: as Lev. 26. 28. Job 5. 19. Psal. 79. 12. Prov. 24. 16. & Chap. 26. 25. Jer. 15. 9. and this God faith not for any love he bare to Cain, to whom life with the guilt of such a sin, and sense of the Divine wrath was worse then a temporal death; but because he would have him live to be a living memento, or warning against murder, which with the death of the malefactor is commonly buried in oblivion, as Psal. 59. 11. Eccles. 9. 5.

mark] There are many, and some foolish conjectures of this *mark*: It is most like that it was a trembling not onely of his heart, but of his head and other parts, with a gastly countenance importing guilt and terrour in him, and imprinting it so farre in others, that they durst not do by him, as he had by his brother.

V. 16. *from the presence*] Some think these words are fitted to Cains conceit, who now Atheist-like, thought he could get out of the reach of Gods revenging hand; but it is more probable, that by his *going from the presence of the Lord*, is meant his going from the place where God gave evidence of his presence in his conference with him. See Jonah 1. 3. Or, *from his presence*, that is, from that part or quarter of the world where God had his Church, which is the place of his special presence: and so the phrase intimates Cains banishment from his native habitation, and his excommunication from the house of God: for the place of his especial presence may be called an house, though it be not made with walls and windows, and roof, as ours are. See Annot. on Chap. 28. 17.

Nod] So called here by the figure *Prolepsis*, or *anticipation*, in respect of the order of things: for it was called *the land of Nod*, not before, but after; and that by occasion of Cains coming thither, and dwelling there upon his fugitive and vagabond condition: *Nod* is derived from an Hebrew root signifying to wander, or to be a vagabond: and ver. 12. God doometh him.

V. 17. *builded a city*] After he had wandered about from place to place such a time as God thought meet, for the punishment he imposed on him, he suffered him to set up his rest in a City which he built; and he built the City (as some compute the time) in the one hundred and fifth, (as others) in the three hundred, or four hundred year of his age, by which time his posterity might become so populous, as not only to build, but to people a City with Inhabitants: and he built this City for society and security to himself and his progeny, and (as Josephus conjectures) that he might be more able to exercise rapine and tyranny upon others.

after the name of his son, Enoch] Rather after his sons name then his own, because his own was odious and infamous; and rather in his son *Enochs* name then any other of his children, because by this it appears, he loved him better then the rest; haply because he was worse then his brethren, in being liker in manners and disposition to his father then any of them all; yet for all this earthly glory swelling up to the magnitude of a city, the name of the other *Enoch*, of the Line of *Seth*, who walked with God, ver. 24. and had no City, is more honourable then the name of this *Enoch* of the race of his Cain with his City, though the structure of it were never so magnificent.

V. 19. *two wives*] This is the first man that had more wives then one at once; a Cainite by descent, and a man as fleshly as Cain was bloudy; sinning by lust, as he did by hate: by this duality of women he broke loose from the first institution, which was, that two, and no more, should by marriage be made one, Gen. 2. 24. Mal. 2. 15.

V. 20. *of such*] Or, *of them that dwell*. Heb. *of him that dwelleth*. By an Enallage of number; for by this *him*, not one alone, but many are meant.

V. 21. *organ*] That is, the Inventor of musical Instruments. By *Organ*, is not meant such an Instrument as in our age hath been most commonly noted by that name; for that was not found out, or made up until some thousands of years afterwards: the same word, here rendred *Organ*, is found in the book of Job, Chap. 21. 12. & Chap. 30. 31. & Psal. 150. 4. in this sense: whatsoever the frame of it was, the word importeth lovelinesse and delight, for men naturally then love and delight in musick. See Psal. 81. 2. where we see that for such things as conduce to the comfort of an humane life, as ordering of Cattel, manual Arts, building of Cities, the wicked by Divine providence were made serviceable to the good.

V. 22. *Tubal-Cain*] From this name (as sundry Commentators observe) might the name *Vulcan* the heathen god of Smiths be taken; as the name *Jove from Jehovah*; and as *Adonis* from *Adonai*, [*Lord*] often used in the Old Testament, (as some learned men conceive; though others derive it from the Greek word *Aeido*, which signifieth *to sing*: or, from *Hedone*, in the same Language, signifying *pleasure*).

instructer] Heb. *whetter*. Which may imply a sharpnesse of wit, piercing into the minds of those that receive instruction from him; and withal, an incitement, or whetting of the affections to put such Arts into practice.

V. 23. *I have slain a man*] The words are very difficult, both to translate, and to expound; they are rendred two ways; first, as in the Text; secondly, as in the Margine of our last Translation: the former reading is either affirmative, or interrogative: according to the first, the sense is two-fold; the one, that Lamech makes boast of his valour in that he had slain a man; yes, a young man in the prime of his strength and youth: or it may be, (as the words will also bear) two men, whereof the one was eminently younger then the other: *to my wounding*; that is, by an Hebraisme, (as some take it) by my wounding or hurting of him; or, though I have been fighting to my wounding, or my hurt, I have gotten the better of it; for I have slain those that fought with me. The second is, that he speaks of these slaughters as fore-dooming himself to a worse condition then Cain, and so deserving far greater punishment then he did, because Cains was but a single slaughter, Lamechs a double one: Taking the words interrogatively, they seem in effect an emphatical answer to some suspition his wives had of him, with a mind to depart from him, as thinking God would curse the family and posterity of such a wicked man as he was; against which he pleads his own Innocency, and Cains impunity. Have I slain a man to the wounding or hurt of my conscience, as Cain did? If I had, yet you see Cain, though he had killed his brother, and stubbornly stood out against his Maker, had yet a mark of protection from God upon him, that no man might kill him; and if he that should kill Cain was to be punished seven fold, he that shall kill Lamech (who hath committed no such crimes) shall be punished much more. The other reading (which some think fitter to be placed in the Text, then in the Margine) is, *I would slay a man in my wound, and a young man in my hurt*: according unto this, the meaning may be, that his wives fearing left being hated for his cruelty, some would take heart to kill him, he meaning to over-awe them, both to keep them observant of himself, and quiet among themselves, tells them in a bragging manner, that he had so much might and manhood in him, that he durst undertake any enemy, yea to slay a man, a young and lusty man, though he had received a wound or hurt before; (for the words (as the Marginal reading hath it) may be rendred *in my wound, in my hurt*) This Exposition is most received by many of the most learned Expositors; yet fame rather think that these words of Lamech are a passionate and penitent confession of his cruel rashnesse; as if he had said, that I have slain a man in my wrath, it is to the wounding of my heart, and to my great hurt, for the grief of that fact is a sad affliction to my soul; and thereupon the next words threaten a greater punishment to him that should kill Lamech, then to the killer of Cain.

V. 24. *seventy and seven fold*] Some take the words for seventy times seven, which make up four hundred and ninety times; but it is seventy times and seven times, as Gen. 7. 2. According to the Hebrew the words are, of every clean beast thou shalt take thee *seven seven*, that is, not seven times seven, nor two sevens, though the word be doubled; but it is, (as it is well rendred in our Translation) by *sevens*: so in the sixth of Mark. ver. 7. when our Saviour sent out the twelve by two and two, he sent them not by fours, but by several twoos. The meaning of Lamechs words may seem to be this, that Cains impunity might be his security, since though he had had his hand in bloud, it was not in the bloud of his natural brother, nor with contumacy against God after the manner of Cain; and therefore if any one should kill him, he should be punished much more, seventy and seven fold; a certain number put for an uncertain; as ver. 15. See the Annot. there. Thus a wicked man turns the Divine patience into humane presumption.

V. 26. *then men began to call*, &c.] Some Hebrew Rabbines translate the words, *then men profaned, or profanely called upon the name of the Lord*; as if in the time of Enosh Idolatry were taken up: but there is an errour in the Grammatical construction of the word *Hubhal*, which in the conjugation *Kal*, (besides other accepcions) signifieth to profane: but in the conjugation *Hophal*, as here it signifieth *they began*, or *men began*: besides, for grammatical construction, when the word is followed with a Noun, it signifieth *to profane*, as Num. 30. 3. Ezek. 39. 7. but when it is followed with a Verb of the Infinitive Mood, (as here) it signifieth *to begin*, as Gen. 6. 1. & 41. 54. & 2 Chr. 31. and so the sense is, *then began men*, that is, in the time of Enosh men began, not to set up the profession of a Monastical life, (as some Papists would have it) or some special Sect of professions called *Enosheis*, or by contraction *Essani* or *Essaei* (as some others); or that then men first began to call upon God by the Name *Jehovah*; (whereas before they called upon him by the name *Elohim*, or *Adonai*) but then God moved men hearts more sincerely to separate from the profane society of the wicked, (such as were the posterity of Cain) to serve God, not as before in private families onely, but in more publick societies, and that in a more solemn manner, and with more zeal and boldnesse then in former times; and so to intitle themselves unto the Lord with especial relation and devotion, as Chap. 6. 4. And these for the most part who did this, were the posterity of Seth, who was born instead of Abel, not onely as a son to his parents, but as a Priest to Gods Church.

CHAP. V.

Vers. 1. THE *Book*] The Hebrew word *Sepher*, a *Book*, is derived from the word *Saphar*, importing number; and it noteth here a catalogue or number of persons descended by generation one from another; and therefore it is called the Book of the Generations. See Matth. 1. 1.

likenesse of God] See the Annot. in Chap. 1. 26.

V. 2. *their name Adam*] Adam is sometimes taken for the first man, as Chap. 2. 23. Sometimes collectively for the species of mankind, male and female, as Chap. 3. 24. Sometimes indefinitely for any man, Gen. 9. 6. Psal. 49. 20. And by this communion of name is shewed not only the union of both sexes in nature, but their communion both in duties and privileges, Gal. 3. 28. here Adam is taken in the second acception.

V. 3. *in his own likenesse*] Here seemeth to be an opposition betwixt Gods Image and mans: God by creation made man in his Image, but man by procreation begets one not in Gods, but in his own Image; that is, not only like him in condition as a man, but in his corruption as a sinner, Job 14. 4. for generation in the flesh, and regeneration in the spirit, proceed from different principles; that being humane, this divine; nor so in his own likenesse as that his soul was begotten by Adam as well as his body; for as at first the soul had a different original from that of the body which was not deduced out of the matter of which it consisted, but infused into the body afterwards; so hath it been in the generation ever since: wherefore the fathers of our *flesh*, and the fathers of our *spirit* are expresly distinguished, Heb. 12. 9. See Num. 16. 22.

V. 4. *sons and daughters*] Some take upon them to tell how many;

many, as Philo the Jew, and Epiphanius a Christian; the first assignes him twelve sons, the second thirty, and as many daughters, but how could either of them make proof of their numbers, for there were no Registers in Adams dayes?

V. 6. *Seth liveth*] Though *Cain* were elder then *Seth*, Moses draweth the descent from Adam by the Line of *Seth*, and so sheweth the progresse of the Church, rather then the race of a meer carnal generation: for the true Church had its succession in the posterity of Seth, though in an unequall degree both of piety, and appearance or visibility.

V. 24. *walked with God*] This expression imports a brief description of a truly religious man, who is not idle, stands not still, but makes a progresse forward as they that walk: and he walks not inordinately, but by a rule, Gal. 6. 16. And his walking with God sheweth his sincerity, in ordering his life not so much for applause and approbation of men, as for acceptation with God.

and he was not] *Not dead*, (as is said of the end of all the rest that are mentioned in this Chapter) or, Heb. *and Not he*, that is, not he dyed, or it was not with him as with others, by the common course of mortality; or he appeared not in the light and society of men. So Heb. 11. 5. the like phrase you may see Gen. 42. 36. & Jer. 31. 15.

for God took him] God translated him body and soul from this life to a better, from earth to heaven, that he might not see death, Heb. 11. 5. that is, not come under the expectation of death by sicknesse or decay, or under the power of it by parting his soul from his body.

V. 27. *dayes of Methuselah*] We find no register of any one who out-lived Methuselah, since the Creation of the world, or who lived nine hundred sixty nine years, as he did; yet some would make Adam of a longer life then he by equivalence, adding so many dayes to his age as passed in Methuselahs before he came to the ripenesse and perfection of his growth and strength; which from his birth they account to be about sixty years; these added to Adams age will make him twenty one yeares older then Methuselah: but that is a conceit of much curiosity and little certainty. It is more considerable, that neither of them, nor any other by their long lives could make any prescription of time against the doom of dissolution into dust, Chap. 3. v. 19. and their death is so often remembred in this Chapter, to put the Reader in mind how God made good his commination of mortality, Chap. 2. 17. & 3. 19. whereof we (who in comparison of the long-lived Patriarchs are but dwarfes in years) should be mindful every moment, since we are nearer our graves at our births, then they when they had measured our seventy years (allotted to our lives, Psal. 90. 10.) seven times over.

V. 29. *And he called*] That is, *Lameth*: not he of the posterity of *Cain*, of whom see Gen. 4. 23. but another *Lameth* descended of *Seth*.

shall comfort us] The name *Noah*, if it be derived from *Nahham*, signifieth *comfort*: if from *Nuah*, it importeth *rest*; and so it may note comfort derived from rest; or rest derived from comfort: but what manner of comfort is here meant, see the note following.

toyl of our hands] Lamech here uttereth an hopeful presage concerning Noah, by whom he foretelleth some comfort to come to man-kind, wherein if he were guided by the Spirit of prophecy, (as the most learned conceive he was) he might foresee not onely that Noah would prove a good man, for whose sake God would be good to others, as Gen. 18. 26. &c. But secondly, that by Noah would be found out some more ready and easie way of tilling the ground; and it might be that before his time the earth was broken up, and tillage made with mans handy labour, using Spades or other such like instruments: and Noah might invent the Plough and Harrow, and the drawing of them by Oxen or other beasts.

V. 32. *five hundred years old*] Heb. *a son of five hundred years*. Not compleat, but current, that is, now living on towards the end of the five hundreth year since he was first a son to his father, as when a Levite entred upon his service of the Tabernacle, being a son of thirty years, Num. 4. 3. the meaning is, that his age passeth on towards the end of thirty years.

Noah begat] That is, *began to beget*: For he had not all three in one year; nor now first of all: for it is not like he continued five hundred years single, but that he was a father before this time, though his former children (it is like) were dead before the flood.

CHAP. VI.

Vers. 1. *Men began*] Heb. *man began*. Enallage of number *began to multiply*] To a very great number for they multiplied from the beginning, ever since the first benediction *be fruitful and multiply*, was pronounced upon them, Gen. Chap. 1. 28. but now the increase of man-kind began to be very great, haply by Lamechs practise of Polygamy or having many wives together, Gen. 4. 19. which from the Cainites might become a custome among the sonnes of Seth.

daughters were borne] The mentioning of *daughters* doth not exclude or deny the generation of *sons*, any more then the mentioning only of *sons* of Adam, excludeth or denyeth the generation of *daughters*; but here the children of that sexe are particularly spoken of, the other being presupposed or implyed, because they were the occasion, both of the corruption and calamity, set forth in the ensuing story.

V. 2. *That the sons of God*] The most received sense of the word is, that by *sons of God* is meant, not any of the Angelical nature (though Angels be sometimes called the sons of God, as Job 1. 6. and *though* the suppositious prophesie of Enoch expound this place of them,) but rational creatures of humane kind; yet in this place distinguished from the daughters of men, not onely by their sexe, but by their qualities, or by their relations; by their qualities, as persons of some eminent endowments, or estimation above others (as what is excellent, is in the Scripture phrase, especially intituled unto *God*, as *the gardens of God*, Ezek. 28. 13. & Chap. 31. vers. 8. 9. *the hill of gardens of God*, Ezek. 28. 14. Or by their relations, as such as descending from Seth and Enosh professed the true worship of the true God, and so became capable of the title of *the sons of God*, Deut. 14. 1. 2 Cor. 6. 18. As on the contrary the wicked are called *the children of a strange god*, these being such as descended from Seth and Enos, but more remiss in Religion then their godly Ancestors, fell from their zeal for God, and against sin, and sinfull persons, and so they were not onely willing to converse with them, but so far fell in love with them, as to take their daughters to be their wives.

daughters of men] Heb. *of man*; by Enallage of number, see the note on vers. 1. By *daughters of men*, are meant those that are come of the corrupt race of wicked and accursed Cain; who are called the daughters of men, as having little of the Image of God in their minds, or manners; and though there be mention onely of daughters, it is like they made mongrel marriages of the daughters of God with the sonnes of men, the women choosing as wicked husbands, as the men did wives.

that they were fair] They had no respect to spiritual, either beauty or deformity; but a fond and fleshly affectation to outward comelinesse of person.

which they chose] They chose them for wives whom their affections had chosen to be their bed-fellows, without any respect to that stateliness which is requisite in marriage; whereof see 2 Cor. 6. 14. or any care or fear of being corrupted by unequal and wicked yoke-fellowes, Exod. 34. 16. 1 King. 11. 2, 3. or any regard of scandall to their profession, or grief to the godly: See Gen. 26. last.

V. 3. *My Spirit*] That is, the Spirit of God, or of Christ, in those few good men who lived in that corrupt and incorrigible age; by which Spirit they opposed the evill minds and manners of the wicked; and the same Spirit suggested good motions to the souls and consciences of sinful men, which they resisted and rejected.

not always strive] As before by Noahs preaching, admonishing, reproving, protesting against the wickednesse of the times, and striving with the stubbornnesse of the world, 1 Per. 3. 18, 19. and by the inward operations of Gods Spirit urging the conscience to repentance for sin, and reformation of life: thus for God not to strive, is a judgment, as not to chastise and correct for amendment, Isa. 1. ver. 5. and this he here threatneth, being weary of their rebellious obstinacy, which moves him to make a final resolution for their utter ruine, yet sometimes he professeth he will not strive in mercy to man-kind, Isa. 57. 16.

he also] If the word *also*, be not completive, (as some words are also in the Greek and Latine) it may imply a diversity of person, with a conformity of offence; as if not onely the wicked stock of Cain were here accused of corruption, but that *he also*, that is, the posterity of *Sem* did partake in their prevarication.

is flesh] That is, (for the most part, if not altogether) fleshly, and relishing little or nothing of the Spirit, but with dislike and resistance. See Gal. 5. 17.

an hundred and twenty years] By this God makes not the limits of mans life; as appears by many examples of men living much longer, Gen. 11. and a good while after the flood Abraham lived 175 years, Gen. 25. 7. Isaac, one hundred eighty, Chap. 35. 28 and Jacob, one hundred fourty seven years, Gen. 47. 28. and Jehoiada whose time was one thousand five hundred years after this, lived to one hundred thirty years, 2 Chr. 24. 15. but by these words God giveth an hundred and twenty years space of repentance to the world, Noah the while preaching and preparing the Ark, and thereby warning the wicked of their approaching peril, if they did not by repentance prevent it. See 1 Pet. 3. 20.

V. 4. *Giants*] Our English word *Giants*, cometh of the Greek word *Gigas*, and that signifieth one born of the earth so fabulous antiquity reporteth of a sort of mighty men, monstrous in their manners, and making war against heaven. Macrob. Saturn. lib. 1. cap. 20. For particular Giants by name, we read of *Goliah* and his greatnesse, 1 Sam. 17. 1. 4, 5. Of Ogg of the race of ancient Gyants, Deut. 3. 11. who is said to remain of the remnant of the Gyants before the flood, (as the Jews fain) that what with his own height, and the height of an hill, was saved from drowning in the Deluge: but he was a mighty Tyrant of a later rife and race, as of wicked Cham; and he is said to be left as a remnant in that Countrey where all but himself were destroyed, or driven out, of *Ibbhituoth*, 2 Sam. 21. 16. who is said to be the son of the Gyant, or *Raphia*, as in the Margine, (whence are the Rephaims, Gen. 14. 5.) which signifieth to cure; as some render it, who will have a Gyant to be so called by the contrary; as in Latine, *mons a non movendo*, a mountain; *lucus a non lucendo*, a grove; *bellum quasi minime bellum*, war; but it signifieth sound, also strong, potent, boysterous: the word here used is *nephilim*, which some take in a good sense, and make the *nephilim* to be men of honourable note and renown; it is derived of the radix *naphal*, which signifieth *he hath fallen*: and so we may take them for men of stature, mighty in power, fierce of nature, Apostates from God, fallen from true Religion, and falling upon such as were weaker then themselves, with Tyrannical violence and oppression. See Job 16. 14.

of renown] To be renowned, is to be named again; so that men of renown are those whose names are iterated, who are often mentioned, or much spoken of: so are such persons, who are either notable or notorious for any eminent difference from ordinary men.

V. 5. *every imagination*] So also, Chap. 8. 21. *imagination of the thoughts*; or, every figment; or, all the cogitations, (as some render the original.) The figment of the thought is what the minde fashioneth, or frameth by thinking within it self: the Hebrew word *Yetser*, signifieth not onely the imagination, but also the purpose and desire of man: and hereby is meant that internal taint of corrupt nature, which makes a mint of evil imaginations in the head, a sinck of inordinate affections in the heart, usesh the memory, as a closet or store-house of sinfull fancies and impure impressions.

V. 6. *it repented*] This is spoken of God by a figure called *Anthropopathia*, whereby humane passions for mans better apprehension are ascribed to God; and whereby we are to understand that as man, when he repenteth, changeth his act, so God when he changeth his act is faid to repent, the cause by a Metonymie being put for the effect: for repentance being properly a trouble of minde or conscience for some fault, over-sight or impotence to effect what one would, cannot consist with the infinite goodness, and wisdom, or power of God, who is not as man that he should repent in a proper sense, 1 Sam. 15. 29. in *whom there is no variablenesse nor shadow of change*, Jam. 1. 17. since there is no frailty or sicklenesse in him; no errour in his counsels, no deceiving of his expectations, no disappointment of his purpose; and though there be in him a will many times to change his own act, yet is there not at any time in him a change of his will.

grieved him at the heart] In propertiy of speech, God hath neither heart, nor grief; for he is a most pure and uncompounded Spirit, impossible to suffer any thing that can afflict: this therefore is a continuation of the former figure. See the precedent Annotation.

V. 7. *both man and beast*] Heb. *from man unto beast*. The punishment beginneth at man, who did deserve it, and goeth on to beasts, which for his sake are punished, as well as for his sake they were created. See Annot. on vers. 17.

V. 9. *just and perfect*] Noah was just and perfect, not simply, but in *his generation*: that is, compared with those of his time: or, he was just and perfect; that is, sincere in his profession of Religion without hypocrisie; but not perfect; that is, free from all sin; (so that it was of grace, not of right, that God accepted him, vers. 8. and he was justified not by works, but by faith before God, Heb. 11. 7.

V. 10. *Sem*] See Annot. on Chap. 5. last.

V. 11. *The earth was corrupt*] That is, all People or Nations of the earth were corrupted with sin, as an infected body with putrified sores, Isai. 1. 6. with all sorts of sin, especially with lust, violence, and idolatry; though God by his absolute power might marre all creatures that he had made, for he may do with his own as he listeth, as the Potter may do with his vessel, yet he that made man without his help, will not destroy man without his fault: for that his wickednesse makes Apology for Gods justice, though nothing in man be meritorious of mercy, and he hath none to charge with his calamity but himself, Hos. 13. 9. Isai. 1. 19.

V. 12. *all flesh*] That is, of all the living creatures that live not in the waters, especially man, so called chiefly in regard of the opposition in man of the flesh to the spirit, against which it lusteth. See Annot. on vers. 5. & Psal. 14. vers. 1, 2, 3. & Rom. 3. from the tenth verse to the 18. and this corruption being general in all flesh, is a ready preparation and provocation on mans part, for a general perdition from the justice of God.

V. 13. *before me*] I have resolved upon the ruine of all flesh, it is so before me, or in my view, that I will not look besides it, until my Decree of destruction be put in execution.

through them] That is, the sons of men, or the people of the earth, called before by the name of *flesh*.

I will destroy] Or, *am corrupting*, or, *ready to destroy or corrupt*.

with the earth] Or, *from the earth*. The subsistence of the earth was not destroyed by water, as it shall be by fire, 2 Per. 3. 10. and it may be many of the strongest buildings (and perhaps some plants also) might remain unruined, or not wholly demolished; but the richest fruits were so overwhelmed, that they were for the most part utterly destroyed.

an Ark] Though it were to do the office of a ship, it had the form of an Ark or Chest, plain below, on each side, and almost above also, save that towards the top, it had a little riding up like the cover of a coffin; and this rising was about the measure of a cubite, vers. 16. which was made ridge-wise as the slooped roof of an house, that rain might rather slide down, from it then rest upon it; this cubite was above the measure of thirty cubits which was the altitude or height of the Ark.

Gopher wood] This word is used but once in the Scripture, some take it to be a Pine tree, some a Fir tree, some a Cedar tree; the Fir tree would serve for boards and planks, Cedars for Masts, Ezek. 27. 5. and it may be any of them; or in general any tree that yeelds gum or Rosin, and so it is of neer found and signification with the word *Gopher* which signifieth *bituminous* or *resinous*, that is, of brimstone or rosin, and such wood is both of good scent and of long continuance.

rooms] Heb. *nests*.

Pitch it] Not onely for closenesse, but for better and wholesomer scent.

V. 15. *three hundred cubits*] The length is ten times the height of it, for ten times thirty is three hundred, and six times the breadth of it, for six times fifty is three hundred, which some conceive to be in proportion of mans body rightly framed, measured from head to foot for the length, from the right side to the left for the breadth, and from the outside of the breast, to the outside of the back for the depth of it. The Ark may seem greater or lesser, according to the difference of cubits, which was of three degrees: 1. The common cubit, containing five palms of four fingers breadth: 2. The cubit of the Sanctua.[illegible] which is one palm more, Ezek. 40. 5. and the third is the Geometrical cubit, six times as great as the common cubit. If the first or second sort of cubit be too little for capacity for all the creatures with their provision, which were to be lodged in it, from the beginning until the ceasing of the flood, the last will be sufficient and to spare.

V. 16. *A window*] This was some especial window towards the top of the Ark, by which light might be derived into the rooms, which it is like had other windows besides this, though (as some think) the lowest room had none at all, for that they suppose most of it was funke into the waters; which yet might be otherwise, for the Ark being flat below, not ridged as a ship, it might float upon the surface of the water, for which purpose it had little or no figure; however God might easily keep it up for the better use of the creatures within it. The windows might have some transparent cover to keep out wind or rain, as of glass or horn, or some other thing, by which light might be let in; for either the Ancient Patriarchs might, by the experience of their long lives, find out many excellent helps to any purpose; or to such a one, as this revelation might make out what observation, or invention could not devise to do.

finish it above] The Ark, not the window; (for that measure would be too little) which shall be raised in the roof of it a cubit. See v. note on vers. 14.

a door] Which was wide enough, and high enough to receive an Elephant or a Camel; of the capacity of the Ark moot doubt, many dispute, and some deny that it could contain so many creatures with necessary provision for them all, for so long a time as the flood prevailed; but if there were more in the matter then is consonant to common reason, there was so much miraculous in this destructive judgment, and preservative prudence of God, that faith may go on where reason is at a stand; yet reason may reach it so far, as to evict is not onely possible, but probable; but the word of God doth make the truth of it infallible.

V. 17. *I, even I*] An emphatical doubling of the person, importing both the propriety of the Authour and certainty of the act, as Gen. 9. 9. Exod. 14. 17. Levit. 26. 28. Numb. 3. 12. Ezek. 5. 8. & Chap. 6. 3. &c. 34. 11. & Hos. 5. 14. in these places God usesh the repetition of himself: the like is used sometimes by men, as by Elijah, 1 King. 18. 22. by Artaxerxes, Ezra 7. 21. by Daniel, Dan. 8. 15.

do bring] The commination of judgement to come, is set down in the present tense, to express assurance of event; as being

being as sure to be done, as if it were now in doing: for the same end prophesieare many times set down in the preterrense, as if they were already come to passe, because they shall assuredly be fulfilled, Rev.18.2. and many other places.

every thing shall dye.] Death is the reward of sin, Gen.2.17. Rom.6.23. and this a proportionable reward; for as sin was general, ver.12. so is death in this place; yet here the punishment goeth further then the guilt, for those must dye that never sinned, because they that sinned deserved the curse not onely in their own persons, but their appurtenances, Gen.3.19. & 6.7. & 8.21. Psal.107.34. Mic.2.12.

V. 18. *my covenant*] Because Noah was now not onely by word, but by a strange work, to forewarn a whole world of wicked ones of imminent destruction, and therefore was like from men to receive much discouragement by derision, both of his cominnation of danger, and preparation against it; God, to confirm him in that great enterprize, maketh a covenant with him, that his faith might not fail, and so he might be assured both that he who made the world, could marre it if he pleased, and that he who was able both to make and marre it, could save whom he pleased from perdition.

and thy sonnes] *Ham* as well as *Shem* and *Japhet*: Bad children, if they have good parents, are partakers of some temporal favours for their parents sake, 1 King.11.12,13. None besides these; no, not the Carpenters that made the Ark, had any entertainment in the Ark: They wrought, it seemes, as Noah's workmen for their hire, not apprehending their work as a service to Gods providence, in preservation of a feedplot for a second world: It may be so with some Preachers, who preach others into the Church, and live themselves out of it; so it falleth out with them, as Paul feared of himself, 1 Cor. 9.27.

V. 19. *of every living thing*] That lived in the ayr and earth; for fishes and such other creatures, as lived in their element, would be as safe in the water, as those that were reserved in the Ark.

V. 20. *of fowles*] In probability the fowles first entred and were placed highest, next below them were the beasts, and lowest of all, according to their natural habitation, were the creeping creatures; all which came in to Noah by a Divine instinct, or by the ministry of Angels, as they came before Adam to receive their names, Chap. 2.19. so that he needed neither to go on hunting for the beasts, nor on hawking for the birds.

V. 21. *all food*] Such as was suitable to the nature of every living creature; therefore flesh for the Lion, who feeds most on it; wherein (as there was need) God instructed Noah both in the quality and quantity, which was proportioned to their continuance in the Ark, (the time whereof was known by God onely) and to the time of the earths barrennesse afterward; for after Noah's return to land, and his sowing of the ground, there must be time to ripen the corn before reaping in harvest. In all this, God serves his own providence by humane means, without which he could have easily saved man either from the water, on the water, or in the water.

V. 22. *according to all*] So also Chap. 7.5. he obeyed Gods command in all the particulars prescribed, without adding or diminishing; yea, without doubting or disputing: and though many things were strange, and full of difficulty to be done, (the attempt whereof was like to be entertained with opposition and derision of the the whole world) yet by his faith he overcame them all, Heb.11.7. for faith is a victorious grace, victorious over the world, 1 Joh.5.4.

CHAP. VII.

Ver.1. *Come thou*] When the Ark was ready, and the provision for those that were to be received into it, brought in, and the hundred and twenty years run out, Chap.6. 3. and Gods patience abused, and Noah's preaching of repentance, and forewarning the world of approaching peril by preparing the Ark for safety contemned, then was Noah to enter into the Ark.

and all thy house] Thy family, all the persons of thy house specified, ver.13. to wit, himself, his wife, his three sons, and their three wives: he had divers servants no doubt, but they were neither within the Ark, nor within the Covenant, which is made, as the promise is, to the faithfull and to their children, Gen.6.18. Act.2.39. Though saving grace descend not by generation, from the parents to their children, many temporal blessings are bestowed on them for their sakes, Gen.17.20. and Chap.19.12.

into the Ark] Though God could have saved Noah and his family, either upon the water, or in it, as well as the fishes, yet he is pleased to prescribe a likely means of safety; and the means prescribed must be used, though he could save without it, as well as with it.

righteous] In respect of the rest of the world. See the Annot. Chap.6.9.

before me,] His service to God was not an eye-service, to be seen of men, or applauded by them; what he did, was so done, that it might be accepted and approved by God, who likes that goodnesse most which is least in sight; and that others may do the like, they may observe in this example how happily sincerity and safety meet together. See Prov.10.9.

in this generation.] The race of man in Noah's time, called by S. *Peter, the world of the ungodly*, 2 Pet. 2.5. was generally so degenerated from God, so wide out of the way of Enoch's holy walking with him, that Noah was among them as a Lilly among the thorns, Cant.2.2. which rarity doth not only set forth his sincerity, but whets the edge of his zeal, to be so much more faithful, and serviceable unto God, as to make some supply for others failing.

V. 2. *of every clean beast*] The distinction of clean and unclean creatures, before the flood, was principally observed in respect of Sacrifices to God, yet in respect of sustenance of man, there was difference also; for some of them were of wholesome nourishment, some not; but of those that were wholesome in themselves, some kinds were after the flood forbidden to the Jews, Lev.11. which upon the union of converts of the Jewes and Gentiles in one Church, were allowed as a part of Christian liberty, Act.10.12,13. 1 Tim.4.4. Tit.1.15. and of Gods liberality, which was more to man then to himself in this respect, that he would be served but with a few kinds of creatures; as of beasts, onely with Kine, Oxen, Sheep, and Goats; and of birds, with Doves, or Pigeons, Turtles, Sparrows. See Lev.1. 3. & Chap.14.4. & 22.19. whereas he allowed man more variety of good creatures, not onely for his necessity, but for his delight, and gave him the greatest store of those which are of most use; and to make them more useful, he made them familiar to him, and sociable among themselves; the contrary disposition among savage creatures, is of the merciful dispensation of God, for both their aversnesse from cohabitation with man, and their dif-union among themselves, (ranging rather alone, like single theeves or spoylers, then in great herds like armies) make much for the safety both of mankind, and of the creatures most serviceable to him.

by sevens,] Heb. *seven sevens.* The Hebrews expresse distribution by duplication of the same word. So Chap.32.16. Num. 7.11. & Chap.29.10. So do the Greeks, (though not so frequently) as Mark 6.7,39,40.

by sevens,] That is, one for sacrifice, as Chap.8.20. and the rest, partly for food, and partly for breed to preserve the kind: therefore they were fewer of the unclean, because they were taken into the Ark onely for increase, that the kind might not perish: and whereas it is said, Chap.6.20. that two of every sort must be taken into the Ark, the meaning is, that they should be taken by couples, one of each sexe; but here besides the difference of sexe, the distinct number is set down, which is more of the clean, then of the unclean, that there might be most increase of those which were of most use and comfort to mankind: and therefore God hath so ordered their number, and habitation, that the wild and lesse profitable creatures do not so abound, as the tame and more profitable; or God so disposeth of the abode of such as are savage and cruel, that they desire to live apart from the society of man, and to keep as much as may be out of his walk and sight. See Job 37.7,8. Psal. 104.20.

the male and his female] Heb. *Iseh, Neisehto*, that is, the man and his wife; the distinction made in terms belonging to noblest kind, and by a figure called catachresis, applyed to the several sexes of other kinds; so are they said to have *families*. See Annot. on Chap.8.19.

V. 3. *Of fowles also*] As the beasts that were to be taken in by sevens were clean beasts, so are the fowles that are of clean kinds, to be taken in by sevens also.

V. 4. *yet seven dayes*] God yet shewed mercy when he executed judgement, in that he sent it down by a gradual increase, that it might warn them of the danger, and work upon them for repentance, whereby some might be saved from the fire of hell, though none escaped the flood of water that were not in the Ark: and it is not unlike, that some reserved in the Ark were damned, as well as some saved that were overwhelmed in the flood.

yet seven dayes] Heb. *to yet seven days.* That is, the seventh day from hence or *after* this. So ver.10. compare Text and margine: the like expression is of the same construction, 2 Chr. 10.5. which Gen.40.13, is rendred *within*, as, *within three dayes shall Pharaoh lift up thine head.*

I will cause it to rain] To send or withhold rain, whether in mercy or judgment, is an act of power peculiar to God, Gen.2. 5. Job 28.25,26,28. Esay 5.6. Amos 4.7. and therefore though Elijah said there should be neither dew nor rain but according to his word, 1 King.17.1. and according to his word it was restrained for three years, and six moneths, and afterwards according to his word restored; yet that was not by a word of command, but a word of prayer, Jam.5.17. he prevailed with God by

by a petition, else he could not have either kept back, or sent down one drop upon the earth.

V. 5. *according to all*] All Gods Commands are just in themselves, and justly commanded unto men; nothing so great which he bids, but we are bound to do it; nothing so small, that we may be allowed to slight it, when the stamp of Divine authority is upon it: then what ever it is, there is weight and worth in it to make it regardable; and he that obeys not God in all things, as Jonah here; and David, Psal.119.6. Act. 13.22. but with choyce and exception, obeyes him not at all, Jam.2.10,11. See Annot. on Chap.6. ver.22.

V. 6. *six hundred years old*] Heb. *a son of six hundred years*: as Chap.5.32. six hundred years were past since the time he was first a son, and born into the world.

V. 7. *and his sons*, &c.] None but they; which confutes the account of the seventy Interpreters, which extend the age of Methuselah beyond the flood, which cannot be true, because he was none of those that were preserved in the Ark; and it is not like he perished in the flood, therefore it is most probable, he dyed before it came upon all flesh.

because of the waters] Heb. *from the face of the waters.*

V. 9. *there went in two and two*] They came in not by any paines or compulsion of Noah, nor by any skill or art of hunting or hawking, for that would not serve to bring together so many sorts in so short a time; but by such an inward motive or instinct from God, as brought the creatures before Adam to receive their names, Chap.2.19.

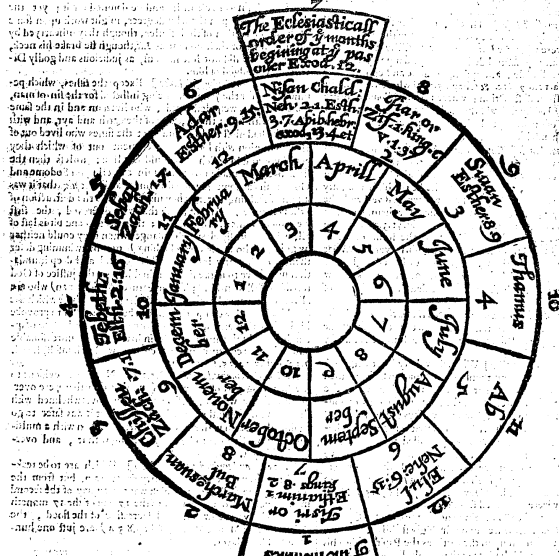
as God commanded Noah] The Lord signified his command to Noah, when he told him they should come unto him, Chap. 6. 19,20. and when they offered themselves unto him, Gods command was, that he should take them in, and dispose of them fitly in their cells and cabines.

V. 10. *And it came to passe*] Gods promises, how fair so ever; his threatnings, how fierce soever, never fail of an answerable effect, because he is immutable in his counsel and purpose, Heb. 6.17. and unresistible in his power, Job 9. from ver. 4. to the tenth: But they who are led more by sense, then by faith or reason, will not believe it untill they feel it; and when they are foretold it, with confidence and rage they reject the premonition, Prov.14.16. and passe on to their punishment, Prov.22.3.

V. 11. *second moneth*] The moneths before the captivity of Babylon had their distinction (as some think) onely by number and order, as the first, second, &c. after the return from Babylon they had more particular appellations. Carol. Sig. de Rep. Hebr. lib.3.cap.2. But that they had them much sooner, is manifest (at least for some of them) by Scripture, as

1 *Abib*, Exod.13.4. & 23.15.7 & 34.18. Deut.16.1.	March.	
2 *Zif*, 1 King.6.1,37.	*April.*	
7 *Ethanim*, 1 King.8.2.	*September.*	
8 *Bul*, 1 King.6.38.	*October.*	

Although in exact correspondence *Nisan* or *Abib*, the first Moneth, answered rather to part of March and part of April; and *Siar* or *Zif*, the second Moneth, answereth to part of April and part of May, &c. This reckoning of Moneths was Ecclesiastical, observed for the ordering and celebrating of the Feasts; see Exod.12.1. but there was another accompt of the year for Civil affaires, and that began at the Moneth *Tisri* or *Ethanim*, which was part of September, and part of October; and so the second Moneth was part of October, and part of November. This second Moneth some take according to the Civil accompt; for till after the dayes of Noah the Ecclesiastical accompt was not observed: some take it rather according to the Ecclesiastical accompt, because Moses (by anticipation in respect of the contexture of story) writes according to what was in use in his own age; and so the second moneth may be the Moneth *Siar*, which contained part of April, and part of May, the pleasantest time in the whole year; a time (no doubt) of most security to the world, and of much hope of an happy year to insue. How they differed in their order, (both agreeing in the number of twelve) and what correspondence is betwixt their accompt and ours, may be represented in this Figure.



fountains of the great deep] Both the waters of the earth, and under it, did overflow, swelling up, and finding issue out by a miraculous operation of divine power; and also the clouds made return of showers for vapours received in the ayr, and there formed into water; so that sinful man is betwixt them both, the one above, the other below, as Pharaoh and his host betwixt the waves of the red Sea, which stood severed to receive them, and met again to drown them, Exod.14.28.

windowes of heaven] Or, *the flood-gates of heaven*. We find the like phrase, Chap.8.2. & 2 King.7.2,19. Psal. 78.23. Esay 24.18. Mal.3.10. though in propriety of speech there be neither windowes nor flood-gates in heaven: the meaning is, that the waters bound up in the clouds, which now were extraordinary big and black, were let loose into continual rain in such an extraordinary manner and measure, that it might appear to men to be a judgment from God; which (as some conceive) came not down in drops, but as from spouts in streams; or that the clouds did not distill down water as sweat through the pores of the skin, but as it were, vomited out a great measure of waters at once; howsoever, the rain came down so fast, and in such abundance, as brought the deluge to the highest cubits within the space prefixed: to this height or depth of waters some conceive there was no need of any new creation, but of a condensation of aye, which from waters returned to aye again by rarefaction of the wind sent for that purpose, Chap.8.1.

V. 12. *fourty dayes, and fourty nights*] The pity and patience of God appear in this soft and slow pace of his judgments compared with the work of his goodnesse and power in making the world, which in six dayes space he perfectly finished, but he took fourty dayes space when he meant to destroy it, after he had given an hundred and twenty years warning, Gen. 6. 3. And when he threatned the Ninevites, he premonished them of their peril fourty dayes before it was to fall upon them, Jonah 3. 4. who took warning by words, and so Gods displeasure against them were not on unto deeds, Jonah 3.10.

V. 13. *in the self same day*] Viz. When the rain began to fall. Heb. *In the bone, body, substance, or strength of the day*. So Gen.17.23. Levit.23. 14. Josh. 10. 27. when it was clear day, and while the day was in its strength, so that it was certainly the self-same day, and not a morning, or evening twilight, which might seem to belong to the day before, or the day following.

V. 14. *every fowl*] The Hebrew phrase, *of every wing*, imports a difference of fowles by their wings; and so there is, for most have wings of feathers, yet some have skinny or grisly wings without feathers, so have bats.

V. 15. *two of all flesh*] That is, of either sexe one of all kinds, not only of the tame creatures, but of the wild, even those which were at greatest antipathy or hostility to each other, were (out of a natural desire to escape danger) concord, to lay all quarrels aside, and quietly to come and continue together (as Esa.11.6,7, &c. & Chap.65.25.) where they might be preserved from destruction: wherein the wisdome of brute and savage beasts may upbraid the madness of men, whom no apprehension of outward peril will keep in peace, or bring to a truce among themselves.

V. 16. *shut him in*] Not so much to secure him, as to secure him; for when he shut him in, he shut out the waters, that they might not follow him: herein how dear God is to our and honour his servants, who (though he be the high and lofty one who inhabiteth eternity) will come down to dwell with the humble, Esa.57.15. and do such mean offices for them, as to shut their doors, as here, to make their bed; as Psal.41.3. and (which was a condescending of the same Deity in the form of a servant, Phil.2.7.) to wash his servants feet, Joh.13.ver.5. What office or service of God then, whether to be a door-keeper in his house, as David desired, Psal. 84. 10. or any other how low soever, can be too base for the worthiest of the sonnes of men?

V. 17. *the flood was fourty dayes upon the earth*] That is, the waters by the fourty dayes rain swelled up to the height of the flood, but they prevailed over the earth one hundred and fifty dayes, ver.24.

V. 18. *waters prevailed*] When they daily increased, those that more feared drowning then their damnation before, could no doubt many means for their safety, removing from the lower rooms to the higher, from the floors to the tops of houses, and from houses to trees, from the valleys to the hills, and some swimming towards the Ark desired that refuge, which before they derided; but the waters so prevailed against all these preservatives, that none of them would serve either to save them altogether, or to reprieve their lives while the rain powered down, and *to the water flood did overflow them, and the deep swallowed them up*, though (as David prayed, Psal.69.15.) Noah and his Family were preserved from them.

V. 20. *Fifteen cubits*] There was no refuge then for Gyants, or the greatest land-creatures upon the highest hills, or any resting place for Enoch upon the earth (as the Papists faign his preservation in some high place of the earthly Paradise.) Samp: will have it, that some high hills are in their tops above the middle region of the Air, and so above clouds and rain, and winds; in so much, that Solinus writeth that on *Olympus*, letters written in ashes will remain a whole year, as legible at the years end, as when they were made; which appeareth to be fabulous, both by reason and experience; by reason, because that vapours which cause both rain and wind do ascend fifty two, or at least fourty five miles in height, as Clavius saweth, in his Book *de Cyequeculo*; but the hill *Olympus* ascendeth not in a perpendicular line above a mile and a quarter, as the dimension was taken by Anaxagoras, and reported by Plutarch in the life of Paulus Aemilius; for that if the mountains *Athos, Atlas, Caucasus, Gaffius, Pelion, Ossa, Teneriffe*, and divers others had been let out upon another, and all upon Olympus, it would not have afforded a safe repose for Enoch, or any else, the flood swelling up fifteen cubits above the highest mountains: and for experience, Francisc. Philelphus, a learned knight of Italy, ascended the hill Olympus to the truth of that of Solinus, and found the relation to be false, as Ludov. Vives hath reported on August. de civ. Dei. l. 15. cap. the last: yet (how high soever the flood swelled) the Papists will have it that Enoch was secured from drowning in some part of Paradise; and for that purpose the waters (say some of the learnedst of that side) flood above the hill, and about the place where Enoch was; as Exod.12. 22.

mountains] See Psal.104.6.

V. 22. *the breath of life*] Heb. *the breath of spirit*. By this it is thought that fishes are excepted, because they breath not; and they are said not to breath because they have no lungs, and live in the water where air cannot come; yet Pliny saith, that fishes breathe: Nat. Hist. l.10.c.65.

died] There is no doubt of the death of those that were drowned, but a great question whether all that were drowned were also damned; some are for the affirmative; 1. Because they were generally corrupt and cruel, Gen.6.11. 2. Because the preaching of Noah, and preparing the Ark for one hundred & twenty years together wrought no repentance in them. 3. Because the Ark was a figure of the Church, 1 Pet.3.20,21. out of which there is no salvation. 4. For that they that were drowned were called *the world of the ungodly*, 2 Pet. 2.5. Notwithstanding all were not saved, that were in the Ark; for it is probable that all were not damned that were out of it; for there were millions of sinners, of whom some might belong to God by his Decree of Election; and though most were so hardened in their sin as to die in it, and be damned for it; yet the danger coming upon them by degrees, might work upon some of them, to the salvation of their soules, though they miscarried by the drowning of their bodies; as *Eli*, though he brake his neck, 1 Sam. 4. 18. did not lose his soul, as judicious and godly Divines have judged of him.

V. 23. *every living substance*] Except the fishes, which perished not, for the judgment being inflicted for the sin of man, those creatures were destroyed, that were the instruments of his sin, and were likewise with him, through the earth and ayr, and with whom he had most to do; and yet the fishes who lived out of all communion with him, that element out of which they could not, and of which man could not live: unless then the flood had been made up of salt water, as well upon Sodome and Gomorrah (as some Jewes fain some salt lake it *in situ*, that it was a rain of scalding waters) they might have escaped the destruction of other creatures. And of those that were destroyed, the first were men, women, and children; then beasts, and birds last of all, who might fly above that danger when they could neither by going (though it were climbing) nor by swimming defer their drowning any longer. This general and deep inundation may serve to make sin abominable, and the justice of God terrible to all man-kind; if the creatures (beside man) who are alive, were apprehensive of the destruction of those which the flood hath swallowed up, they would be very fearful to provoke his indignation any more; the more should man beware of incurring his displeasure, since sin involved the unreasonable and irrational creatures under a curse as well as himself, Exod. 9.13. Joh.7.24,25. Jonah 2.11.

Noah onely remained alive] Ver.3. & Pet.2.5. Now it was evident to the surviving part of the world (and that they that were overwhelmed with the waters, before they were overwhelmed with them, might see and acknowledge it) that it was safer to go against the Waves with a few godly persons, then with a multitude of ungodly ones to be carried along with it, and overwhelmed by it.

V. 24. *an hundred and fifty dayes*] Which are to be reckoned not from the end of the fourty dayes rain, but from the first day of the flood, which was the 17 day of the second month, yea from which day to the 17 day of the 17 month (on which day the stayinge and decreasing of the flood, the Ark rested on Mount *Ararat*, Chap.8.3.4.) are just one hundred and fifty dayes.

CHAP. VIII.

Ver.1. R*emembred*] Remembrance in propriety of speech, is applyed to such onely as may forget; yet by a figure of conformity betwixt God and man (whereby God is spoken of after the manner of men) he is said not onely to remember, Gen.Chap.9.15. Exod.32.13. Ezek.16.60. but to forget also, as Psal.13.1. Isa.49. 14. and both these with a various respect *to the godly, and to the wicked*; though indeed he apprehends all things past, present, and to come at one act, and so doth not properly remember, much less forget any thing: but by his remembrance is *applied to the godly*, is meant some act of Divine favour, Heb.6.10. as the *granting of their requests*, Gen. 30.22. Job 14. 13. Psal. 132. 1. the *performing of his promises* made unto them, Gen. Chap. 19. ver. 29. Exod. 32.13. Deut. 9. 27. Ezek. 16.60. and *the rewarding of their works*, Neh. 13. ver. 14,22. nor for their merit, but for his own mercy: Lastly, his remembring of them, *is his relieving them* in distress, when in the opinion of men they are thought to be neglected, as if they were quite forgotten by him; and he is said *not to remember* the sins of such, Jer. 31.34. Heb. 10. 17. when he is freely and fully to give them, as if he did altogether forget them: and he is said *to forget them*, when he withholds his favour from them, or deterreth to send succour to them in their necessity, Psal. 13.1 and *with reference to the wicked*, his remembrance is a recompencing them after their misdoings, Psal. 137.7. and his forgetting a forbearing of punishment, as if they were both out of sight, and out of mind with him, Psal. 10. 11. and now it was reasonable for God to remember to manifest his remembrance of Noah, who had been many moneths in a state of sadness, though of safety, and might well by this time be weary of his close prison, his unsteady dwelling, and of his cohabitation with brute creatures, unfit (save in case of great necessity) to lodge with him under the same roof.

all the cattle] Gods benignity extendeth to man and beast, Psal. 36. vers. 6. & 147. v. 9. Jonah 4.11.

a wind to pass] The wind, as God pleaseth to employ it, either driveth away rain or bringeth it; see Prov. 25. 23. Text and Margine; so it sometimes maketh a flood to swell bigger, Psal. 107. 25. Jonah 1. 4. and sometimes (and that most usually) it dryeth up (small waters, and) lesseneth or abateth the depth of great ones, though it ruffle them up into boisterous waves: but in the slacking and asswaging of this great flood, there was (besides the natural operation of the wind) a (supernatural) and miraculous power to make this high Tide to fall to an ebbe; as in the drying up of the Sea by the East-wind, Exod. 14. vers. 21.

V. 2. *fountains of the deep*] To make the flood there was, as it were, a secret conspiracy and concurrence of waters under ground with the Rivers and Seas above; betwixt these there is such commerce and communion that from the Sea the Rivers run, and so it they make their return again, Eccles. 1. 7. yet whether the Sea made any augmentation of the waters on the earth, is uncertain; and though some affirm it, others deny it upon this reason, for that the Sea was to swell higher, as well as the waters on the Land; but now with the passage of this wind, and Gods powerful cooperation with it, that passage of secret confluence of and encrescence betwixt the waters was stopped to make the flood to asswage, which before was opened to make it swell. See Annot. on Chap.7.vers.11.

windowes of heaven] See Annot. on Chap.7.vers.11.

refrained] The rain was of Gods sending, Chap. 6. vers. 17. Chap. 7. vers. 4. and the restraint of it was of his making; second causes are so stinted and confined in their operations, that they cause not contraries, unless by accident; as the fire burns the hotter, when the ayr about it is the colder, and the middle Region of the ayr is so much the colder, as that on both sides it is the hotter; but the first cause equally produceth the most repugnant effects; as *in the general* good and evill, Job. 2. 10. good without exception, evil with distinction; for the evil of sin is from man or Satan, the evil of pain or punishment from God; of this evil the words of Jobare to be understood, and of Amos, Chap.3.6. *and in particular*, in the creatures that bring forth, he causeth fruitfulness, Gen.1.28. Mal. 3. 10, 11. and barrenness, Deut. 28. 38,39,40. Joel. 1. 10,11.12. in living creatures, health and sickness, Exod. 9.9,10,11. life and death, 1 Sam. 2. 6. to men he disposeth, as he pleaseth, riches and poverty, advancement and debasement, 1 Sam. 2. 7. peace and war, Isa. 45. 7. in the ayr he maketh light and darkness, Gen. 1.2,3. Isa.45. 7.. in the water calm and tempest by his word, Matth.8.26. Job.1.4. and he hath them all so subject unto him, that as the Centurion said of his souldiers, Matth.8.9. they go at his command, and come at his call; if then we desire any good thing, let us addresse our devotions to him *from whom is every good and perfect gift*, Jam.1.17.

V. 3. *returned continually*] Heb. *going and returning*. That 3, with all speed, running and recoyling to their proper places and channels, from whence they were gathered to make up the flood; which sheweth their readiness to obey the command of the Creator; an obedience observable throughout the whole creation from the winged Seraphims, Isa.6.2. the flying Angel, Revel. 8.13. to the crawling vermin, Exod.8.17,18. Act. 12. 23. Mal. 1.8. 10. Onely men betwixt both, and contrary unto both, are disobedient and rebellious to their Maker, who should follow the example of the one sort, as expecting hereafter to be their partners in glory, and go beyond the other, as much as they are behind him, or below him in faculties and favours from God, both to enable them for, and encourage them in his service.

after the end of the hundred and fifty dayes] That is, from the beginning of the flood (so long the waters prevailed, Chap. 7. vers. 14.) and after that time they began to be abated.

V. 4. *fourth moneth*] Not from the beginning of the flood, but from the beginning of the year, 1656. wherein the flood was sent upon the world; and this not according to the Ecclesiastical account, which was not in use before Moses time, (for so the seventh moneth was *Tisri*, September (but according to the civil account which began at September, and from thence the seventh moneth was *Nisan* (as the Chald. call it) Esth.3.7. *Abib*, (as the Hebr.) Exod.13.4. that moneth answering to part of March, and part of April.

mountains of Ararat] Upon one of those Mountains called *Ararat*, the highest sort of hills, over which the flood prevailed, Gen. Chap.7. vers. 19, There is a kingdom called *Ararat*, Jer. 51.27. (whither the sonnes of Senacharib fled, when they had slain their Father, 2 King. 19. 37.) Isa.37.38. where the word in the Hebrew Text is *Ararat*, but in the English Translation *Armenia* in both places: and by *Armenia* is meant Armenia the greater, situate neer unto the Caspian Sea: some take it to be the same with *Aram*, and that Hebrew word the Vulgar Latine renders *Mesopotamia*, which borders upon Armenia. These Mountains of Ararat are called by *Curtius*, and by *Berosus* the Chaldean, *Gordian mountains*, Epiphan. haeref. 66. which Ptolomy placeth in that part of Armenia the greater, that looketh toward Assyria. *Nicholaus* Damascenus cited by Josep. Antiq. l. 1. cap. 4. calls the Mountain *Baris*; but howsoever there be difference in the name, the most agree of the place, that these hills are an hilly tract of ground in the Country of Armenia the greater.

V. 4. *decreased continually until the tenth moneth*] The Arke rested on the mountain of Ararat while the waters covered it; for as the first the Mount was felt, but not seen, yet the waters then were so much abated, and did day by day so abate, that whereas before they stood above the Mountains, Psal. 104. ver. 6. yea, fifteen cubits above all high hills, Chap. 7. verf. 19,20 within seventy three dayes space (from the first repose the Arke had upon Ararat) not onely that, but the tops of other lower hills were seen, the waters partly being sunke down and swallowed up by the hollow places of the earth, and partly drawn up and rarified into ayr: this God could have done in a moment, but he works by degrees, that we may not too suddenly pass over the acts of his power, justice, or goodness, but may exercise our faith in a deliberate waiting on his will without precipitation, or too much haste, Isa.28.16. There be some who precisely see down the gradual abatement of the waters; and they say, that while they were above the mountains they abated but one cubit in four dayes, but that afterwards they asswaged more swiftly: if it were certain how deep the Arke descended into the waters, whether (according to the phrase of ship-men) it drew water eleven, (as some say) or thirteen cubits, (as others) we might better resolve the doubt at the first dayes decrease; for the seventeenth day of the seventh moneth was the first day of the waters abatement; for from the beginning of the flood, till this seventeenth day, are but one hundred fifty one dayes; and of them for one hundred fifty dayes the waters prevailed, Chap. 7. verf. 24. whence it will follow, that the Arke drew water fifteen cubits, that the waters abated two cubits in one day; for that seventeenth day it touched and rested on Mount Ararat, and when at the highest it was above it, but fifteen cubits; but if it drew water but eleven cubits, it fell four cubits the first day: these conjectures are both doubtful, neither dangerous.

V. 6. *at the end of fourty dayes*] Making the account from the first appearance of the dry land upon the mountain tops, which was the first day of the tenth moneth, the end of these fourty dayes was the eleventh day of the eleventh moneth called *Sebat*, the same which we call *January*.

V. 7. *to and fro*] Heb. *going forth and returning*. Not into the Arke, but fluttering about the Arke, and resting on the top of the Arke; for the Raven accustomed to live at large, was weary of the straitness of her cage, and finding many bodies dead, but not devoured by the fishes, the was ravenous after such prey, and would no more be confined to the Arke neither for diet nor lodging.

until] This doth not signifie that the returned when the waters were dryed up, but that the returned not before they were dried up, to the sense is negative to the term particularly mentioned, not positive for the time afterwards; as 2 Sam. 6. last. Psal. 110. verf. 1. Mat. 1. 25.

V. 8. *dove*] The Dove was sent out the seventh day after the Raven, as verf. 10. theweth; Noah was very desirous, and hopeful of to receive some good newes by such messengers, though they were naue; and he hoped the falling of the Ra-

ven would be recompenced by the faithfulness of the Dove, who by the manner of her flight lower and longer then that of the Raven, would make a better discovery of the state of the earth; and being more wonted to humane habitation, and society (but especially out of love to her mate left behinde) would return again, and bring with her some token of good tidings, if there were any.

to fee] Note second, on verf. 5.

V. 9. *found no rest*] For though the mountain tops were bare, it may be they were muddy, or far off, and not within the compass of the course the rook; besides Doves (as was noted before, Annot. on verf. 8.) flie low, and therefore may be called the *Doves of the valleys*, Ezek. 7.16. as the Ravens are called *the Ravens of the valley*, Prov. 30.17 because they feed on the carkasses, which are most frequently found on the lower grounds, for in such especially are battels pitched, and the greatest slaughters made.

pulled her to him] Heb. *caused her to come by opening a window*: And it may be, shewing her mate, and so inviting her to the place where she had been before, and where she might be with more comfort, until the world were better; and when the came within the reach, he took her in his hand, to try whether her wings or legs were besmeared with dirt or mud, which might signifie the aswaging of the flood.

V. 10. *other seven dayes*] That is, fourteen dayes after the sending forth of the Raven; for he waited somany dayes in expectation of her return, and when seven of them were expired, and the Raven not returned, he sent forth the Dove the first time, and after she came back, he staied other seven dayes, and sent her forth again.

V. 11. *in the evening*] Having solaced her self in flying abroad, and resting upon trees, the tops whereof did now appear, she returned to the place of her rest and repast, for there was better diet and lodging for her, then yet the could find any where abroad.

olive leaf plucke off] Not a loose leaf floating on the water, but a little tender sprig, such a Dove with her bill might break off, which now was the easier to be done, because it was softned and weakned by being long in the water; and the Olive branch was the more likely to remain, because it is green all the year, Plin. Nat. Hist. lib. 16. cap. 20. yet it was an especial providence also in preserving it together, with the seminal virtue of other Plants and Herbs, for the replenishing of the world with these kinds of creatures, whereof we do not read there was any seed reserved in the Ark.

V. 12. *yet other seven dayes*] Some make a mystical observation of the number seven, with reference to the Sabbath, and suppose that Noah on that day, performed his most solemn devotion to God with prayers, for good news to be brought him, concerning the ceasing of the flood; and by this third sending, and his intermission between, we may observe, noe only his great desire of removal of the curse from the earth, but his patient waiting on Gods time, for obtainment of the thing desired. See James 5.7.

returned not] Which might be by going so far, as to lose her way back again, but it was rather by finding (that which before she did not, verf. 9.) a resting-place for the sole of her foot, and food for her substance, which together with a more free ayr and liberty then before she could have, made her neglect, both her mate and her Master, yet prisoners in the Ark.

V. 13. *first moneth*] See Annot. on Chap. 7 verf. 11.

first moneth] Heb. *in the first, the first of the moneth*. Where after the former *first* the word *moneth* is understood, after the latter the word *day*; the moneth and day are expresly mentioned before, verf. 4. and after verf. 14. yet sometimes the substantive of time is omitted, and virtually comprehended under the adjective of number and order, as Matth. 26. 17. in the Greek, *the first of the feast*, the word *day* is left out; but Mark. 14. 12. it is supplied, and the speech made full thus, *the first day of the feast*. This was the first moneth, according to the sacred account, to wit, the moneth *Nisan* answering to March; see the Annotation on Chapter 7. verf. 11. and the first day of that moneth.

the face of the ground] The ground is said to have a face as the waters, Chap. 1.2. and the firmament, a face, verf. 20. of that Chapter, by which is meant the open and most visible part, called the superficies, or surface, which is most obvious to the view, as the face of a man is more visible then his other parts, which are commonly covered, when the face is commonly bare.

was dry] That is, the ground which before was quite covered with waters (except the hilly part) was now generally bare, so that it appeared all earth; yet was not so dry, but that it was soft and muddy; and so not firm enough to afford a solid substance to hard and heavy bodies, as in the twenty seventh day of the next moneth it did, verf. 14. until which Noah kept in the Ark, notwithstanding the dryness of the earth in the sense forementioned.

removed the covering] That is, took up a board or two in the top or roof of the Ark, to look round about him; for though the window he could not see so far every way.

V. 14. *in the second moneth*] The moneth *Ziar*, that is, the moneth which answereth to part of *April*, and part of *May*.

seven and twentieth day] Hence we may make the compleat account of the continuance of the flood; which, if the moneths and days were reckoned according to the course of the son, make up a whole Solar year and ten dayes: whereof the rain continued fourty dayes; the flood in its full height one hundred and fifty dayes; in its diminution or decrease one hundred twenty nine dayes; in the end whereof the earth was bare all over, but muddy, so that Noah continued after that fifty six dayes; which cast up into a total summe, make up the number of three hundred seventy five dayes; that is, ten dayes above the Solar year, consisting of three hundred fifty five dayes. For this account compare, Gen. 7. verf. 11, 13. with the first and fourth of that Chapter, and the first of this. But it is to be noted, that according to an account usual among the Hebrews, six of the moneths of the year had thirty dayes, and the other six had twenty nine dayes apiece, which put into one sum, make three hundred fifty four dayes, to which adding the eleven dayes, (*wiz.* from the seventeenth, till the twenty seventh of the second moneth inclusively) the whole will be a Solar year, after our ordinary reckoning, to wit, three hundred fixty five dayes.

V. 15. *God spake unto Noah*] Whether by a dream, or vision, or secret motion of his Spirit, or by assumption of an humane shape, 1.13. not told here, nor Chap. 6. 13. 22. but which way soever it was, it was evident to Noah, not only that it was he was to do, but who it was that made it known unto him; so that he did not mistake the Authour of the revelation, as young Samuel did, 1 Sam. 3.5, 6, 7, 8.

V. 16. *Go forth of the Ark*] As Gods command he came into the Ark, Gen. Chap. 7. verf. 1. and by his command he is to go forth again; in time of danger he shut him up like a prisoner, but it was to preserve him; Gods restraints are mercies, not in this case alone; see Isa. 26. 20. and now the danger is past, and liberty safe, he is fet free to go abroad; he continued his confinement until the Lord enlarged him: It is good to have his warrant for our movings to and fro; our coming in, and going out, and walking in such ways, as we may comfortably expect to have Angels to attend our steps, Psal. 91. verf. 11. *And* if we take the Ark for a type or figure of the Church, (as Divines use to do, and may well agree with Saint Peters comparison, 1 Pet. 3.20, 21.) it may point us to a duty of importance in our Christian practise, *viz.* that none must be admitted into the Church, or excommunicated out of it, but for causes, and in a manner warrantable by the Word of God.

V. 17. *breed abundantly on the earth*] In the Ark was the stock and store both of man-kind, and of other creatures, for replenishing the whole earth; not that all places should breed all kind of creatures, for in America there are yet (as some write) no Lyons, Bears, Tygers: and though some parts of the earth be separated from others by great waters, and by the main Sea, such creatures as could not by swimming pass from one to another, might by Navigation be transported; for from Noahs Arke the use of ships might be occasioned; and that they were ancient, may be collected from, Gen. 49. 13. Deut. 28. 68.

V. 19. *after their kinds*] That is, they went out not confusedly, but in order, (as they came in) and formed themselves together according to their kinds; that is, men and their wives together, verf. 16. the male and his female, the clean beasts, and birds by themselves, the unclean by themselves, as they were forced, Gen. 7. verf. 2, 3. The Hebrew (tendred *after their kinds*) is, *after their families*: whereof see the last Note on Chap. 7. verf. 2.

V. 20. *builded an Altar*] We finde no mention of an Altar until now, yet it is not unlike but that the sacrifices of Cain and Abel, Gen. 4. were offered on an Altar. This is the first thing Noah did after his deliverance from danger, and inlargement from his long restraint; religious gratitude must be performed upon the first opportunity that may be taken; God would have the thankful memorial of the worlds creation in six dayes, solemnly observed the next day after, Gen. 2. 2. by whose exemplary direction, the faithful have been very forward to make remembrances of his mercies, and to testifie their thankfulnesse by their offering in tribute to him some part of his own; as to the Lord of all. This was Abrahams practise, Gen. 12. 7, 8. & Chap. 13. 18. & 22. and Isaacs, Gen. 26. 25. and Jacobs, Chap. 35. 7. of Moses, Exod. 17. 15. and of others; and in such services they professed their faith in Christ, and expressed it by work in their grateful oblations to God.

burnt-offerings] Those offerings were usually called *burnt-offerings*, which were wholly burnt, no part reserved for food to any; and those being of every kind of clean creature, it sheweth Noahs religious and liberal heart to God, who of so small store was willing to offer unto him so great a sacrifice.

V. 21. *smelled*] This is a figurative speech, whereby that is applyed unto God, which in propriety of phrase is not found in him, but in man, and the other creatures; for this smelling is the exercise of a sense, which requires a material organ or instrument, which cannot be in God who is a pure Spirit; yet for mans instruction, the expressions of God are thus brought down to his capacity. See Annot. on Chap. 6. 6.

sweet savour] So Exod. 29. 18. The savour of broyled or burned flesh and fat is not very sweet in it self; and so this seemeth to be as the Commination of the Prophet, Esay 3. 24. A stink for a perfume; but the ordinances of God are not to be censured by carnal sense, for so circumcision would be rather a contemptible then an honourable seal of mans Covenant with God; nor would the Sacraments of the New Testament be much set by, if we should value them by what our senses discern of them; for, for the one, what is more common or more weak then water? for the other, how little worth is a bit of bread, or a sip of wine, if our sight or taste be Judges of them? but yet as the ordinances of God, and the representations of the grace and vertue of Christ, and our reconciliation with God thereby, they are sweet and savoury not only to men, but to God himself, for in him he is well pleased, Mat. 3. 17. Isa. 42. 1. and in him, and for his sake is the sacrifice of a very sweet savour, Ephes. 5. 2. though in it self it were never so unsavoury to humane sense: in Hebrew, it is a *savour of rest*, for that which affecteth with much delight, stayeth and settleth the mind and heart upon it, and if there were any offensive agitations before, it quiets them, and makes them to rest and cease.

said in his heart] This is also spoken figuratively, as before: see Annot. on the word *smelled*. The meaning is, that God had decreed and resolved with himself, that he will not again curse the ground, &c. and this he said heartily and sincerely, for all the sayings of God are hearty, none feigned or hypocritical, for such are abominable to God in men, and so impossible to be in God towards men, 1 Sam. 15. 29. Or, the words may be rendred, *God said to his heart*, (that is, God spake this comfort to the heart of Noah by his Spirit, to encourage him in his godly course.

curse the ground no more] He doth not here cancel the general curse inflicted for the sin of man, Gen. 3. 17. nor give security against burning of the world, whereof Saint Peter prophecyeth, 2 Pet. 3. 10, 11. nor promise that particular places shall not be drowned, but that there shall be no such generall flood as this was any more.

for the imagination] The like reason is rendred why God will bring a fleood upon the earth, Gen. 6. 5, 6. here why he will not: if we read the words, *though the imagination*, (as the Originall will bear) &c. there is no appearance of repugnancy that is not easily answered; and if we read, *for the imagination*, there is so much difference betwixt the reason, as it is rendred there, and here, as excludeth contradiction; for there he is moved to wrath by a general aggravation of sin in all persons, parts, and faculties, ver. 5, 12. and by some hainous sins of particular kinds, as Apostasie in the families of the godly, lustful affecting of marriages with the wicked, Chap. 6. 2. and horrible cruelty wherewith the earth was filled, ver. 11. and all this with a Gyant-like and sturdy contempt of God, which was a just ground for a general Judgment, there being so many who *did evill with both hands earnestly*, Mic. 7. 3. but here God moveth himself to mercy by consideration of mans native corruption even from his childhood, as Psal. 103. 13. *Like as a father pitieth his children, so the Lord pitieth those that fear him; and in his mercy, he knoweth our frame, and remembreth that we are but dust*, verf. 14. So he knoweth that even the best are *shapen in iniquity, and conceived in sin*, Psal. 51. 5. And hence he will take occasion to shew mercy to mankind; for if he should send general Judgements whensoever there is a generality of sin, he should do nothing but marr what he hath made; and yet as the wicked shall deserve, and his wisdome think meet, he will have wayes enough to be meet with them: Besides, now his Justice being glorified in the destruction of the old world, his mercy in regard of mans mature and unavoydable corruption was seasonably promised, especially being now reconciled to the new world by the sacrifice of Noah, which moves him to bring in that as a motive of mercy, which in Justice he might aggravate to severity. See the like pleading, Isa. 48. 8, 9.

while the earth remaineth] Heb. *all the dayes of the earth*. It is a question whether the substance of the earth shall not remain, when the use of seed-time and harvest is ceased, which will be at the end of the world, when Saint Peters fiery Prophecy is come to passe, 2 Pet. 3. 10. yet God makes it certain by his Decree, that while he is pleased to continue mankind and earth together, there shall be such difference of seasons as are after mentioned.

seed-time and harvest] God maketh this Decree for the general, but not so but that he may curse some places in particular; so that there be neither seed-time nor harvest in their season; as in 1 King. 17. 1.

day and night] The meaning is not, that there was not day and night during the flood, for it appeareth there was, by Noah's numbering of the dayes, ver. 10. but that both in the preparation of the flood by dark black clouds, as 1 King. 18. 45. Joel 2. 2. Zeph. 1. 15. and stormy weather, Act. 27. 20. and by continual rain the day was darkned, and Noah shut up, and suspended from the works both appertaining to the unreasonable creatures, and to humane commerce was as it were benighted; for when night cometh, no man can work, Joh. 9. 4. such and so long darknesse, and cessation from their labours of the day by such a restraint by black clouds, long rain, and a deep and generall flood for so long a time, shall be no more.

CHAP. IX.

Vers. 1. *Be fruitful and multiply*] (As Chap. 1. 28. & 8. 17. & ver. 7. of this Chapter) Though we read not that Noah had any children after the flood, the blessing of fruitfulnesse in his issue was a blessing to him, Psal. 128. 6. for grandchildren are children in whom the grand-father lives, and whom he loves as well as those that are his by immediate descent, Gen. 31. 28. & Chap. 48. 15, 16.

replenish the earth] These words as the former, are in forme a command, in effect a blessing, wherein Gods word and his work go together, as Gen. 1. 3, 7, 11. and though it be spoken expresly of mankind alone, yet herein is implyed also Gods blessing upon other creatures; for not only mankind, but beasts and birds were to increase, and by their fruitfulnesse to replenish the earth and the ayr. It is much doubted how all kind of creatures could be brought from the place where Noah landed his carriage in the Ark, all over the earth to overspread it, (as verf. 19.) especially into the remote parts, as America? *Answ.* 1. It is not necessary that all kind of creatures should breed in all parts of the earth, as in the Ilands, *Cuba, Margarita* & *Dominica*, there be no Lyons, Bears, nor Tygers, as many Countreys have no breed of Elephants or Camels. Secondly, they might go very far by land, and from one Land to another by some narrow passage of water which they might swim over; or they might be carried in Ships from one Countrey to another, and by that time they were multiplyed so, as to be too many for that Continent on which they were first landed; from Noah's Ark, the art of making Ships, and of Navigation, might be invented; for though we find no mention of Ships until the benediction of dying Jacob, Gen. 49. 13. which was six hundred yeares after this general flood; yet there might be use of them long before: for it is not necessary nor usual in the Scripture, that all things be mentioned that are done, much lesse that their original should be precisely noted; for in six short Chapters (the first six of the Book of Genesis) we have the compendium of the story of the world from the Creation to the Flood, containing the terme of one thousand six hundred fifty six yeares, wherein is must needs be, that many more matters are omitted, then are mentioned.

V. 2. *the fear of you*] (Gen. 35. 5.) The dominion of man since sin is not like that of Adam over the creatures at the first, (for their obedience to him was in proportion such as his to his God, free and unforced, and rather out of love then out of fear) but by prevailing of force and art, as now it is, yet neither can he subdue the nature of the wilder sort, for as it is in the thirty ninth of Job, *Will the Unicorn be willing to serve thee, or abide by thy crib?* ver. 9. *Canst thou bind the Unicorn with his band in the furrow? or will he harrow the valleyes for thee?* verf. 10. which words though they be an interrogation in form, are in effect a vehement negation: But Noah and his sons (with whom the unreasonable creatures were In-mates in the Ark, & by whom they were governed and succoured as a part of their family) might have more power over them, and more obedience from them then his posterity in after-times; for it is like they were more at command whilest they were afraid of the flood, and confined in the Ark then afterwards; and yet man (especially the elect, as in Christ) hath a general dominion over the unreasonable creatures, compare Psal. 8. 6. with 1 Cor. 15. 27. even to the *taming* or over-awing of the wildest of what sort soever, James 3. 7. as of Lyons, Leopards, Tygers, and Elephants, as we may see in Plin. Nat. Hist. lib. 8. cap. 16, 17, 18. wherein the Elephant is the greatest, Ibid. lib. 8. cap. 1. which have been brought so far under the yoke, as to be yoked together to draw a Chariot, Ibid. cap. 2. and in some places to draw the Plough, Ibid. cap. 1. 2. and *to the taking* of the subtillest; and for those that are not tamed nor taken, the dread of man is upon them, so that they thun his presence as much as they can, Psal. 104. 20, 21, 22, 23. And this is true as well of the birds of the ayr (as experience proveth) whereof see Plin. lib. 9. cap. 8.) as of the beasts of the earth; yea and of the fishes of the water, for in the fishpoolss of Caesar some fishes were so tamed, that they would come

at the calling of their name, Plin. Nat. Hist. lib.18.cap.70. and the greateſt of them the Whales, God hath ſubjected to the power and prudence of man in great meaſure, though ſometimes for his rebellion againſt his God, they be in rebellion againſt him to his ruine; as God threatneth, Lev. 26. 22. and hath ſometimes executed, 2. Kings.13.24. 2 Kings.2.24. and he can take as great revenge by the leaſt and weakeſt creatures, as by frogs, and flyes, and lice, Exod.8.5,17,24. and by worms, Act.12.23.

V. 3. *Every moving thing*] Or, *creeping thing*. That which creepeth moveth, but not contrariwiſe, all that moveth creepeth; for man, and beaſts, and birds do move, but do not creep, therefore the original word is well rendred *moveth*, which is a word of a larger extent then the word *creepeth*, and ſo more meet to expreſſe the beneficence of God in this conceſſion of ſuſtenance to man.

that liveth] That is, that dyeth not of it ſelf, Lev. 22.8. but being alive is killed by your hand, and not found dead already, as that which is torn by beaſts in the field, which is to be caſt to dogs, Exod.22.31. for many of the ceremonial lawes given to Moſes from God, and by him to the Jewes, were in uſe long before. See one Annot. on Gen.7.2. *Object*. But many living things are not mans meat, as Lyons, Bears, Tygers; and many birds, as Hawkes, or Kites, and many fiſhes, as the Whale, and others; but for creeping things many of them are not onely loathſome to man, but very unwholeſome, and ſome of them no better then plain poyſon; as Toads, Scorpions, Spiders: for anſwer hereto, ſee the next Note.

ſhall be meat] As by *bread* in the Lords Prayer is meant not onely bread it ſelf, but all neceſſary food and Phyſick which is of uſe to preſerve or recover the health of man, and to prolong his life; ſo here many of the creatures by way of ordinary diet, and ſome of them by a phyſical vertue ſhall ſerve to ſuſtain the life of man, even Vipers, and Scorpions, & Lice, and the excrements both of men and beaſts have their uſe in phyſick for mans good, whereof ſee abundant inſtance in the Preface, to the *Sanctuary of a troubled ſoul*: Here is the firſt mention of mans feeding upon the living creatures, and the firſt grant of that liberty, as divers learned Commentators conceive, which yet might be in uſe before, as corn, and bread, and drink, though they be not ſpoken of before; and as the Rain-bow was from the beginning, though not mentioned until after the flood. And here was eſpecial cauſe to mention the allowance of eating the living creatures, both becauſe herbs and fruits were ſpoyled with the flood, and for that God would by this grant the more oblige them to forbearance of bloud, ver.4. as he did the more binde Adam to abſtinence from the fruit of one tree by his liberal beneficence and allowance to eat freely of all other fruits that grew in the Garden of Eden: and this not by command, for though it be given in a term of command, Gen.2.16. is in effect but a conceſſion or permiſſion, as Lev.11.3. See alſo, and compare Mat.19.7. with Mark 10.4. where what is called a commandment in the former Evangeliſt, is faid to be a ſuffering or tolerating in the other; and of this permiſſion the godly, it is like, made uſe as well as the wicked; for it is not probable that Abel being a keeper of theep kept them only for the wool, or milk, and left their fleſh being as pleaſant and as wholeſome then as fince, to be devoured of wild beaſts, or to rot either above or under ground; and it is very probable, that generally before the flood there was rather an exceſſe in the uſe of lawful meats, becauſe our Saviour, Mat.24.38. notes the old world *for their eating and drinking*, that is, for being too much addicted to delicacy, variety, and plenty of proviſion for the fleſh at the time when the overflowing ſcourge came upon them; yet a moderate uſe was then allowed and taken into practiſe, which might be put into an expreſſe permiſſion or conceſſion now, not only with reſpect to the refreſhing of man, but withal for a religious conſideration referring to the glory of God, *viz*. for reſtraint of Idolatry, or worſhipping, or honouring the *creature more then the Creator*, againſt which the killing and eating of them for ordinary diet, was a practical preſervative; and it was not without need in reſpect of mans proneneſſe to Idolatry; whereof ſee Pſal.106.19,20. Rom.1.23. nor without fruit; for though ſome did ſo abuſe themſelves and other creatures alſo, as to make gods of ſuch things as they did eat, yet to thoſe who made uſe of their reaſon, it was a great conviction of the vanity of ſuch Idols that they might be ſo devoured, and turned as well to excrement, as to neuriſhment; and therefore did Moſes enjoyn the drinking of the water wherein the powder of the golden Calf was put as a potion for the peoples cure of that bruti ſh Idolatry, Exod.32.20.

as the green herb] That is, as freely as the green herb, Chap. 1.29.

V. 4. *But fleſh with the life*] That is, living fleſh with the bloud in the veines; or, the bloud lee out of the veins, wherewith the life and ſoul of the creature is powred out: for the ſoul of a beaſt, or fiſh, or fowl, hath no exiſtence without the body, (as the ſoul of man hath) being rather a vitall faculty, then a ſubſtance; and the life is called the bloud, and the bloud the life, becauſe the ſpirits which are the livelieſt parts of the creature, are produced of the pureſt part of the bloud, and with it diffuſed throughout the whole body, by the operation and activity whereof the members are lively, and active, and without which there is no bodily life in man or beaſt, though the bloud continue in the body, as in creatures ſtrangled. By this in Gods intention is, firſt, morally forbidden all cruelty, not onely to man, but to other creatures. Secondly, the eating of fleſh and bloud together, or either of them raw, whereby men might become (by degrees) to feed upon mans fleſh, as thoſe who for ſuch a barbarous manner are called *Anthropophagi*, that is, *mans-eaters*, Plin. Nat. Hiſt. lib.6. cap. 30. Thirdly, afterwards, the eating of all manner of bloud was expreſly forbidden, Lev. 7.2. & Chap.17.10. and that not onely becauſe the bloud is the life of the fleſh; as here, and Lev. 17.14. or the life of the fleſh is in the bloud, as the reaſon is expreſſed, Lev.17.11. but there is a reaſon myſticall againſt the eating of bloud in the ſame verſe, and that is, becauſe in ſacrifices the bloud was to be let out and ſprinkled, to ſignifie that the life of man by ſinne is forfeited to God, and to be offered to him, as the Authour from whom at firſt it was derived, and to whom at laſt it is to be preſented, and for that mans life was to be redeemed by the bloud of Chriſt: To theſe two ſome add a third, *viz*. a Phyſical cauſe of forbearance of bloud, which may ſerve for all times, and it is becauſe the bloud of beaſts is ſomewhat greeſie, and yeccleth not very wholeſome nourriſhment to the body of man; and therefore the beaſts which were to ſerve for food, were not to be ſtrangled, but to be killed, that the bloud might be let out and parted from the fleſh. And from this prohibition of bloud in this Chapter, before the ceremonial law was ordained, and the decree of the Apoſtles for forbearance of things ſtrangled and of bloud, Act. 15. 20. after the obligation of it was expired, ſome infer a perpetuity of prohibition of all ſuch meats, eſpecially ſince in the Apoſtles decree *pollution of idols*, ſo ver.20. or, *meats offered to Idols*, ver. 29. and *fornication* are forbidden, and all in one tenour, as neceſſary things to be forborn, ver.28. ſo that to this day they hold it unlawful to eat any thing made of bloud, though mingled with other materials, and broyled and dreſſed as other meats are: and therefore the Chriſtian Greeks find fault with the Latines for uſing their Chriſtian Liberty herein, as *Theod. Balſamon* on the 63. Can. of thoſe ſuppoſitious Canons which are intituled to the Apoſtles.

But firſt for anſwer to the Poſition, it may be alledged, that all meats which are wholeſome (though ſome be more wholeſome and nutritive then others, and to ſome ſtomachs and conſtitutions groſſer meats may be more ſuitable then fine) are by Evangelical liberty lawful to be eaten; for ſee the fifteenth of Matth. ver.11. Act.10. from ver. 10. to the 16. 1 Cor.8.1,8. & Chap.10.25. Tit.1.15.

Secondly, this prohibition of the Apoſtles touching the eating of meats ſtrangled, and bloud, was occaſional, and in caſe of ſcandal, that the converted Gentiles ſhould not be offended with the converted Jews for their forbearance of ſuch meats, nor offend them by their uſe.

Thirdly, for the forbidding of bloud, beſides the preſent reaſon concerning the ſtate of the Church, and the antiquity of the abſtinency preſcribed ſoon after the flood, there might be a reaſon of it from the future, *viz*. a ſlander of the Chriſtians for bloody and unhumane banquets of humane fleſh, ſuch as are reported of the Tyrant Phalaris, Ariſt. Eth. lib.7.cap.6. and are ſometimes threatned and inflicted by God as curſe; whereof ſee Deut.28.56,57. 2 King.6.28,29. Lam.2.20. & Chap.4.10. which the Holy Ghoſt foreſaw would be charged upon them, and meant to meet with it by this decree, and the obſervation of it for a time, out of which the Primitive Chriſtians made their Apology, convincing their accuſers of falſhood, and acquitting themſelves from all juſt ſuſpition of ſuch a crime by their forbearance of all uſe of bloud in what kind ſoever, as we find their defence ſet down in the writings of Minutius Fœlix Enſeb. Eccleſ. Hiſt. lib.5. cap.1. Tert. Apologet. cap.9.

Fourthly, for the forcing of this prohibition of bloud and things ſtrangled with forbearance of *meats ſacrificed to Idols and fornication*, it followeth not that they ſhould be alike lawful or unlawful; for the ſame puniſhment, much more the ſame prohibition, may be for upon things of a very different nature; as death is the penalty of murder, Gen. 9. 6. and of having leavened bread, Exod.12.15,19. yet the one is forbidden by a moral, the other by a ceremonial precept; yet for the ſinne of fornication, divers of the Gentiles held it but for a thing indifferent.

Fifthly, for calling of them *neeſſary things*, they were ſo, and always will be, ſo far as the obligation is from a moral precept, as the caution againſt Idolatry and Fornication; and for thoſe things which are in their own nature indifferent, as the abſtinence from things ſtrangled, and from bloud, the forbearance of them was neeſſary for a time, in caſe of ſcandal to any believing Chriſtian, Cor.8.13.

V. 5. *I will require*] That is, the Magiſtrate, my deputy, ſhall require bloud for bloud; or if he do not know or puniſh homicide or manſlaughter, ſome hand of violence like that of the manſlayer ſhall repay him like for like; or mine eye ſhall diſcover it, and mine own immediate hand avenge it: See Exod.21.12. Lev.24.17. Numb.35. from ver. 16. to the 19. Deut.19.21. Ezek.35.6. Mat.26.52. Rev.13.10. See alſo Joſeph. Antiq. lib.4. but eſpecially Philip Lonicerus Theat. Hiſt. pag. 392. ad pag.533.

at the hand of every beaſt] A man commonly when he killeth another uſeth his hand to that wicked work, ſo that which other creatures uſe in ſtead of an hand is figuratively called by that name; ſo the Spider is faid to *take hold with her hands*, Prov.30.28. and the beaſt muſt be put to death to put a fear of murder upon man, as the Dog beaten before the Lion to make him afraid: See Exod.21.28.

every mans brother] The former prohibition is a preparative to this, the moderation towards beaſts that were to be killed by abſtinence from their bloud preſcribed by God, Lev. 17. 14. was to be reſtraint of cruelty towards man, whoſe life was more pretious, ſince he was made after the Image of God. See ver.6. and this an univerſall Law, inforced with an impartial penalty, death for death, bloud for bloud, whoſoever he be that ſheddeth it without juſt cauſe and lawful warrant.

V. 6. *By man*] Murder or killing is to be puniſhed with death, like for like, Exod.21.12. Lev.24.17. Mat.26.57. Which is to be underſtood of wilting and wilful murder, Numb.35.31. for if one had killed another at unawares, there was a City of refuge for the ſlayer, to ſave him from the hand of the purſuer, ver.11. otherwiſe, *he that ſheddeth mans bloud, by man ſhall his bloud be ſhed*. Some read the words, *whoſoever ſheddeth the bloud of man in man*; and the Original Text *dam haad am haadam*, will allow it, which may be rendred, *the bloud of man in man*, and ſo the ſenſe may be, Whoſo ſetteth that bloud out of man which is and ſhould remain in man, his bloud ſhall be ſhed. But the firſt letter *Beth*, in the latter word, ſignifieth variouſly, according to the ſenſe of the place, either *in*, or *with*, or *for*, or *by*, and that inſtrumentally, as in this place both the conſtruction of the words, and the Hebrew accent *Zalegh-Ketan* do imports; ſo that we may read the word, as our laſt Tranſlation doth, *by man*, that is, ordinarily by the Magiſtrate to whom is committed the ſword of Juſtice for that purpoſe eſpecially, Rom.13.4. and extraordinarily God in his juſtice uſeth the hand of one murderer to do execution upon another, when humane juſtice (as either blind or lame, either wanting eyes to ſee it, or hands to puniſh it) doth paſs it over with impunity; or ſome way or other he ſhortens the life of the bloody man, ſo that he liveth not out half his dayes, Pſal.55.23. It is queſtioned by ſome whether murder or any other crime were puniſhed otherwiſe then by *excommunication*, (or caſting out of the ſociety of men,) whether *ſacred* or *civil*, before the flood; but eſpecially whether death were inflicted on any offender before Noah his return to Land again. The chief cauſe of the doubt is, the reprieve of the firſt murderer by God himſelf, though guilty of the greateſt cruelty againſt man, and of the ſtouteſt contumacy againſt God of any profeſſing ſervice to him (aſke and by ſacrifice) in the Scripture, on whom God ſet an eſpecial mark that man might not meddle with him, *Gen*. 4.15. But his caſe of reſervation was extraordinary, (as was his crime) too high and heinous to be rewarded with the ſword of juſtice, ſomewhat worſe then death, a wretched life (which for his greater puniſhment was prolonged) was a more meet recompence for ſuch a tranſcendent malefactor; yet many times it might be otherwiſe. If he ſaid, we find neither any ordinance or example of the inflicting of capital puniſhment on any offender before that of this Chapter: It may be anſwered, that many things might be in uſe before the flood, though not recorded in the ſore-going Chapters; whereof ſee the ſecond Annot. on ver.1. of this Chapter: and though there were no ſuch political power as was exerciſed after the flood, when Nimrod had raiſed himſelf to the height of Monarchy, whoſe ambition and tyranny hath been followed ever ſince in many parts of the world, yet it ſeemes there was an oeconomical or domeſtical power of life and death in particular families by the ſtory of Judah and Thamar, Gen.38.24. The Anabapiſts (who deny the legal and military uſe of the ſword, yet ſometimes uſe it againſt thoſe who favour not their fancies: ſee Philip. Lonicer. Theat. Hiſt. pag.107,108.) will have the texts for puniſhing offenders to be taken not preceptively but prophetically, becauſe they are phraſed in the future tenſe, and ſo they ſhall imply not a command, but a bare commination, whereas, if ſo, being general they would contain an unruth, for many bloody malefactors often do eſcape the ſword they have deſerved; beſides, it is uſual, in the Hebrew, to put the future tenſe for the Imperative mood; as Exod. 20. 13. and elſewhere: and this and ſuch like Texts, do not onely juſtifie the uſe of the Magiſtrates ſword as lawful, but require it as a duty; and in ſuch a caſe mercy to a bloody man may become cruelty to many innocent perſons; as where pardons for murder are eaſily granted, there murders are exceedingly multiplyed; as in France in ten years ſpace no fewer then ſix thouſand Gent. have been ſlaughtered, and the bloody guilty ſheltered from ſuffering juſtice by the Kings indulgence, as appeareth by the Court Roll of the Kings pardons: againſt which merciful cruelty (for there be cruel mercies, Prov.12.10.) the Chaplains of Kings ſhould often remember the ſtory of Ahab and Benhadad, and the Prophets commination againſt Ahabs remiſneſs, 1 King.20.42. and of the Law, Deut.21. from ver.1. to the ninth.

for in the image] Therefore to commit murder or manſlaughter is not onely an injury and cruelty to man, but an injury againſt God; and though it be greater ſin to kill a good man, as Cain did, Gen.4. 8. then a bad man, as the ſervants of Abſalom by his command did when they killed inceſtuous Amnon, 2 Sam.13.29. yet ſince a bad man hath ſome remainders of the image of God in him, God is diſhonoured if he be killed any other way then is warrantable by his authority. And by adding this reaſon, *for in the Image of God*, he meant to put a greater awe upon the minds of men, againſt the ſin of murder, as if he had ſaid, If common humanity will not work upon you, to with-hold your hands from ſheding of bloud, let my majeſty, the reverence of my Image in man, make you afraid to lay violent hands on any, for the conceſſe of mine Image, I ſhall take as contempt to my ſelf, and ſhall accordingly puniſh it. By this argument did Macedonius diſſwade the Emperour Theodoſius from a ſlaughter of the Antiochians which he intended againſt them, pulling down an image of the Empreſſe Placillacs, and dragging it contumeliouſly about the ſtreets: Theodor. lib.5. Hiſt. Eccleſ. cap.9. for the living Image of God was of much more eſtimation, then the liveleſs Image of the Empreſſe.

V. 7. *be fruitfull*] See Chap.1.28. Chap.8.17. ver.1. of this Chapter.

V. 9. *my covenant*] Mine, that is Gods, not mans; for man neither brought that bloud, nor can keep off ſuch another, if he pleaſe to ſend it. By this Covenant, as by an Oath, God giveth aſſurance unto man, that the world ſhall no more be deſtroyed by an univerſall deluge as of late it was, Pſa.104.9.

your ſeed after you] This Covenant is not like that, Chap.6. 18. for that was but for a few: this is general both for the preſent age and for poſterity; but this is but for a temporal bleſſing: the ſpiritual Covenant likewiſe, if the conditions be kept, is hereditary, made to believers and to their children, Act.2. 39.

V. 10. *every living creature, of the fowl*] Though they were not capable of the Covenant for their parts, yet God for his part maketh the promiſe for their preſervation for mans ſake, for whom they were made at the firſt, and afterwards upon his provocation of God for his ſake deſtroyed: and this Covenant is the more comfortable, becauſe it is general for the kinds and individuals or particular creatures, and perpetual for time, comprehending both the preſent ſtock and future increaſe throughout all generations. Some alledge this place againſt the Anabapiſts, and thus it may ſerve to refute their fancy, *viz*. that the Covenant of God may be made with, and the Seal of the Covenant applyed to Creatures that have not the uſe of reaſon, which they deny, in denying the Adminiſtration of Baptiſm to Infants.

V. 13. *my bow*] The rain-bow was now firſt made, as ſome affirm; others (and that more commonly and more probably) conceive, that from the beginning it was in its cauſes, which are clouds, and the ſhining of the Sun; and thoſe cauſes did ſometimes produce that effect before this time, and ſo it is like the rain-bow was often ſeen before the flood; but now God made choice of it for a ſign of his covenant with the world, that there ſhould be no more an univerſall flood as before there was: this was no natural but an inſtituted ſign, and therefore it may ſeal the aſſurance of the promiſe, though there were no correſpondency betwixt it and the thing ſignified; and yet it was the fitter to be a ſign of ſecurity from a future flood, Firſt, becauſe of the place, which is in the clouds of heaven, whence came the rain that drowned the world before. Secondly, becauſe the bowe is bended upward towards God; not towards the creature below; as when it is taken in hand to ſhoot at a mark; not is there in the bow any arrow which is faid to be made ready upon the ſtring when hurt is intended, Pſal.11.2. Thirdly, becauſe the Rain-bow appeareth commonly with rain, and ſo where men might begin to fear the Judgment, there they may take comfort againſt it in that it is a ſign of his Covenant for ſafety. Fourthly, becauſe the Rain-bow appears not but when there is a clearneſs and brightneſs in ſome part of the ſky, but at the general flood it was all black with rain. See the Annot. on Chap. 8. 22. To which ſome adde a fift reaſon, which is that

that in the Rain-bow consisting of divers colours) to the admiration of some of the wisest Heathens) by the water colour is represented the overwhelming rain past and not to return, and by the fiery colour is presigured the destruction of the world by the element of fire, as it is foretold by Saint Peter, 2 Pet. 3.10. And some by these colours make a mystical intimation of the two Sacraments of the New Testament, with reference to that of, 1 Joh. 5.6. And, lastly, a six reason, because the Rain-bow where it toucheth upon any shrubs leaveth a very sweet and fragrant smell behind, Plin. Nat. Hist. lib. 12. cap. 24. which answereth to that pleasant acceptation of God, observed before. See Annot. on Chap. 4. v. 21. Lastly, though this Rain-bow here be a sign of a temporal covenant, in the general extent of it to all creatures, yet the godly may look upon it with reference to Christ in whom all promises of what sort soever are yea and Amen, and who is represented sitting in his Throne compassed with a Rain-bow in sight like unto an Emerauld, Revel. 4. verf. 3. see also Revel. 10. verf. 1.

V. 14. *when I bring a cloud*] Not whensoever I bring a cloud; for it may suffice that it is seen at sometimes to make it remembred at all times.

V. 16. *that I may see it and remember*] God needeth not any tokens or marks of remembrance for performance of his promise, because he cannot possibly forget any thing of how small moment, or how long date soe ver it be: this therefore is spoken after the manner of men for their better apprehension of the firmness and stedfastnesse of God in his Covenant; for this remembrance imports a real and assured ratification of his promise; and hereby may men call to minde what he hath covenanted, and with undoubted confidence relye upon it, for his faithfulnesse will make good what his favour hath said. See Exod. 28. 12. 29. & Annot. on Chap. 8. verf. 21.

V. 17. *This is the sign of the Covenant*] Gods often repeating of his Covenant is for further confirmation of faith, and for intimation of mans dulnesse duly to remember and consider of his justice and mercy to man, and of mans both disobedience and duty towards God.

V. 19. *the whole earth overspread*] The habitable part of it was peopled by Noahs posterity, a very plentiful increase of a very poor stock; this manifold multiplication of mankinde from so few as eight persons, as a manifest evidence of the vertue of the Divine benediction, Gen. 1. 28. & verf. 1. & 7. of this Chapter.

V. 20. *began to be an husbandman*] It is not unlike but he used husbandry before as a son of Adam, Gen. 3. 19. but all that was at an end, his husbandry was drowned in the flood; now in the new world he was a new beginner, and so of those vines which (preserved by the Divine providence) he could meet with dispersed here and there, (as the earth brought them forth) with diligence and industry he planted a vineyard, and pressed the grapes to make drink of them, which before (as some hold) were eaten onely as they grew in clusters.

V. 21. *was drunken*] Whether through ignorance of the strength of the juyce of the grape, or through weaknesse being accustomed to drinke water before the flood, or whether through intemperance of appetite, or weaknesse of brain, or to cheer up his heart against the sadnesse whereto by the desolate condition of the world he was disposed; what ever the cause was, we are sure of the effect, *he was drunk*, he who in the midst of a most wicked world was a just and upright man, and walked with God, Chap. 6. 9. (and therefore escaped the flood) is laid along, drowned with wine, and shamefully uncovered; the report hereof is committed to Record not for contempt of Noah, but for Caution to his posterity, that by his example those that stand may take heed left they fall, 1 Cor. 10. 12. and for the comfort of those that fall into grosse sins, that they may rise again by repentance and finde acceptance with God, (as Noah did) notwithstanding their fall; and to teach us that the righteousnesse of Noah was not a righteousnesse of works, but of faith; and lastly to note the imparitiality of Scripture story which concealeth not the foulest faults of those it praiseth most, as we may observe in the story of Abraham, Gen. 12. 19. & 20. 2. of Moses, Exod. 4. 1. 10. 12. Numb. 20. 24. & Deut. 32. 51. of David, 1 Sam. 11. 2 Sam. 24. 10. of Job, Chap. 3. 3. &c. of Jeremy, Chap. 20. 14. of Peter, Matth. 26. 70. 72. 74. and others, which may be warrant for a friendly freedome in reproof of the faults of the best, and may dispose the best patiently to hear the worst that truly may be objected to them.

uncovered] The manner of these times and people haply was, as in after ages, when men, as well as women, wore long and loose garments without breeches; and so by wind, or carelesse compolsure of the body, the covering might light besides the place it was to hide; thence might Michal take occasion to deride David when he dauneed before the Ark, more cordially and zealoufly, then curiously or artificially, for so his loose garment by the various and vehement agitation of his body, might leave some places bare, which usually were covered, 2 Sam. 6. 20. Against the like inconvenience it was ordered by God himself, that the Priests when they were to minister, were to put on linnen breeches, Exod. 28. 42. Ezek. 44. 18. 19. so observant is the Lord of modesty and decency; whereof Noah being not now apprehensive, as at other times, somewhat was undecently discovered, which both piety and prudence, (had they been awake) would have charily concealed; now though Noah were no drunkard (for one action is not enough to give a denomination to the actor, and he was drunk but once:) we may hence be warned against trusting a drunkard with a secret, for a drunkard is as like to tell all when he is awake, as to shew all when he is asleep.

V. 22. *the father of Canaan*] See Annot. on verf. 25.

told his two brethren] Ham was now by computation about one hundred years old, and therefore his miscarriage towards his father was no childish errour: by his son Noah (when he was awake) might take notice of a *part of Gods justice*, or (as to the good) *of his Paternal correction* in chastising one sinner with his own, or with anothers sin, as 2 Sam. 12. 11, 12. yet though God here were just towards his servant, *Ham* was most injurious towards his Father, whose fault should have affected him with pity and shame, which would rather have fetched a mantle to cover him, then call for company to note his nakednesse, and to scoff at him, as it seemeth he did: such sons are they, who uncover the nakednesse of those, that in age and gifts they should accompt their fathers; especially, when they are asleep, and asleep as Lazarus was, Job 11. verf. 11. and so shut up in silence, that they cannot answer for themselves.

V. 23. *and went backward*] Shem and Japher not willing to see their fathers shame, by their modesty condemn (as by a legal testimony of two witnesses) the impudence of Ham; here was some comfort to Noah, at his awaking out of sleep, to see he had two good sons for one bad one, and in them wee have an excellent Patern of shamefastnesse and reverence, in children towards their natural parents, fit for imitation also towards parents spiritual, yea, for brethren also, when any such a sin is overtaken with a fault, Gal. 6. yet in this there is a difference betwixt private and publike persons, those may conceal what these may not; and therefore it may be doubted, whether Constantines resolution, to cast his robe over an adulterous Bishop, if he took him in the evil act, as Theodoret writes of him, Eccles. Hist. Lib. 1. cap. 11. did not fail in justice, as well as abound in mercy.

V. 24. *knew what his younger sonne*] That is, *Ham* or *Canaan* (for some think he was called the younger son, as *Othniel* is called *Calebs* brother, being the son of his brother, Judg. Chap. 1. 13.) had done unto him; Noah finding the garment upon him, which before he had not, he might inquire, and did finde out what was done, both by his bad son *Ham*, and by his two good sonnes *Shem* and *Japhet*: Good offices are not loste, though they be not alwayes observed while they are acted; and many times when they are offensive in the act, they produce a good effect afterward: For this, see Prov. 28. 23.

V. 25. *Cursed be Canaan*] Canaan was the sonne of Ham, verf. 18. and shall the sonne bear the iniquity of the Father? contrary to that of the Lord by the Prophet, Ezek. Chap. 18. v. 20. especially, if (as some think) he was yet unborn; forhe was none of the eight persons that were preserved in the Arke. *Answ.* It is more probable that he was now born, and of a competent age, both to know his duty to his grand-father, and to deserve a curse for his contempt; and the rather, if he first saw the uncomely nakednesse of Noah, and deriding him alone, called his Father to bear him company in that contempt, which made him more worthy of the curse by Noah pronounced against him. But why was not *Ham* rather cursed then *Canaan*, since his sinne is evident; and his duty obliged him more to honour his father, as more neer in relation, and more mature in discretion? *Answ.* By naming of *Canaan*, *Ham* is not palled over with patience and impunity, but his curse, both presupposed and aggravated; presupposed, because he was the principal offender; and aggravated, in that parents with well to their children, especially, if they be like them, and they are more tender and chary of them many times, then of themselves; as then Joseph is said to be blessed in Jacobs blessing of his children, Gen. 48. verf. 15, 16. so is Ham curse in his son Canaan, and the curse intailed to his posterity; and the rather, is his name and person mentioned, and the curse intailed to it (though Ham have four sons named in the next Chapter, of which, as he is ranked, he seemeth to be the youngest, Chap. 10. 6) because God intended to make the curse hereditary to the name and Nation of the Canaanites; And he justly punith the iniquity of the fathers upon the children, not only to the third and fourth generation of them that hate him, as Exod. 20. 5. but to a thousand generations, if they continue in the same sin; and if they be partners in the same sins, he may make them partakers in the same plagues, not only temporally but eternally; but in respect of humane Justice God hath given another rule (which man is bound unto, though God be free to do with his creatures as he pleaseth) and that is, that the parents shall not be put to death for the children, or the children for the parents, Deut. 24. 16. see 2 King. 14. 6. Jer. 31. 29. 30. But should not Noah rather have prayed for his son and grand child, then have cursed them both? It was not with Noah as we read in *Just. Martyr. Dialog. cum Tryph.* that inflamed with wine and wrath he was too hastywith his curse; for his sleep no doubt had settled his brain in a right temper; and now awakened out of it, he uttered but that which the spirit of God suggested unto him; for both his curse and blessing were prophetical, and ratified by God himself, so that here is no warrant for parents to be bitter to their children, as passionately to pour out curses against them, especially, without or upon a very small cause; and though in such a case the causelesse curse do not often come to pass, Prov. 26. 2. sometimes notwithstanding it may have a temporal ratification of God for their punishment who rashly utter it; whereof there are many examples in humane stories, and therefore it is the childrens part to take heed they provoke not their parents, especially as *Ham* and *Canaan* by deriding of them, for against such there is a particular curse upon record, Prov. 30. 17. and the parents duties, to take heed of such precipitation of spirit as makes them ready to denounce a curse when they should pronounce a blessing.

a servant of servants] That is, a most vile slave; for the Hebrew phrase expresseth the superlative degree by such a duplication: as Eccles. 1. 2. Hos. 10. 15. The condition of servitude fals upon some by poverty of estate, weaknesse of reason, or the prevailing power of war, but upon some it cometh as a particular curse, as in this place: and these Canaanites are fore-doomed to a most slavish estate. *Object.* This prediction in part took place in the Gibeonites who were Canaanites; see Josh. 9. but it may seem to fail of effect, because it took not place in *Ham* nor *Canaan*, nor in the descendants from *Ham* or *Canaan* to the third and fourth generation, according to the commination of God, Exod. 20. 5. for the posteritie of *Ham* were Kings, and the first Monarch *Nimrod* was of his race; nor came the Canaanites under subjection to the Israelites until four hundred and thirty years after the promise made to Abraham. *Resp.* But first, the principal part of the curse upon *Ham* and *Canaan* and their issue was spiritual, which made them slaves to sin, and so justly excommunicate from God, and contemptible as the vilest slaves unto the godly. Secondly, though God professe himself more prone to mercy then to revenge, (when he mentioneth the third and fourth generation in visiting the iniquitie of the fathers upon the children,) he doth not thereby bind himself either to begin his punishment so soon, or to end it there: and whereas in this prediction there is no set time chosen for accomplishment, the curse may come at what age or time, and begin with what person he pleaseth; as in the time of Joshua with the Gibeonites, Josh. 9. 21. Gods forbearance of the Canaanites was not in favour, but that they might fill up the measure of their iniquity to the full; see Gen. 15. 16. and so receive a full and final reward according to their wickednesse, wherein the delay was recompensed with a degree of vengeance so much the more severe, as it was more slow and long in coming; yet was not this curse so intailed upon the Canaanites but that some of them might become proselytes and converts to the covenant of Israel, as Araunah the Jebusite. 2 Sam. 24. 18.

unto his brethren] They are called *brethren* as united in the brother-hood of Shem, Ham, and Japhet.

V. 26. *Blessed be the Lord God of Shem*] Though God be named, Shem is blessed; for blessed are the people whose God is Jehovah, Psal. 144. 15. and so Shem is blessed, in that God is styled *his God*, and that before any other in particular; and though Japher be joyned with him in that modest succour to his fathers credit, yet he rather then Japher may be mentioned, as he is usually named before him, as being first in the course taken to cover their fathers shame, and as the progenitor of Abraham, and of Christ, who came from his Line, and not from Japhets; and yet God is blessed also; that is, praised (for the modesty and piety of Shem) as the Authour of every good thing whether in parents or in children.

his servant] Or, *servant to them*. That is, to Shem and Japher; the posteritie of Canaan was servant to Shem, when those that descended from him had dominion over them as over the Gibeonites, Josh. 9. And they were servants to Japher, when the Christian Emperours of Europe had the soveraignty over the Nations among whom were the remnant of the Canaanites; and yet the prophecy might take effect before this time, when Alexander the Great of the posterity of Japhet overcame the Tyrians and Sidonians, who by their parentage were Canaanites.

V. 27. *God inlarge Japhet*] Or, *persuade Japhet*. (for so the Original may be rendred) Wherein is a pleasant *Paronomasia*, or a verbal allusion, *Japhe Elohim Lepheth*, that is, *God inlarge the inlarged*, or, *persuade the persuasible*. After the former reading, the word *inlarge* imports a temporal blessing upon Japhet, for the increase of his posterity, and an inlargement of their territories; for the European Gentiles, especially the Romanes, of the posterity of Japhet, extended their Temporal Empire so far as to account themselves Lords of the world. According to the latter reading, *God persuade Japhet*, the meaning of the blessing, prayer, or prophecy, (for it is all) is, that the Gentiles who came of Japhet, and were separated in Religion from the Church, should by conversion be joyned to it, Ephes. 2. 13. and that this conversion should be wrought by the powerful persuasion of the Word and Spirit of God, and not by humane Oratory, though never so eloquent.

tents of Shem] By the *tents of Shem* is meant the Church of Christ: But should it not rather be called *the tents of Japhet* (if those of his posterity were the most renowned Christians) then *the tents of Shem*? *Answ.* No, because first the Church was settled, and most continued in the Line of Shem. Secondly, because Christ, the head of the Christian Church, descended from Shem according to the flesh. And the Church is called a *Tent* or *Tabernacle*, rather then a *Palace*, because of the moveable condition of it; as when the members of it persecuted in one place, are fain to flie to another: See Heb. 11. 9, 13, 37. & Heb. 13. 14.

V. 29. *All the dayes of Noah were nine hundred and fifty years*] Whereof three hundred and fifty years were after the flood, which expired about the year of the world, 2006. twenty two years, (as some reckon) but two years (as others) before the birth of Abraham, as may appear by the Genealogy and computation in the 11. Chapter.

and he dyed.] Although the many observations of Noah, some make him parallel to Adam in many particulars, wherewith we may fitly conclude his story; they were alike in honour and dishonour; in honour, for they were both of them publick and common fathers of two worlds, Adam of the old world before the flood, Noah of the new world after it; they both were absolute Monarchs of the whole Earth, none had a foot of land but under them, and by a derivative right from them; they both were honoured by the unreasonable creatures; to Adam they came to receive their names, to Noah they came to be received for safety; and they were alike in dishonour, in sin and in shame; both sinned by the palate, Adam by an unlawful act in tasting of the forbidden fruit, Noah by exceeding measure in that which was lawful: and for shame, they were both shamefully naked, and were charitably covered, Adam by God, Noah by his sons: to which may be added, that both having slept, they both knew when they awaked what was done unto them.

CHAP. X.

Verf. 1. *These are the generations of the sons of Noah*] Of all the sons of Noah, now the fifth time named, and in number no more then three; Berosus and Nauclerus Gener. 11. make an augmentation of this number, supposing that the blessing of multiplication, Chap. 9. verf. 1. was actually and litterally verified in Noah after the flood, as well as in his sons; but (as hath been noted on that verse) the parents are blessed in the fruitfulness of their children, and since the sons of Noah are so often named, and never numbred above three, we must not presume to father any more upon him, as those Authours do, taking the boldnesse to name a fourth sonne of Noah, whom they call Tuisco, and make him the founder of the German Nation.

unto them were somes borne] To wit, those which are after named; but not those onely, but some more renowned then the rest, who gave denominations to divers Nations; at least they were the first Inhabitants of several Countries, to whom the Original of the people is referred: but particularly to reduce the Nations that now are, to cognation or kindred with the names and persons here set down, is a matter of more difficulty, then use, depending upon mere conjecture, wherein many shew more presumption then prudence; since for many of them, the relation is brought in upon no better grounds then scarce probable conjecture, and sometimes upon a mere presumption and groundless fancy; wherefore what is here affirmed from the Nations, as descendents from these Patriarchs, must be taken, for the most part, not as undoubtedly, but as probably true, though every particular be not mentioned with such a qualifying addition.

Shem, Ham and Japhet] Of the order of their nameing, see Annot. on verf. 2. & verf. 21. of this Chapter; and of their order of birth and age, see Annot. on Chap. 11. verf. 10. Josephus Antiq. lib. 1. cap. 7. divides the world among the three sonnes of Noah, thus, *Japhet* with the progeny (saith he) possessed all *Europe* to the Gades, and in Asia (wherein was Egypt, and a part of Syria) all from the mountains Taurus & Amanis and to Tanais, to the Arabick Sea, and even to Babylon, Euphrates, and Tygris, and of him were the Medes, who lived beyond those rivers toward the North; *Shem* and his posterity possessed Eastern Asia, from the river Euphrates to the Indian Ocean;

the Sons of *Cham* possessed Syria, and all the region that borderech on the mountains of Amanus and Libanus, extending their Territories toward the Sea. Some give in a shorter account, saying, *Shem* peopled the East, *Cham* the South, *Japhet* the North.

V. 2. *the sons of Japhet*] The Genealogy of Japhet is set down before that of Ham, because he was in himself, and in his posterity, better then Ham and his posterity: and Moses bringeth in Shem and his off-spring last, because he meant most to insist on them, drawing down the continuance of the Church, and the history of the Patriarchs by his Line; and therefore he disposed and dispatched the pedigree of Japhet and Ham, that having begun the story of Shem, he might not be occasioned unseasonably to break it off to bring in theirs; and of Ham and Shem he saith the more, and bringeth their Genealogy neerer together, because of Ham came the *Canaanites*, of Shem the *Hebrews*, of which two Nations Moses hath most to say, not onely in *Genesis*, but in the other four bookes written by him.

Gomer] Of him are said to be descended the Gomerites (called by some *Cimmerians*, by other *Cimbrians*, a Northern Nation of Europe. See Ezek.38.6. which fame make the same with the Danes) and that people of the West, whose Countrey the Gallogræcians afterward inhabited.

Magog] Of the land of Magog mention is made, Ezek.38.2. against which God threatneth a fire, Chap.39.6. those are now called Getæ, Massagetæ, Scythians, and Sarmatians, and Tartarians, are conceived to come from this Magog.

Madai] After the dispersion of Babel, Madai went into the Countrey, which from him and his posterity was called Media, Isa.21.2. and the Inhabitants *Medes*, of whom mention is made, Isa.13.17. Jer.51.11. Dan.5.28.

Javan] From him came the Grecians. See Isa. *66.19.* who with some little allusions to his name, are called *Ionians*, and *Greece*, *Ionia*.

Tubal] From him came the *Thobeli*, otherwise called *Iberi*: of which there are two sorts of Nations, the one inhabiting Asia neer the Euxine sea; the other an European people, most commonly known by the name *Spaniards*. See Ezek.27.13. & 32.26. & 38.2.3.

Meshech] To him by some is referred the Original of the Cappadocians, or (which is more like by the neerness of the name, and their Northern habitation) the Muscovites. See Ezek.38.2.3.

Tiras] The Tyrians may seem to be derived from him; but more generally the Thracians are taken for his off-spring. Of these by second derivations came other people, and sometimes by Merchandize, Wars, and Colonies were people dispersed and distinguished by their kindred and Country, which needed not be particularly mentioned; and haply cannot be truly set down: wherefore many of these that follow, may be passed over in silence, onely giving a touch of such as are more considerable for their cleanesse and pertinency to History or Doctrine.

V. 3. *Ashkenaz*] (Jer. 51. 27.) The progenitour of the people of *Pontus* and *Bithinia*, Countries in Asia the lesse: the Jewes confidently reject to him the Originals of the Germans.

Riphath] (1 Chr.1.6.) Of him the *Paphlagonians* a people of Asia the lesse are thought to be descended, their ancient names *Riphateos*, or *Riphees*, import so much.

Togarmah] (Ezek.27.14.) The Chaldee Paraphrase of *Togarmah* makes *Germany*, and taking away *To*, *garmah* soundeth somewhat neerer it; some take the descendents of *Togarmah* to be the people of Armenia the lesse; the Jews will have them to be the Turks; all that is certain is, that they are a Northern Nation, Ezek. 38.6. though yet it be not known distinctly who they be.

V. 4. *Elisha*] (Ezek.27.7.) Of him came the *Eolians*, a people of Asia the lesse, called now *Natolia*.

Tarshish] (Ezek.27.12. Jon. 1. 3.) The *Cilicians* are said to spring from his stock: *Cilicia* is situate upon the South part of *Anatolia*, the chief City whereof was *Tarsus*, the birth-place of Paul, Act.22.3.

Kittim] (Num.24.24. Dan.11.30. Isa.23.1. Jer.2.10.) The conceits and conjectures of the progeny of *Kittim* are so various and uncertain, that it is better to say nothing, then so many things, without any proof of Scripture or reason.

Dodanim] (1 Chr. 1. 7.) Some read *Rodanim*, varying the word from the similitude of two Hebrew letters, *Daleth* and *Resh*; the descendents of these also are various and uncertain.

V. 5. *By these were the Iles*] The Hebrews call all those Countries *Iles*, to which out of their own Country they can not passe but by ships, whether they be properly Iles (that is surrounded with water) or not, Jer.25.23. In this name are comprehended all the Provinces of Europe compassed or divided by the Mediterranean Sea.

divided] The posterity of Noah for divers years continued together, as the people of one kindred or countrey, and were of one Language, till many of them transplanted themselves into the Plain of Shinar, Chap.11. ver.2. but upon the confusion at Babel whereby their Language was divided, the Sons of Japhet were divided as several Colonies in the most Countries of Europe.

after his tongue] As it fell out afterwards, in the division of Tongues, the story whereof is particularly related in the next Chapter.

V. 6. *Cush*] His posterity in their own Language call themselves *Cushians*; their more usual name is *Ethiopians*, and their Country *Ethiopia*; but in Scripture we find a two-fold *Ethiopia*, the one in the East neer the Arabian Sea, inhabited by the *Cushites*; the other is in the West of Africa, which is vulgarly called *Ethiopia*, without any addition or term of distinction. See the note on ver.7.

Mizraim] Of him came the Egyptians; in the Old Testament *Egypt* and the *Egyptians* are usually called *Mizraim*; in the New, the name *Egypt* is still used; the Arabians and Turks call *Egypt*, *Mesra* or *Masra*, which hath neer cognation with this name of the second son of Ham.

Phut] By this name was his posterity and countrey called, Ezek.27.10. and in the 38. of Ezek. ver.5. our Translation turneth *Phut* in the Original into *Lybia* (noting *Phut* in the margine) and that name *Lybia* is usual in humane Writers. See Jer. *46.9.*

Canaan] The infamous Father of the odious Canaanites; from him descended eleven sons, and people which possessed the land of Canaan, which are reckoned, ver.15, &c.

V. 7. *Seba*] In the same verse there is another of the sons of *Cush*, which in some versions of the Bible is called *Seba* also; but in the Hebrew there is this difference, the former is written with *Samech*, the latter with *Schin*; the former, *Sebu*, and his issue inhabited a part of the African Ethiopia bending towards Egypt, (whereof mention is made, Isa. 43.3.) From this *Seba* the Abissines in Africa are thought to take their Original, whose chief City and Court is *Seba*, whence it is supposed the Queen took a journey unto Solomon, 1 King.10.1.4. Ezek.27.22. Mat. 12.42. Act.8.27. The other, *Sheba*, is thought by some to be the Father of those *Arabick Sabeans* whose Countrey abounds with Frankincense; but some thinking it too much honour for one of Hams wicked race to be intitled to so good a Countrey (and yet Sodome was a very good land, and the Sodomites extreme bad people) ascribe that land rather to a son of Abraham by Keturah of that name, Gen.25.3.

Raamah] Ezek.27.22.

Dedan] Ezek.27.15.& Chap.38.13.

V. 13. *Cush begat Nimrod*] Moses referred the mention of Nimrod for the last place, among the sons of Cush, because he meant to speak more of him then of any of the rest.

began to be a mighty one] The word *Nimrod* signifieth a Rebel, for such as are most stubborn toward their superiours, are most tyrannical over their inferiours: this Nimrod is thought to be the same, whom secular stories call *Belus*, and set him forth as the founder of the Babylonian Monarchy, from whose name many Idolatries (as that of *Belial*, *Baal-Peor*, *Beelzebub*) are derived.

V. 9. *a mighty hunter*] Both of beasts (though not for sacrifice, as divers Jewish Doctors make the Glosse upon his title) and of men; for the one hunting many times is a preludium or preparative to the other, as Aristotle observeth, 1. 1. Polit. c.8. But here his hunting of men is principally meant; he was the first that after the flood set up an absolute arbitrary and violent domination over men, pursuing them (who would not willingly come under his command) with no more respect or pity, then hunters shew to beasts whom they hunt to death, and therefore is tyranny in Scripture set forth by hunting, Jer.16.16. Lam.4 18.

before the Lord] That is, though he were sometimes crafty as well as cruel, God set his observant eye upon all his greedy and bloody plots and practises; so that none of them (how cunningly soever they were contrived) could escape his view. Or, he was *a mighty hunter before the Lord*, that is, he was so desperately bold in his boysterous and violent tyranny, that he was not afraid to act it before the Lord.

wherefore it is said] His cruelty and tyranny was so notorious, that it became a Proverb of reproach; as if one should say of another naughty man of his haughty spirit, He is a *very Nimrod*; such an hunter as he was.

V. 10. *And the beginning of his Kingdome was Babel*] The meaning is, either that Babylon was the Palace or Royal seat of his power; or that from thence he got strength to invade and conquer other Potentates, to raise himself a Monarchy out of their ruines.

Babel] Or, *Babylon*, Rev.17.5. The City was called *Babel*, from the confusion of tongues, whereof see Gen.11.9. in which, and with which, the Assyrian Monarchy was first set up by Nimrod, though afterward the seat of that Monarchy was translated into

into Assyria; and Babel, or Babylon, being the beginning of this Kingdome, the report of profane Authours, wherein Historians or Poets, is not true, which makes Semiramis the wife of Ninus, (son to this Nimrod, or Belus) foundresse of this City; she might repair it, inlarge it, and adorn it, but Nimrod first built it; and though after Nimrods time the seat of that Monarchy (which began with him) was changed from Babylon to Assyria, which might occasion the distinction betwixt the land of Nimrod, and the land of Assyria, Mic. 5. 6. yet many years after Babylon being by wars, or some other mishaps demolished or defaced, was re-edified by Nebuchadnezzar (wherefore he proudly boasteth, Dan.4.30.) so Josephus, lib.10. Antiq. cap.11. out of Berosus, and Eusebius, lib.9.cap.4. *de preparatione Evangelica.*

land of Shinar] So is that whole circuit of land called which encompasseth Babylon; so that it comprehends Mesopotamia, a part of Arabia, Persia, and Syria; but some more strictly take it for that land which is situate betwixt two rivers, *Euphrates* and *Tygris*, and therefore called in Greek *Mesopotamia*. See Annot. on Gen.11.2.

V. 11. *Out of that land went forth Ashur*] Or, *out of the land he*, that is, *Nimrod went forth into Ashur*, or Assyria, a countrey lying neer to *Shinar*, having the name of *Ashur*, whose ambition would not suffer him to abide at home, though never so well or commodiously seated, but made him to passe from place to place to enlarge his dominions. Some take the name of *Ashur* for a son of *Shem*, so named, ver.22. but here spoken of by occasion of *Nimrod*; for *Nimrod* having seized on *Chaldea* which belonged unto *Ashur*, he, as neither by patience able to bear, nor by power to over-bear that usurping tyrant, went out of that land, the land of *Shinar*, and planted himself beyond the river *Tygris*, where he founded the Monarchy of *Assyria*, and built the city of *Nineveh*. Some will have this *Ashur* not to be he who was son of to *Shem*, but another *Ashur* of the race of *Ham*; and there might be one of that name, and of *Hams* progeny; but which soever it was, he seems to have been so eminent as to give denomination both to the Assyrian Monarchy and countrey. Some conceive this *Ashur* to be *Ninus* the son of *Belus*, called Ashur by anticipation, because afterward he was Monarch of Assyria. This construction of the words having the last place, and the least ground, either of the former may have approbation before it.

and the city Rehoboth] Or, *Rehhoboth*; or, *the streets of the city*, so the word signifieth in an appellative sense; it cometh of *Rahhab*, which signifieth to *inlarge*, and so some take it as an explication of Nineveh, by the spatiousnesse or largenesse of the streets. Some take it for the name of another City distinct from Nineveh, whereof mention is made, Gen.36.37. 1 Chron.1.48. which yet might have its name from the length or breadth of the streets of it as well as Nineveh.

V. 12. *the same is a great city*] That is (not *Calah* last spoken of, but) *Nineveh*, for there is an *hysteresis* in the words, which in sense must be made up thus; and he built Rezen between Calah and Nineveh, the same, that is, Nineveh is a great City, so called by God himself, Jonah 3.2. & Chap.3.2. & Chap.4. ver. last. But how great it was at this time, it is hard to know; In the Prophet Jonah his dayes, it was a city of three dayes journey, Jonah 3.3. which would take up three dayes to go through the streets, or to compasse the walls of it about; and the number of Inhabitants was evidence of the greatnesse of it, for it had in it an *hundred and twenty thousand infants which knew not the right hand from the left*, Jonah 4. last. And is is probable that the dimensions of it varied with the ages through which it passed; for great cities, if wars or hire do not lessen them, commonly grow greater and greater.

V. 13. *Ludim*] (Lud, Isa.66.19.&c.) the off-spring of such as are here named, are for the most part unknown; yet some say the Lybians came of Ludim; but others refer them to *Lehabim*; some more suitably to the sound of the word say, *Ludim* was the father of the *Lydians*; if so, there must be other Lydians then those which inhabited Asia the lesse, for they are noted under another original.

V. 14. *Pathrusim*] His posterity inhabited Egypt, especially that part where the City Pathros, Isai.11.11.) was built.

out of whom came Philisthim] Either as descended from the flock of *Casluhim*, or coming from dwelling among that people, (whereof he was progenitor) as a part of a promiscuous multitude, (such as went with the Israelites out of Egypt, Exod. 12. 38.) and changing their dwelling; for though the Philistines were not the off-spring of Canaan, they made themselves room, and an habitation in the land of the Canaanites, by driving out the ancient inhabitants.

V. 15. *Canaan begat Sidon*] Heb. *Tsidon*; who built the City Sidon, or Zidon in Phœnicia, Josh. 11. 8. & 19. 28. whence it may be, that by the name of *Canaanites*, the *Sidonians* should be understood, at least that they be principally comprehended in the name of Canaanites, which are diversified under several titles, sometimes more, and sometimes fewer; sometimes the general name is taken for a particular, and sometimes contrarily; sometimes the same under divers particular names, that is very difficult, to make a perfect distinction of their titles and portions; but the best is, the matter is of no great use.

Heth] From whom came the *Hittites*, Gen. Chap. 23. vers. 3, 5, 7, 10.

V. 18. *the Semarite*] So 1 Chron.1.16. where the genealogy of this Chapter is repeated; some conceive that *Samaria* and the *Samaritans* had their name from hence, but the contrary is manifest, 1 King, 16. 24.

V. 19. *the border of the Canaanites*] Which Moses more exactly setteth down, because the land of Canaan was promised to the posterity of Abraham, Gen. 15. 18, 19. which portion was afterward enlarged to the Israelites by the addition of two kingdoms beyond Jordan.

Gaza] Heb. *Ghnazza*.

V. 20. *These are the sons of Ham*] There are more in the number of descendents from him, then the issue either of Shem or of Japhet; and above twice so many as are reckoned of Japhets linage, notwithstanding the blessing and promise of his inlargement, Chap. 9. 27. and that he had seven sonnes to begin his progeny withal, vers.2. and Ham had but four, vers.6. Fleshly fruitfulnesse is none of the best blessings of the Father of spirits, nor any good evidence of prelation, either in mankind, or other creatures: for *Sarah* was a wife many years, and yet barren, when *Hagar* her handmaid, and her husbands concubine conceived quickly after her admission to her mistresses bed: and among the increase of creatures, the most contemptible, as *Mice*, are most numerous, one bringing forth one hundred and twenty upon one generation, Plin. Nat. Hist. lib. 10. cap.65. while the Elephant, a more noble creature, both in respect of his stature and strength, as also in respect of his faculties, and docility, goeth two years at least, and as some conceive, ten years with young, and hath but one birth during life, though he live (as some write of him) two or three hundred years, Plin. Nat. Hist. lib. 8. cap. 10.

V. 21. *unto Shem*] Why Shem, though the best of the sonnes of Noah is with his issue brought in last, see Annotations on vers. 2.

the father of all the children of Eber] He was great-grand-father to *Eber*, yet he is called a father of *Ebers* children, to note the reference of posterity to progenitors, though at farre distance, which may be matter of hope and fear to their issue for many descents, thereafter as their ancestors have been, either in favour with God, as Isai. 45. 4. or under the offence and indignation of God, Jer.15.4.

of Eber] He was the father of all the sonnes of *Aram* and his issue, as well as of Arphaxad and his posterity, whose grandchild was *Eber*. Why is he not called the Father of some other of that line, as well as of *Eber*? Answ. *Eber* is mentioned for honour and favour to *Shem* and *Eber* both; as *Canaan* the son of *Ham*, is named by way of displeasure to, and disgrace of his Father and himself in the curse, Chap.9.25. For in the line of *Eber* continued the language spoken by *Adam*, the true Religion and worship of God, though *Joktan* one of his two sonnes named, Chap.10.ver.25. (*Peleg* was the other) made defection from it; and God in his good providence, continued his life longer then any of those that were born after the flood. See Chap. 11. vers.16,17. From him therefore have the people of God been called *Ebrewes*. The word *Eber* signifieth *beyond*, whence some have thought *Shem* to be called the father of them, who dwelled beyond the River Tygris; but it is rather to be taken here for a proper name, which might yet be given unto *Eber* by his Father, upon some occasion of removal of his family, or passage to another place: some conceive they are called *Ebrewes* or rather *Ebræi*, as it were *Abrahæi*, because they were the posterity of *Abraham*; but the former notation of the name is more natural, and by the more judicious Writers more generally received.

the brother of Japheth the elder] Hebr. *the great*. For the Hebrew language hath no comparative degree, but useth the preposition *Min*, or the article *Ha* for emphatical expression, as in the word *Haggadhol*, *Gadhol* signifying *great* not *greater*; and the Hebrews wanting such difference of termination in cases, as the Greeks and Latines have; the word here used, and properly Englished *great*, and commonly *greater*, may be rendred, either in the Genitive case, and so it maketh Japheth the elder, or in the Ablative case, and so maketh Shem the elder: and from this ambiguity in the Original, ariseth diversity of opinions concerning the seniority of these three sonnes; for some from hence rendring the adjective in the Ablative case, and so in construction agreeing with Shem, and from the ordinary rehearsal of them in the Scripture, (wherein Shem is placed the first in order) take him to be the eldest; others, because the Original Text will also admit of the adjective to be taken in the Genitive case, and so joyned with Japhet, make him the elder; and this exposition may have the prerogative of an elder

brother

brother to be preferred before the other, which may be proved thus; 1. Cham was not the eldest, for he is called, *Noahs younger son*, Chap.9.24. according to the Hebrew, *His little son.* 2. Shem was not the eldest, for 1 Noah begat (that is, began to beget) his three sons, when he was five hundred yeares of age, Chap.5.32. 2. In the six hundreth year of Noah, the second month of that year, and the seventeenth day of that moneth, came the flood, Chap. 7. 11. 3. Two years after the flood Shem (when he begat Arphaxad) was a hundred years old, Chap.11.10. therefore Shem was begotten in the five hundred and second year of Noah. 4. And if Noah began his fruitfulnesse in the year five hundred, and begat one of his three sons that year (as hath been noted out of Gen. Chap. 5. 32.) it must needs be Japhet, and so he must be elder then either Shem, or Cham; yet Shem might be usually named before them both, because he had the honour to be Patriarch of the nationall Church of the Hebrews, so much honoured and favoured by God himself, according to the precedent Annot. so that his precedency before Japhet, is by order of dignity, Chap. 9. 26, 27. not of nature; and so is Abraham set before Nahor and Haran, Gen.11.26. and Jacob before Esau, Gen. 28. 5. and Ephraim before Manasseh, Gen. 48.20. though neither Abraham, nor Jacob, nor Ephraim were elder then their brethren before whom they are name d. See Annot. on Chap.11. vers. 27.

V. 22. *Elam*] From him came the Elamites or Persians, mentioned, Act.2.9.

Arphaxad] The Chaldeans are thought to be his off-spring; upon what ground it doth not appear.

Lud] From him some will have it, that the *Lydians* are descended; others derive them from *Ludim* of the race of Ham; see vet.13.

Aram] To him the Original of the Aramæans, or Aramites, is referred, which peopled divers Regions, especially Armenia; the Hebrews commonly call *Syria* by the name of *Aram*, but with addition, and distinction of the several parts of that Country, as *Padan-Aram* is the Syrian Mesopotamia, Chap. 25. 20. and elsewhere, *Aram Naharaim*, that is, Aram of two Rivers, or situate betwixt two Rivers, as Chap. 24. 10. 1 Chron. 19. 6. Psal. 60. tit. *Aram Dammesec*, that is, Syria of Damascus, 2 Sam.8.5.

V. 23. *Uz*] (Job 1.1.) In the land of *Uz* dwelt the people of Edom, or the Idumeans, Lam.4.21. who in probability might be the progeny of this *Uz*.

Mesh] Or, *Meshech*, 1 Chr.1.17. Of him it may be the people of Mysia were descended.

V. 25. *unto Eber*] 1 Nation, and 1 Chr.1.19.

the name of one was Peleg] Which imports division; for *Peleg* in Hebrew signifieth *to divide*, and in his dayes was the earth divided; and the division (as Josephus Antiq. lib. 1. cap. 4. sheweth, and many Authours hold with him) was two fold, the one by Noah, as it were by will and testament assigning to his three sons the three parts of the world, *Affrica*, *Asia*, and *Europe*; and this is thought to be about the birth of Peleg: afterwards upon the confusion of Babel there was a real division, or an actuall occupation or possession of the several parts of the earth, whereto they were presently compelled by a kind of imperious necessity, since with such diversity of tongues (which some take upon them to reduce to a certain number, as they do the Nations of th... spersion) it was not convenient for them to live together: and this division also fell out in Peleges time, and to him was that name given as a *memento* of that division, wherein concurred the high provoking pride of man, and the admirable justice and prudence of God; which may mind us of nominal, as here, and sometimes real memorials of Gods memorable acts, as Numb. 38.40. whether of favour or of anger; for we are naturally prone to oblivion of such works as should make a very deep and durable impression in our minds; whereof see Psal. 106. 13. ¶ *But for the name* Peleg *in particular, and for the reason of that name forementioned; how fitly may it be a pattern for our unhappy times! how great cause have we to call the children that are born in these dismall dayes by the name of* Peleg? *for how are we* divided, *not in tongues alone, as at Babel, but in heads, and hearts, and hands! what divisions are there, not onely of Reuben,* Judg. 5. 15. *but of all the Tribes of our Israel! and were we but* divided, *our case were lesse lamentable, but we are sub-divided into many factions in the State, and fript out into many schismes in the Church: and what heat full and horrid hostilities are reciprocated betwixt those who are brethren by Nature, Nation, and profession of Religion! How might we fill our Registers with the name of* Peleg, *if we should take to heart the woefull breaches that are made among us, as the parents of this* Peleg *did the division in their dayes! O when will it be that the noise of our most unnaturall war shall be hushst, that the manifold ruptures of our sacred and civill peace shall be cemented up that our condition be not still a cause of fighting to all good Christians, and true Patriots, and of insulting to the enemies both of our Church and State! O when will it be that the pathetick perswasion of the Apostle shall take place with us? Now I beseech you brethren,* by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joyned together in the same mind, and in the same judgment! 1 Cor.1.10. *Give leave, good Reader, to the oppressed spirit of the Writer to give some vent unto his grief of heart. It may be a memorandum of our misery here, and of the sad condition of three Kingdomes at once all involved in most bloody and wofull confusion; and may mind a godly and prudent Christian of the danger of abuse of a long continued peace, and of the severe chastisement of God upon the Churches and States which rather professe the same then practise the power of Evangelical piety; and it may preach and press the duty of repentance and real reformation with more precise caution against spiritual relapses; and may stire up the hearts of such as are pious and compassionate to breake themselves more frequently to private supplication, and to perform such that and the publick with more sincerity and fervency of affection; that the God of peace may be pleased to put an end to our wars, such wars as may sheep our victories as well in the tears of the victors, as in the bloud of the vanquished, since whosoever gaines, the Kingdome loseth many loyall subjects, the Church many Christian Protestants, and divers of them no worse (as we may well hope) then such as have been redeemed by the precious bloud of our Lord and Saviour: and lastly, it may be may (by the mercy of God to his people, and his justice on their enemies) see the result of all this rage redound to the ruine of the Antichristian combination, who first kindled, and have ever since fomented these fearfull combustions; and that* Pererius *his application of the Prophecy concerning the adjourning of the judgment of God against the Amorites to the Protestant State in England* (Tom.3. in Gen. Disp.8. pag.576.) *may be made good upon the wicked of the Popish party: The words of the Jesuite rendred in English are these:* If any begin to wonder why God suffers the English Principality to execute such a cruel persecution on the Catholicks, and yet to flourish and prevail; he will leave off to wonder if he behink himself of Gods toleration of the Amorites for this reason, because their iniquities were not yet made up to the full, Gen.15.16. but they will come at the length to their full growth and accomplishment; there will come a time of Divine vengeance, too late for us perhaps, but for the dispensation of the Divine prudence and providence seasonable and foon enough; which time *(saith he)* if any man think to be neer at hand (since that Nation *(he meaneth the English)* hath now so far proceeded in raging persecution) he shall not much miss of the truth, as I suppose. *So far this Authour: which prediction (upon the like grounds) may justly be retorted upon the Romish Church, and on the pretended (but mis-called) Catholicks, whose rage hath been of late more rampant then ever, and therefore there is a great hope the time is drawing on that they may be made couchant under Christs Iron Mace, who would not be brought to bow under the sway of his golden Sceptter.*

Joktan] The division of the earth into different Languages and people is noted by the name of *Peleg*; but here some observe another division of the family of *Heber*; for *Joktan* (say they) divided himself from the true Religion of his fathers house; which cannot be proved by Scripture: for he is mentioned but in this Chapter, and in 1 Chr.1. and in neither of these places is any such thing recorded of him. From him is supposed to descend the people of the *East Indies*, and of *America* also, where some say are remaining marks of that name, but in such particulars we cannot be certain, nor must we be either overcurious or peremptory.

V. 29. *Havilah*] From whom it is thought the land of the *Ismaelites* and *Amalekites* was named *Havilah*, Gen.25.18. 1 Sam. 15.7. There was another Havilah descended of *Cham*, vers. 7. See Annot. on Chap.2.11.

V. 30. *Their dwelling was from Mesha*] These names are not cleared by any other place of Scripture, and they are unknown to the ancient Geographers, much more to those of later times, and therefore we must leave this Text without any other Note but our ignorance of the terms contained in it.

CHAP. XI.

Vers. 1. THe *earth*] The *earth* for the Inhabitants of the earth in the usual phrase of Scripture, Gen.6.11. 1 Chr.16.23. Psal.33.8. and elsewhere.

one language] Heb. *one lip.*

one speech] Heb. *one words*; That is, one sort of words, as many think the tongue which Adam spake, and which was used in all the world about the space of one thousand seven hundred and fifty years, *viz.* until about 130 years after the flood: this is thought to be the Hebrew tongue by the Etymologies of *Adam*, *Eve*, *Cain*, & others, though some fond men have given the Seniority to other Languages many ages younger then the Hebrew.

V. 2. *they journeyed*] To wit, *Nimrod* and his company.

from the East] That is, not immediately from Ararat, or Armenia, (where the Ark rested) which is not Eastward from Chaldea, but from some other place (which was East-ward in respect

respect of the situation of Chaldea) whither they removed, either because the place wherein they were was not large enough, or not so commodious and comfortable for their habitation as they desired.

plain of Shinar] Which was not the name of it at this time, for that was given to it afterward; it was a spacious and fertile Plain since called *Shinar*, and now *Mesopotamia*; some say it was afterward called *Chaldea*, *Assyria*, and *Babylon*: Of *Shinar*, see Chap.10.10.

V. 3. *they said*] Heb. *a man said to his neighbour.*

burn them] Heb. *burn them to a burning.*

brick for stone] They would (if the place would have afforded it) have built their Tower of stone, (as if they had had good mortar they would not have used slime) but in that place they were not furnished with stone for such a purpose.

V. 4. *build us a city*] They were moved with pride and ambition, preferring their own glory before Gods honour.

whose top may reach up to heaven] An Hyperbole, that is, a speech used to expresse things in an high and incredible degree, as Deut.1.28. & 9.1. Psal.107.26. Mat.11.23. wherein too much is said that enough may be believed. The height of this Tower (as ancient Writers have given the relation of it) was four thousand paces; by such a Tower (some (as the prime promoters of the building, for it would not receive many at the top) might hope to save themselves from another flood, if another came, and might the better hold up a tyrannical dominion; and by that they expected to be united, and to prevent their scattering and dispersion upon the earth, which they might apprehend from their increase, too populous for the place wherein they were, which might occasion their distribution into Colonies; and if it were so, they hoped to retain an honourable memorial of their former cohabitation, whereby they expected not to be cast into confusion, and dispersed both sooner and in a worse way then they apprehended.

make us a name] By erecting such an high and huge monument of their power and cost, as should make them famous in after times.

V. 5. *came down*] The Scripture cometh down to the capacity of men, speaking after the manner of great men in high place; who, when they mean to take a particular view of things below their state, come down for special notice of them, with a purpose to take such a course with them, as shall be requisite; though in propriety of speech, God neither ascends nor descends, for he is every where, Psal.139.7. and needeth not come near to see any thing then he is to all things, to know it better then he doth, Psal.139.2.

V. 6. *Behold, the people is one*] God speaketh this in derision (as Gen.3.22.) because of their foolish perswasion and presumption in their enterprise.

V. 7. *let us go down*] He speaketh as if he took counsel of his own wisdome, and power, to wit, with the Son and the Holy Ghost. See the Note on Gen.1.26.

confound their language] The City or Tower was to be built by their hands, and God hinders their work, not by maiming them in any of their limbes, but by confounding their speech so that they did not understand one anothers words, God having stricken them with oblivion of their former language, and put into their minds a new Dictionary of words; which though understood by the speaker, was altogether strange and unknown to the hearer: hence for one Tongue (as many collect from this Chapter) there were seventy two Languages according to the number of the Nations descended from Noah's three sons; some think there were as many tongues as several kindreds or families; but the number of them cannot be certainly taken, but by this confusion God gave an illustrious evidence of his own wisdome and power, and exposed to their folly and impotence to the more scorn.

V. 8. *scattered*] Their intendment in their building was to prevent their dispersion or scattering, vers. 4. and God making their punishment answerable to their sin (which was to strengthen themselves in their proud project by keeping together) scattereth them asunder, by dividing their Languages; according to that of Solomon, *The fear of the wicked shall come upon him*, Prov.10.24.

V. 9. *Babel*] That is, *Confusion*, because there God confounded 16.23. Psal.33.8. some think it was called *Babel*, from *Balbel*, abating the letter *r* for better sound; Drus. obser. lib. 11. cap.23. pag.275. *Balbel* is according to the Chaldee Dialect, for *Balal* the Hebrew word signifying, *he hath mingled or confounded*, Schindl. Pentag. col.201.

V. 10. *generations of Shem*] He returneth to the Genealogy of Shem to come to the history of Abraham; wherein the Church of God is described, which is Moses principall purpose. Of the seniority of Noahs sons, see Annot. on Chap. 10. 21.

V. 12. *Arphaxad*——*begat Selah*] Betwixt Selah and Arphaxad the seventy Interpreters interpose Cainan, and according to their Catalogue of names, doth Luke draw up the Genealogy of Christ from Joseph to Adam; the reconciliation of which difference belongeth to the third of Luke, ver.36. as to its proper place.

V. 25. *Nahor lived after*] Nahor was the first of the Patriarchs that fell to Idolatry, by whose gods Laban sware: The lives of men after the flood were far shorter then before, to keep them from excesse of sin, whereof the long living before the flood was a great cause; and Nahor lived but an hundred fourty and eight years, which is not much more then half the life of his predecessors. See Annot. on Gen.31.53.

V. 26. *begat Abram*, &c.] That is, began to beget, for they were not all of a year; the like we have noted of the sons of Noah, Gen.5.32.

V. 27. *begat Abram*] Though *Abram* be named first among the sons of *Terah*, he was not the eldest, (no more then *Shem* the eldest son of *Noah*, though usually first named) yet he is first mentioned, because he is the prime man, especially in respect of his spiritual prerogative in the Church, on whom and his posterity the principal part of the story of the Book of Genesis is bestowed; for *Abram*, when he went out of *Haran* was seventy five years of age, Chap. 12.4.5. before which time *Terah* was dead, vers. 32. of this Chapter, whose age is summed up to one hundred and five years in the same place; out of which deduct the age of *Abram* at the time of his departing out of *Haran*, which presently followeth the death of his father, and the birth of *Abram* will fall out to be about the one hundreth and thirtieth year of *Terahs* age. And for the order of his sons, it is probable that *Haran* was the eldest, though named last, *Nahor* the second, and *Abram* the youngest, though named first; for *Sarai Abrams* wife the daughter of *Haran*, was but ten years younger then *Abram*, Chap. 17.17. and supposing her father was not lesse then twenty years elder then she (which is probable enough) he must be ten years elder then *Abram*. Others conceive *Abram* to have been the eldest, as born in the seventieth year of *Terah*, according to this Text, and that he departed out of *Haran* into *Canaan*, while his father yet lived; but having there no settled possession of any part of that Land till after the decease of *Terah*, when he purchased a burying place of the sons of *Heth*, Gen.23. vers. 17, 18. which being done by the Divine disposition, Stephen speaketh of his dwelling there according to the date of that particular, Act.7.4. So by way of purchase he had a portion there, as any stranger might have, though not by way of inheritance, which is the meaning of Stephen, Act.7.5.

V. 29. *Iscah*] Some think that this *Iscah* was *Sarai* mentioned in the next verse; for *Haran* the eldest son of *Terah* had two daughters, *Milcah* who married her Uncle *Nahor*, and *Iscah*, or *Sarai* (if the same woman had two names) who married her Uncle *Abram*, and therefore is called *Terahs* daughter in law, vers. 31. Such marriages were not yet forbidden, Exod. 6. 20. though afterwards they were, Lev.18.14.

V. 31. *Terah took Abram*] Albeit the Oracle of direction came to *Abram*, yet this honour of execution is given to *Terah*, to wit, to be named as the leader of the company, because he was *Abrams* father, who being admonished of Gods Will by his son, consented to it both in approbation and practise.

* *Ur of the Chaldees*] (* Neh.9.7. Act.7.4.) Some read, *out of the fire of the Chaldees*, for *Ur*, in Hebrew, signifieth *a valley, light*, or *fire*. See Isa.24.15. Text and Margine; and according to that, they find or fain a story, that *Abram* was cast into the fire by the Chaldeans, because he would not worship the fire their Idol, but was miraculously delivered from that danger; yet it is certain that the Chaldeans were Idolatrous, and probable that fire was a chief Idol among them, and that this City might have its name from that Idol.

Haran] Which was a City of Mesopotamia bordering upon Canaan. So in the Geneva Annot. and so Adricom. Delph. Theatr. Terr. Sanc. in the Tribe of Manasseh, pag 86. col.2. & 96. col.2. which seemeth to be contradicted by that of Stephen, Act.7.2.3. where he saith, that God appeared to *Abram* while he was in Mesopotamia, before he dwelt in *Charran*, or *Haran*, so that when he went to *Charran*, he went rather out of *Mesopotamia*, then to a City of *Mesopotamia*. To which doubt the answer is, That *Mesopotamia* is sometime taken in a generall acception, and so Saint Luke takes it for a large compasse of land (beyond Euphrates in respect of Canaan) comprehending both Mesopotamia properly so called, and Chaldea; which (as Topographers describe it) borders upon it on the East-side; and fo Babylon the Metropolis of Chaldea is reckoned as in Mesopotamia by Pliny, lib.6. cap.26. Now *Abram* being called while he was in *Ur of Chaldea*, the Eastern part of *Mesopotamia* taken in a general sense, went with his father into *Charran* a City of *Mesopotamia* properly so called, and distinct from *Chaldea*, though called sometimes (as here by Stephen) by the same name, vers.2,4.

CHAP. XII.

Vers. 1. THE LORD *had said*] This oraculous appointment of God came to Abram (as is probably conceived) while he was in *Ur of the Chaldees* (where he was born) while his father lived, and whereupon they departed from *ur* to go towards the land of Canaan, as is said, Chap. 11. vers. 31. and in the way thitherward they stayed a time at Charran or Haran, where Terah dyed; after that by virtue of the same call he went onward to Canaan with Lot.

out of the country] That is, *Chaldea*, where he had his call from God.

from thy kindred] If they had rather remain behind these, then remove with thee.

into a land] In appointing no certain place, he proveth so much the more his faith and obedience; for he went from his place of birth, and wonted abode, to go from place to place, he yet knew not whither. See Heb. 11. 8.

V. 2. *shalt be a blessing*] That is, more then *thou shalt have a blessing*, for in this blessing is vertually comprised the happiness of both worlds, and of all that are truely blessed in all ages; whereof though God be the onely Authour, Abraham is honoured to be a principal means under him to bring it to pass, in being the progenitour of the promised Seed, and setting such an example of belief, as might qualifie him to be stiled Father of the faithful, Rom. 4. 11, 12. The world shall receive by thy seed which is Christ, the blessing which it lost in Adam. This Covenant in Christ was four hundred and thirty years before the *Law*, and therefore (as the Apostle argueth) cannot be disannulled by the Law, coming so long after it, Gal. 3. vers. 16, 17.

V. 3. * *And in thee shall*] * Gen. 18. 18. & 22. 18. Act. 3. 26. Gal. 3. 8.

V. 4. *as the* LORD *spake*] Some think *Abraham* was now called the second time; first in *ur of Chaldea*, his birth-place, whereupon he went with his father *Terah* to *Charran*; and again in *Charran*, whereupon he departed thence towards Canaan: but neither here nor Acts 7. is there mentioned two callings of him, and it is like he went on in the virtue of his first call, though by degrees, resting at *Charran* till the death of his father *Terah*, and from thence taking his journey towards Canaan, vers. 4, 5.

V. 5. *souls*] Souls are put for persons, because the soul is the better part; and so by an ordinary figure called *Synecdoche*, it is taken very oft in Scripture for the whole person, Exod. 1. 5. and elsewhere. See Chap. 14. vers. 21.

which he had gotten] Not begotten as a father, but taken as a Conqueror, or hired as a Master, or purchased as a Merchant upon a price, as slaves were bought and sold in ancient times out of many nations, but especially the Canaanites, who of all others were designed to that base condition, Gen. 9. vers. 25, 26, 27.

Canaan] So called, because the posterity of *Canaan*, the son of Cham, possessed it.

V. 6. *Abraham passed*] He wandred to and fro in the Land, before he could finde a settling place: thus God exercised the faith of his children.

Sichem] Hebr. *Shechem*, so called when Moses wrote; but in Abrahams it had its name from an Oake: some suppose it the same with Mamre, Chap. 13. 17. which others doubt of, and in our Savours time it was called Sichar, a City of Samaria, Joh. 4. 5. See Annot. on Chap. 13. 18. It was situate in the middle part of the Land of Canaan, in the mountainous part of the Tribe of Ephraim, Josh. 21. 21. Judg. 8. 31. 1 Chron. 6. 67.

the Canaanite] Properly so called for distinction from the Hivites, Jebusites, Perizzites, &c. which was a cruel and fierce nation, by whom God kept his people in continual exercise.

was in the land] That is, in the plain of Moreth, next before spoken of.

V. 7. *builded an Altar*] So did Noah, Chap 8. 20. for though the principal part of mans devotion to God consist in his heart, yet there must be some evidence of it by external service, whereby it may appear to others, that we account God worthy of open worship, and his mercies and favours worthy of monuments of remembrance.

called he upon the name] See Annot. on Chap. 4. 26.

V. 8 *removed from thence*] Because of the troubles he had among that wicked people, for that he served the true God, and renounced Idolatry, not changing his Religion with the place, but every where serving the same God in the same manner.

Bethel] Called at this time *Luz*, not *Bethel* until afterwards, Gen. 28. 19.

on the West] See Annot. on Gen. Chap. 1. vers. 10. and on Deut. 11. 24. See also Gen. 13. 14. & 28. 14. Numb. 3. 23. & Deut. 3. 27.

Hai on the East] Called Ai, Josh. 7. 2. Jer. 49. 3. & Ajah, Isa. 10. 28. a fair City of Canaan, situate on the mountainous part of the land, which fell to the lot of the Tribe of Benjamin.

V. 9. *journeyed going*] Heb. *in going and journeying*. The best of Gods children may be restless in their outward condition, and fain to shift from place to place: which may make them more desirous of heaven, where there is perpetual repose, without either toyl or change, Heb. 11. 10.

V. 10. *a famine*] This was a new trial of Abrahams faith, whereby we are taught to expect at the end of one affliction, to meet with a nother.

V. 11. *Egypt*] By the Prophet usually called *Mizraijm* from the son of Cham of that name, Chap. 10. 6. on the East side is bounded with the red Sea, and part of Arabia, on the West with *Cyrene* a part of Africk, on the South with *Ethiopia superior*, called, by some *Habessia*, or *Abassine*.

thou art fair] When Abraham came with his family to Egypt, Sarai was about sixty years of age, yet then she was so beautiful, not onely in comparison of the Egyptians (who were not of a very lovely colour, or complexion) but absolutely, as Abram judged of her. And her beauty might hold out, though threescore years old, both because it was not impared by breeding, or bearing of children, (being barren) and for that God might preserve it in especial manner, as an occasion for the working and observing of his providence, which followed thereupon; yet here we see that beauty is a double snare, both to them that have it, and them that love it.

V. 13. *say thou art my sister*] Wherein in some sense he spake truth; yet by the name of *sister*, he intended to make them to believe a lye, to wit, that she was not his wife. An example not of imitation, but of caution, whereby the best may be warned against the using of ill means to good ends; and may learn not to put others in danger, to save themselves. Albeit it may be that Abram feared not so much death, as that if he should dye without issue, Gods promise should not have taken place; wherein appeareth a frailty of Faith, at this time, though for other things, and at other times, his Faith was more firm. See Chap. 20. 12.

V. 15. *into Pharaohs house*] With a purpose to make her his wife or concubine, Ver. 19.

V. 17. *Pharaoh*] *Pharaoh* was an usual name among the Kings of Egypt, untill the Greeks prevailed over it, and then they were commonly called *Ptolomees*; haply for some very eminent King of that name; as the Emperours of Rome and Germany are called *Cesars*, from Julius, or Augustus Cæsar. Or they might be called *Pharaohs*, because the word *Pharaoh* signifieth in Hebrew, *liberty from servitude*; and Kings are servants to none but God, and in the Chaldean Dialect, *revenge*, or *punishment*, as being a preeminence of power, for the punishment of the wicked, as well as for the protection of the good, Rom. 13. 4.

the Lord plagued Pharaoh] Though Kings have great power for doing, Eccles. 8. 4. and more protection from suffering then other men in the guard of their persons, yet they may not do what they will with whom they will; for some are such Favourites of the King of kings, as to be accepted as his anointed, and under that title to be secured from the tyranny of Kings, Psal. 105. 14, 15. 1 Chr. 16. 21, 22. which places have an especial application to this story of Abraham and Pharaoh, in whose example Kings must be admonished of their subordination to God, Eccles. 5. 8. and of Gods tender care of godly persons, whom he will not, though they be strangers and friendless, give up to the oppression of Potentates though never so great.

and his house] Great mens sins are dangerous, not onely to themselves, but to others that belong unto them. It is not safe to dwell in the house with such as are wicked. See Psal. 101. vers. 6, 7.

with great plagues] Great men when they offend are so much more plagued by God then others, as his benefits more oblige them to obedience, and their greatness frees them from humane punishment, when they deserve it by their disobedience.

V. 18. *Why diddest thou not tell me?*] Yet he knew her not to be his wife, untill by plagues he was made apprehensive of Divine pleasure, which might occasion an humble inquiry into the cause; whereupon God was pleased some way to reveale it unto him, either by Sarai, or some other way; but he was punished before he was advertised of it; and therefore ignorance of fin is no priviledge for impunity, not protection against punishment; and it is not unlike that the King was too much swayed by his carnal appetite, that he made so much haste to take her for her beauty, and for that he might be punished the more.

V. 20. *commanded*] Not onely dismissed him without harm or damage, but for his security laid a charge upon his people to let him passe where he pleased without any harm.

CHAP. XIII.

Vers. 1. VP *Ent up*] Canaan was higher then Egypt; and the situation of Egypt being lower, was

was the fitter to be made fruitful by the overflowing of Nilus.

into the South] That is, the Southern part of Canaan, Chap. 12. 9. (from whence he went into Egypt) for otherwise the whole Countrey of Canaan, in respect of Egypt, is situated Northward.

V. 2. *very rich*] Great riches, and great goodness may meet together in one man, Job 1. 1, 3.

V. 3. *Bethel*] The place is here called by that name, which it had long before Moses time, though not at this time, when Abram travelled towards it. See Annot. on Chap. 12. 8.

V. 4. * *place of the altar*] * Chap. 12. 7.

V. 6. *to bear them*] They want a convenient space for distinction and pasture of their flocks; the Canaanites an harsh natured people having possession of the land, so that they could not be well accommodated for their company and estates neer together.

not dwell together] Though men account that happiness consists in riches; there is this unhappiness in them, that they do not onely separate men from friendly society, but often times are occasions of contentions between them.

V. 7. *a strife between*] Good, and quiet masters may have contentious servants, therefore the one must not be condemned for the other.

the Canaanite, and the Perizzite] For *Canaanites* and *Perizzites*; as Chap. 12. 6. and *Angel* for *Angels*, Psal. 34. 7. and so (as divers learned Divines expound) Rev. 2. 8, 12, 18. & Chap 3. 1, 7, 14. and *Hinnakim* for *Inhabitants*, 2 Sam. 5. 6. *Quail* for *Quails*, Psal. 105. 40. *Frog* for *Frogs*, Psal. 78. 45. *Tree* for *Trees*, Psal. 105. 33. And the *Perizzites* dwelling in the Land of Canaan were Canaanites, but upon some especial reason, they had an especial name given them, by which they were distinguished from the rest of the Canaanites; and among them that dwelt in the Land, some might have the name of *Canaanites* by an eminence and more ordinary use, See Annotations on Chap. 15. 21. So names are sometimes of a more large, and sometimes of a more strict acception. See the Note on Chap. 11. 31. Now their dwelling in the Land is brought in by occasion of the dissention betwixt the Herd-men of Abram and Lot, Because the Land was so populous by the number of these Inhabitants, that there could not be allowed room sufficient for the increase of their cattel, which might be a cause of future contention more then at the present betwixt the emulous servants of their amicable masters; and quarrels betwixt two such worthy persons would be very scandalous before such Infidel Idolaters as the *Canaanites* and *Perizzites* were.

V. 8. *Abram said to Lot*] Abram the elder, and the worthier person, both in respect of Grace; and of Nature also, (for he was Uncle unto Lot) craves peace of his inferiour. It is no disparagement to be the first in seeking reconcilement, for so was God in atonement with man, Isa. 65. 1. 2 Cor. 5. 20.

brethren] That is, neer kinsmen of the same flesh and bloud, Rom. 9. 3. Or, *brethren* of the same belief, and profession of Religion; otherwise in propriety of speech, Abram was not his brother, but his uncle, for Lot was his brothers son, Gen. 12. 5. See Annot. on Chap. 14. 14.

V. 9. *If thou wilt take*] Abram resigneth his own right to buy peace; yet he was not possessed of a foot of the Land of Canaan, *Act.* 7. 5. as his own right, and by virtue of promise; therefore what he injoyed there, it was either by the presupposed, or purchased consent of the Canaanites, to whom he might make himself acceptable both by his great wisdome, goodness, riches, and beneficence. See his carriage toward, and acceptation with *Ephron*, and the children of Heth; of whom he would not take so much as a burial place, but he would pay the worth of it, Gen. 23. 11, 12, 13. and for Lot, Abram gave him no title to the Land, but such an use of it, as upon fair and reasonable termes he might obtain and enjoy.

left hand] By the *left hand*, some Expositors conceive he understood the *North*; and by the *right*, the *South*: and this according to the Chaldee, which presupposeth an usual phrase of Local distinction among the Hebrews: the Philosophers since Aristotle make the East side the *right hand*, and the West the *left*.

V. 10. *as the garden of the Lord*] So are things called that are eminently great and goodly, as *the Host of God*, 1 Chron. 12. 22. *the City of God*, Psal. 46. 4. *the Cedars of God*, Psal. 80. 10. See Annot. on Chap. 23. 6. and Chap. 30. 8. and so it may be in this place. Or it may be a particular comparison with the Garden of Eden, Gen. 2. 10. See Isa. 51. 3. Ezek. 28. 13. and Chap. 31. ver. 8.

land of Egypt] Made fruitful by the overflowings of the River Nilus, especially that part of the land, in the plain of Jordan, which is the way from *Bethel* to the little City, afterwards called *Zoar*, but in former time, and at this time, *Bela*, Chap. 14. 2. Adricom. Deligh. Theatr. terr. Sanct. in Trib. Judah. page 14.

V. 11. *journeyed East*] Or, *Eastward*; as Gen. 2. 8. *From the East*; fo the Geneva; and *Arius Montan*, but Bethel (where Abram and Lot were when they concluded to separate) was Westward in respect of *Sodome*, whither Lot went, and going thither he went towards the East, but from the East, (for it is better (as to the sense of the place) to read, *Lot journeyed East*, or *Eastward*; which construction the Original word here used will bear, as well as the other (*from the East*) and so it is taken, Gen. 2. 8. *God planted a garden Eastward in Eden*.

one from the other] Which was done by Gods especial providence, that onely *Abram* and his seed might dwell in the Land of Canaan.

V. 13. *the men of Sodome were wicked*] Lot thinking to get Paradise, found Hell; the land was very good, the Inhabitants extremely bad: they are called *sinners before the Lord exceedingly*, because their sins were such as does his eye especially to be upon them, with a purpose to punish them. See Chap. 10. 9.

V. 14. *Lift up now thine eyes*] The Lord comforted him, least he should have taken thought for the departure of his Nephew.

look from the place] (Deut. 34. 1. Mat. 4. 8.) The promise was made for a larger compass, then the eye of man could particularly view; but God might supply that defect either by discouring of the particular places in each tract, East, West, North, and South, as *Abram* had his prospect; or by some other Revelation or representation, as himself thought fit: to make him apprehensive of his liberal promise. The Devil did something in this kind, Mat. 4. 8. & Luk. 4. 5. by Gods permission but God doubtless had a better and a clearer way to manifest the compasse of his bounty unto *Abram*. Though *Abram* himself were not actually possessed of the land of Canaan, as in his own right; (whereof see the *Annotations* on ver. 9.) yet is the promise made to him, because of Gods especial favour to him, for whose sake he was so gracionsly affected to his posterity, in whom their progenitors are blessed in a joyful apprehension, that they shall be blessed, as in good-will to them, and for their sakes: See the Annot. on Chap. 9. 25.

V. 15. *and to thy seed*] (Chap. 12. 7. & 26. 4. Deut. 34. 4.) That is, *to thy seed*, and for thy sake.

for ever] Upon presupposal of their obedience, and keping covenant with God, otherwise not, Levit. 18. 28. Deut. 4. 25, 26. Isa. 48. 18, 19. and to such as should prove faithful in their adherence to God, here is a promise of an everlasting possession of the heavenly Canaan, whereof the earthly was a Type: And concerning temporal possession, the words *for ever*, reach to the coming of the Messiah, which is the period of such promises for the Old Testament; from thence begins a date of new blessings to the spiritual children of faithful Abram, which will hold out, until they attain an everlasting happinesse; Heb. 11. vers. 10.

V. 16. *number the dust of the earth*] That is, by way of comparison; for as no man can number the dust of the earth, Gen. 32. 12. the grains of it are so many; so the seed of Abram, whether by the flesh, or faith of Abram (for they that believe as he did, are his children) shall be so many, as that to men they shall be innumerable. See Heb. 11. 12. Rev. 7. 9.

V. 17 *walk through*] By this God doth not command Abram to make an exact surveigh of it, but offers unto his choyce the satisfaction of himself by his own view of it.

the length and breadth] See the *Annot.* on ver. 14.

V. 18. *plain of Mamre*] Heb. *plains*. Or, *the oak*; or *grove of oaks of Mamre*: for the Hebrew word *Elon*, signifieth *an oak*: the Plain it is like was set with oak trees, and it is called the *plain of Mamre*, from the man who either planted or possessed it, who was an Amorite dwelling in Hebron, Chap. 14. ver. 13, 24.

built an altar] Abram is constant in his holy course of true Religion, still building an Altar, where he abode; not, as the Heathens, to many false gods, but to the one and onely true God.

CHAP. XIV.

Vers. 1. IN *the dayes*] This was in the year of the world, 2092. four hundred thirty six yeares after the flood, in the eighty fourth year of Abram's age: This is the first War mentioned in any story, as some say, yet Josephus writes (and it may be true) that there was a precedent War before this, whereby Chedorlaomer brought these people of the five Cities under subjection, from which they revolted into rebellion.

Amraphel] This is thought to be *Nimrod* King of *Elam*, or *Persia*, or *Babylon*.

Shinar] Or, *Semaar* (as Josephus calls it, Antiq. lib. 1. cap. 5.) a spatious Plain in the Region of Babylon; but here for Babylon where Nimrod laid the foundation of his Monarchy. Some hold that this Amraphel was King of Assyria, the seat of whose Kingdome was not Babylon, but Ninevah; but because in the beginning one man (who some say was Ninus) had the do-

dominion both of the Babylonians and Assyrians, the same King is often indifferently called King of Babylon and of Assyria.

nations] The word *Gojim* in the Original some take for a City, or Country so called: but it signifieth *Nations*, and it may be this King had several Nations under his command, or was Captain of a company of several Nations; or Ruler of some City of great Merchandize, frequented by the people of divers Countreyes; as for the same reason Galilee was called *Galilee of the Nations*, or *Gentiles*, Isa. 9.1. Mat. 4.15. frequented by Arabians, Egyptians, and other Neighbour Nations, being of a fruitful soyl, and commodious with Ports and Havens. Strabo, lib. 16.

V. 2. *King*] By *King* here is meant the chief Governour of a City.

Zoar] Or, *Zoghar*. So called upon Lots request, and refuge thither, for his safety, Gen. 19.20.22. But before it was named *Bela*, of the Land of Canaan 3 these five Cities, situate in the Plain of Jordan, were (all but *Zoar*) about five years afterward consumed by fire and brimstone, Gen. 19. 20, &c. Deut. 29.23.

V. 3. *Siddim*] Hath its name of a plainnesse coming by beating of the clods, to lay the ground level: and so was this vale finer for the conflict of the adverse armies: but after the destruction of the City of Sodome, and her sinful sisters, it was turned into the Lake Asphaltites, or salt Sea. Josephus saith, it was neer the Land of Sodome, and Gomorrah.

salt sea] Called also the Lake Asphaltites, neer Sodome and Gomorrah, which *was* not a salt sea or lake, at the time of the battel, for that had been no fit place for such a purpose, but (as some *write*) it had formerly been a pleasant valley furnished with trees, untill by Gods judgment for the sins of the Sodomites it was turned into that Lake of the accursed water poured out upon it, which is so filthy and grosse that no fishes can live in it, nor (as some write) birds fly over it, without taking deadly infection from the exhalations, which arise out of it, wherefore it is called also *the dead sea*, of which many strange things are reported by Pliny, Nat. Hist. lib. 5. cap. 16. Justine the Histor, lib. 36. cap. 3. Josephus of the Warres of the Jewes, lib. 5. cap. 5. Adrichom. Delph. in his Theater of the Holy Land, pag. 52. in the Tribe of Judah.

V. 4. *Chodorlaomer*] Though Amraphel, who is supposed to be the son of Ninus the King of Assyria, be named first, ver. 1. and others before *Chodorlaomer* might be more ancient Kings, or Kings of places of more honour and account; yet in this expedition he was chief, as appeareth by this, and the next verse; for the cause of the war was a defection from, or a rebellion against the government of *Chodorlaomer*, to whose assistance the other Kings joyned themselves, as for recovery of his right with expectation, and it may be also with capitulation for the like aid, if it should be their lot to be so deserted, or resisted by their subjects.

rebelled] After twelve years subjection, especially if they submitted to *Chodorlaomer* upon covenant and oath, their rebellion was unlawful, for they should have continued their obedience in lawful things. See Ezek. 17.15.

V. 5. *Rephaims*] The word *Rephaim*, Deut. 2.11. is used for *Giants*; but here, as Chap. 15. 20. it seemes to be taken for a strong and fierce people dwelling in Canaan; as the Hittites and Perizzites; the people mentioned in this and the two following verses, were set upon by the four Kings, perhaps as confederates with the Sodomites and the rest, or that they might not aid them, they were first assaulted. Of the Rephaims, see Annot. on Chap. 6.4.

Emims] See Annot. on Deut. 2.10.

V. 6. *Horites*] See Annot. on Gen. 36.20. & on Deut. 2. 12.

Elparan] Heb. *the plain*, or, *oak of Paran*. Of Paran, see Annot. on Num. Chap. 10.12. & on Deut. 33.2.

V. 7. *which is Kadesh*] So called in Moses his time; (though more anciently it had the name of Enmishpat) it was situate in the desert of Zin, Num. Chap. 20.1, 14, 16, 22. Of this Kadesh, see Annot. on Numb 20.16

Amalekites] That was their name when Moses wrote this, but not at the time of the war; for *Amalek* was the grandchild of Esau, Gen. 36.12. the son of Isaac, the son of Abram, but Abram at this time had no child, neither by *Sayai* nor by *Hagar*; here then is an anticipation in respect of the story, (for the Amalakites were not yet a people) though not in respect of the time of Moses his writing of it, for in his time, and before, they were a people, and possessed a particular Countrey.

V. 10. *vale of Siddim*] Which afterwards was overwhelmed with water, and so called the *salt sea* See Annot. on ver. 3.

slime-pits] Heb. *pits pits*. The doubling of the word importeth plurality, because there were many pits there: so in the second of King. 3. 16. the words in English is *make this valley full of ditches*; but in the Hebrew, *make this valley ditches ditches*.

fell there] Flying from their enemies they fell into the pits, (whereof there were many in that place) and there they found at once both their death and burial: the five Kings those that place of purpose for the battel, because those pits were not so well known to their enemies as to themselves. Here the Kings of Sodome and Gomorrah are said to fall, but that is to be understood rather of the ruine of their armies, then of their persons; for the King of Sodome met Abram coming from the victory afterwards, ver. 17. Some think those that fell there, fell not into the pits casually, but that purposely they cast themselves into the pits, as choosing rather to be drowned, then to be mangled with the sword of their enemy, or to fall into their hands as captives and slaves.

V. 12. *took Lot*] The godly are plagued many times with the wicked, therefore their company is dangerous, Num. 16. 26. Rev. 18.4.

V. 13. *the Hebrew*] Who was so called not from *Eber*, (as some think) because there were five progenitors of Abram which came between him and *Eber*, but rather from the Hebrew word *Gnaber*, signifying *passage*, because he passed over the River Euphrates, coming out of Chaldea into Canaan; yet others suppose Abram had his name of *Eber*, and he rather then any of his Ancestors of the posterity of *Eber* was called an *Ebrew*, because those who descended from him, kept the ancient Language, and true Religion of *Eber*.

confederate] Heb. *lords*, or *masters of the covenant*. The word *Baal*, though most frequently used for an Idol, or false god, in the Scripture, (in which acception it occureth about fifty seven times) yet in the general and grammatical sense it signifieth a *Lord*, or *Master*; and many times also it importes emphatically a great affection of disposition to a thing, or a faculty, skill, or fitness for a thing: so Joseph, who in our English Version is called *a dreamer*, Gen. 37. 19. in the Hebrew is called *lord*, or, *master of dreames*; and cunning and skilful Archers are called *masters of arrowes*. See Annot. on Chap. 49.23. and so Elijah addicted to the wearing of an hairy garment, or nourishing the hair of his head and beard, wearing it long, was called *an hairy man*, so in our English Bibles, 2 King. 1.8. but according to the Hebrew it is *Lord*, or *master of hair*.

confederate] Lord moved them to joyn with Abram, and preserved him from their Idolatry and Superstition; the prosperity of Gods people makes those that observe it desirous to be in league with them: upon that ground did Abimelech and Phichol desire to enter Covenant with Abraham, Gen. 21.22, 23. and the like motion for the same reason was tendered to Isaac his son, Gen. 26.27, 28, 29. and though afterward it were forbidden to make a Covenant with the Canaanite, Exod. 34. 15. Deut. 7. 2. and Jehosaphat was reproved and threatned for his association, in assistance of the wicked King of Israel, 2 Chr. 19.2. yet without the case of especial prohibition, it is not unlawful to make leagues of peace or war, or commerce with Infidels in case of necessity, with due care taken that there be no content in any thing that is sinful, or prejudicial to the truth of Religion, nor any appearance of approbation of what is unlawful, as either against the true faith, or good manners.

V. 14. *brother*] Here, and ver. 16. Lot is called Abrams brother (for so are they sometimes called in Scripture, who are of near kindred, or affinity) though the proper or particular relation of Abram and Lot, was of an Uncle and Nephew, for Lot was Abrams brothers son, ver. 12. See Annot. on Chap. 13. 8. and compare 2 King. 10.13. with 2 Chr. 22.8. where is the like use and meaning of the word *brother*.

trained] That is, bred and brought up, and disciplined in his family, and it may be also trained in a military sense; that is, exercised in arms; for he knew he might meet with many and great enemies, and therefore his wisdome would dictate unto him the best way of due defence for himself and his friends.

three hundred and eighteen] As he was a man of great estate, Chap. 13.2. so he had a great family, and in respect of both the children of Heth called him a mighty Prince, Chap. 23.6. An excellent pattern for such as are so rich and great as he was to be good and gracious like him.

Dan] A place on the Northern part of Canaan, anciently called *Lesham*, until it was won by the Danites, whereupon they called it *Dan*, Josh. 19.47.

V. 15. *divided*] A Military policy to make shew of a great Army dispersed divers wayes, and to prevent the escape of the enemy.

V. 16. *And he brought back, &c.*] Religion is no impediment to Military courage, and prudence, Abram had a better cause of quarrel then the rebel Kings, for (not being subject to *Chodorlaomer*, but in right, and by Gods promise King of Canaan) his charity, and piety to his Nephew unjustly spoyled, and taken captive was better warrant for the war, then they had, and no doubt he had Divine direction for what he attempted, as well as Divine assistance for what he effected, ver. 20.

V. 17. *Kings dale*] That is, King Melchizedeks, (as some take it) or it might be so called for the pleasantness which might delight a King; as Chap. 49.20. It was not so called when this story was in action, but afterwards: it is like it was the valley named, 2 Sam. 18.18. where Absolom set up a pillar, instead of a son, to keep his name in remembrance.

V. 18. *Melchizedek*] Most of the Jewish Rabbines, and many learned Christians, take this *Melchizedek* to be *Shem*; and for the time of their living it is probable enough, for Melchizedek lived seventy five years after Abrahams coming into Canaan: but other learned, both Jewish and Christian Writers, conceive he was a Prince, and Priest of another kindred from that of Abraham, Heb. 7.6. extraordinarily raised up by God of the Canaanites, and brought in without mention of parents, Original, or end, without any predecessour, or successour in the Priesthood, as a Type of the Royal, and eternal Priesthood of Christ, Heb. 7.17, 21. which cannot be said of *Shem*, whose Genealogy is set down in Scripture.

King] Here, and Heb. 7.1. he is called, and was also both a King, and a Priest; two callings rarely, and by extraordinary instances, concuring in one person.

of Salem] Called also *Jebus*, and after *Hierusalem*, and since that sometimes *Salem*, Psal. 76.2. Some take it for that *Salem* mentioned, Joh. 3.23. Of which (though there be no certainty for either) the first is more probable.

brought forth] For Abrahams and his souldiers refection, and as a present of gratulation, and not to offer sacrifice. See Deut. 23.4. Judg. 8.5, 6, 16.

of the most high God] Though the posterity of Abram were Gods visible Church, there were some without it, who were not without the knowledge and worship of the true God.

V. 19. *blessed him*] In that Melchizedek was bountifull to Abraham, and his Army, he declared himself to represent a King: in that he blessed him, the high-Priest, Heb. 7.6. and in both he was a type, or figure of Christ.

V. 20. *And blessed be the, &c.*] This was a gratulatory sacrifice of praise; but no expiatory sacrifice did he offer at all, for that requireth blood-shed, Heb. 9.22.

which he hath delivered] Man makes the adventure, but God gives the victory in battel.

he gave him tithes of all] Abraham gave tythes to Melchizedek, Heb. 7. 2. The payment of tythes is ancienter then the Levitical Law. See Chap. 28.22. and being payd to Melchizedek a type of Christ, they are not abolished by the Gospel, but may be continued as an Evangelical revenue for the maintenance of those, who exhibite Sacramental bread, and wine (the materials of Melchizedeks beneficence) to the people, and blesse them in the Name of God, as Melchizedek did Abraham.

V. 21. *the persons*] In Hebrew it is, *the souls*; for the soul is both here, and in many other places, put for the whole man; to teach us to give the soul the preheminence above the body, both in estimation of it, and care for it.

V. 22. *I have lifted up my hand*] An outward gesture used at the taking of an oath, Deut. 32.40. Ezek. 20.15. Dan. 12.7. Rev. 10.56. Signifying, that God above knoweth the truth of what we swear, and invoking his justice, if we swear untruly. Abraham it seemeth had made a vow to God, before he set forth, that he would have no part of the spoyl.

V. 23. *that I will not take*] In Hebrew it is, *If I take from, &c.* A suspensive, and passionate speech, importing a strong denyal above the utterance of words; as Psal. 95. 11. compared with Heb. 3. 11, 18. and withal intimating a curse, but forbearing the expression of the words, either out of fear or unwillingnesse to mention it in particular, or as yeelding to any curse in general, if they do otherwise then they professe.

from a thread] *A thread*, and *shoe latchet*, are things of smallest value, importing (in a proverbial speech) a resolute, and universal refusal of gain, or advantage by the present businesse. See Annot. on Gen. 31.34.

lest] Abraham withholdeth his hands from the spoyl, as the Jews, Esth. 9.15, 16. that it might appear that his charity, not covetousnesse, drew him to the Warr; and that having his riches from the especial blessing of God, he would not have it thought he was enriched by man, especially by any so wicked as the Sodomites were.

V. 24. *young men*] That is, the Souldiers, who for the most part were of the younger fort.

portion of the men] He would not that his liberty should be hurtful to others.

CHAP. XV.

Vers. 1. *These things*] Or, *words*. Spoken by Abraham to the King of Sodome in the former Chapter: the Original word signifieth first (*words*), then *things*, celebrated or spoken of by words, Schindl. Pent. col. 358. as Lev. 5.2. Deut. 37.5. and in other places; for in good things, he that speaketh a word, should make it good by his deed; and in evil, he that speaketh ill, hath a mind to do as ill, as he speaketh.

a vision] Properly is a divine representation of things shewed to such as are awake; such were the visions of the Prophets in the Old, and of Zachary, Peter, and Paul, and John, in the New Testament, distinguished from revelation by dreames to men asleep.

fear not] Visions at their first apprehension affect the party to whom they are presented with fear. So Dan. 10.8. Luk. 2.9. but before the vision, Abraham might haply fear a new assault of his enemies, or the envy of the wicked at his prosperity, and in respect of such fear, God calls himself his Buckler, Psal. 18. 30. Prov. 30.5. 2 Sam. 22.31.

thy shield] To protect thee from hurt, Psal. 5.12. and thy reward to bestow on thee good; yea. I will bestow my self upon thee, and be thy portion, Psal. 15.6.

reward] A reward above all pretence of merit, a reward to such especially as do not respect the rewards of men, as Abraham did not, when he refused the offer of the King of Sodome; and they may be cheerful in their work, since they shall be sure of a reward, Psal. 58.11. of an exceeding great reward, great beyond all measure, exceeding far above mans merit; for God is their reward, and he is infinite, and therefore such a reward as nothing in man can purchase upon equal price.

V. 2. *I go childless*] Heb. *and I going*: Some render the words, *since I go on, or persevere, or am going away*; that is, since my age goeth on towards mine end, and I am yet not come to the possession of thy promise, and mine expectation.

childless] Abraham desired a son above any worldly thing that God could give him; yet his fear was not onely left he should not have children, but left the promise of the blessed seed should not be accomplished in him; and he makes it his complaint to God, in whose power it was to make him a father, Psal. 127.3. as well as to promise him a plenteous posterity, Chap. 13.16.

Damascus] Whose name is Damascus the son of Eliezer, or whose Ancestors were of Damascus, though he were born in Abrahams house, who was the eldest servant of his Family, chap. 24.2. and from a servant (as some conceive) became so great a man, as to be the founder of the ancient City of Syria, called *Damascus*, after his name.

V. 3. *heir*] If he had no child of his own, (his Nephew Lot having none but daughters) it was in his thoughts to make his chief, and most faithful servant his heir; or if he were dead, having all under his charge, he might make himself heir of his Masters estate.

V. 5. *Look now*] The Stars, though it were day, might be represented in a vision, or the entercourse betwixt God and Abraham might be continued until night, from the time when it began.

number] Though some ancient Astronomers have taken up on them to number the Stars to 1022. and some later Writers have increased the number to 1322. Alfred. Uranoscop. part. 1. cap. 13. Tom. 1. Eucycl. col. 2020. Yet as there hath been a difference of the earth in regard of discovery, in which respect one part hath been a long time called the Southern unknown part of the world, so the wiser sort of Christian Astrologers, especially, have distinguished the *Stars* into *numerable* and *innumerable*, Magir. Phys. lib. 2. cap. 5. which will be a true distinction to the worlds end, not only betwixt the Stars, but betwixt God that made them, and men that observe them; for while to men they are *innumerable*, to God they are exactly known both for their *number and their names*, Psal. 147.4.

so shall] the promise of multiplication of Abrahams seed is made by a comparison, sometimes to the dust of the earth, chap. 13.16. sometimes to the Stars of heaven, as here in prophecy, and we have it in history, Deut. 1.10. where neither by dust is their humiliation, nor by the Stars is their exaltation intended, but their multiplication in both; and this is meant not only of Abrahams children according to the flesh, but according also to the Faith.

V. 6. *believed*] He believed the Lord, not only for the multiplication of his seed, but in particular for the principal seed, the promised Messiah, in whom all the nations of the world should be blessed, Chap. 12.3.

righteousnesse] Righteousnesse by imputation, or justification by Faith without works, is no new doctrine, but as old as Abraham. See Gal. 3.8. Rom. 4.3. The Faith of a Believer in Christ, is like that of Abraham touching the seed; for as this was not grounded on any thing in nature, (for so both Abraham, and Sarah were too old to be parents) so hath the faith of a true believer nothing of nature, but mere grace to support it, Rom. 4.17, 18.

V. 8. *whereby shall I know*] This was a special motion of Gods Spirit; therefore it is not lawfull for all to do the like in asking signs, but was permitted to some by a peculiar favour, as to Gideon, and Hezekiah; which they did not so much out of incredulity, as out of a desire to be fortified against humane infirmity. See Judg. 6.17, 37. 2 King. 20.8. Luk. 1.18. Or, [illegible] asked

asked this question, not so much doubting of the thing promised, as desiring to know somewhat more particularly of the manner of performance.

V. 9. *Take me an heifer*] God entring into especial Covenant with Abraham, will have it confirmed by sacrifice, as Psal. 50.5. in sacrifice and oblations what is here required, was afterward by the Levitical Law established, Levit. 1. vers. 2, 10, 14.

V. 10. *divided*] The creatures were divided, and the parts so placed, that the parties covenanting might pass betwixt them, Jer. 34.18. the meaning whereof was, that as part answered to part (for they were so to be laid, that the parts might be answerable to each other) so the minds of the Covenanters should be set in a mutual correspondence; and withal there was an implicite imprecation of the like dissection, to the party that brake the Covenant; but in this place was also prefigured the distresses, and distraction of Abrahams seed, and withal, their joyning together again, to which purpose the parts were so orderly disposed. See Ezek. 37.7.

the birds] Were not divided, because they appertained not to the confirmation of the Covenant, but were to serve for sacrifices, Levit. 1.15, 17. Or, because they were little, and each laid whole against the other were answerable to the other parts that were divided; and by these might be intimated the innocency, and simplicity of Gods people, especially in their making, and keeping of Covenant. For Doves and Pigions, mentioned in the precedent verse, and meant in this, are noted for their innocence, Matth. 10.16. and the Turtle Dove is commended for an example of keeping the covenant of marriage.

V. 11. *the fowles*] Ravenous birds resemble wicked men, who are ready to make a prey of Gods holy portion, and to disturbe holy persons in their best actions. See Ezek. 17.3.

V. 12. *darkness*] The condition of Gods people in this life is very various, Abraham hath favourable visions, and frightful dreams: promises of a numerous issue, and of them predictions of grievous distresses, like disinal darknesse, which put him into a distemper of horrour, and this followed with presages of light some liberty to succeed it.

V. 13. *serve them*] That is, the owners, or Lords of the land wherein they are strangers.

four hundred years] Or four hundred and five, for in a great summe to small a number cometh under no particular account, as the Interpreters of the Old Testament out of Hebrew into Greek were seventy two, but they are commonly called the *seventy*, not *seventy two Interpreters*; and this account is to begin at the birth of Isaac; but from the giving of the promise to Abram to the deliverance of the Israelites out of Egypt, and the giving of the Law were four hundred and thirty years, Exod. 12. 40. Gal. 3. 13. of which neither four hundred and five, nor four hundred, much lesse the whole of four hundred and thirty was spent under Egyptian persecution; for though the account end with their parting thence, it did not begin with their coming thither, as it is said of Terah that his dayes in Charran were two hundred and five years, Gen. 11.32. where he spent not all that time (and it may be also not the mast part of it) but ended it; but so much of the time was run up before Jacobs coming thither, and so much after that peaceably passed on until the death of Joseph, that some rate the time of their rigid servitude, but to one hundred and fourty years, and some, but to one hundred twenty one at the most, which may appear from this computation following. The sum of four hundred and thirty years equally divided, the one half of them was spent before their going into Egypt, the other half in their abiding there. Two hundred and fifteen years passed before their passage into Egypt, which may be reckoned thus; from the promise given to Abram to the birth of Isaac twenty five years, compare, Gen. 12. 4. with Gen. 21.5. from the birth of Isaac to the birth of Jacob threescore years, Gen. 25. 26. from thence to their coming into Egypt, an hundred and thirty years, Gen. 47. vers. 9. which made up into one total summe, amount to two hundred and fifteen years, the other two hundred and fifteen were taken up in their sojourning in Egypt, namely, ninety four before the death of Levi, who survived all the eleven Patriarches his brethren, and an hundred twenty one, betwixt his death and their deliverance out of Egypt: For Levi and Joseph were both born, in the seven years of Jacobs second service under his Uncle Laban, Gen. 29. & 30. Levi in the fourth, and Joseph in the seventh, so that there were about three years between them; Now Joseph, when his father and brethren came down into Egypt, was thirty nine years old, compare, Gen. 41. 46, 51. & 45. 6. and then was Levi fourty three or thereabout; and Levi lived one hundred thirty and seven years, Exod. 6. 16. out of which those fourty three being deducted, which he had spent before their coming into Egypt, it appeareth they were in Egypt ninety four years before his death, and those ninety four (in which they were well intreated for Josephs sake) being deducted out of the two hundred and fifteen (which they spent in that land) it remaineth that there were one hundred twenty one years from his death, to their redemption out of bondage; the most of which time after there arose another Pharaoh, that knew not Joseph, Exod. 1. 8. was spent in heavy servitude, which moved the Lord, by a mighty and miraculous power, to wrest his own people out of the hands of the proud and persecuting Tyrant. But that the words of the Text may not be thought to contradict this limitation of time, for the afflicted state of the posterity of Jacob, they are to be read with a parenthesis, thus, *Thy seed shall be a sivanger in a land that is not theirs (and shall serve them, and they shall afflict them) four hundred years*, so that their affliction shall fall out within those four hundred years, nor hold out all the time of their sojourning.

V. 15. *to thy fathers*] Not meaning the particular place where the souls of Terah and Nahor were, but to the general condition of the dead, whereto his forefathers led him the way.

V. 16. *fourth generation*] That is, in the four hundreth year, or somewhat above, which for eavenness of number is not reckoned, as of the Jewish Interpreters of the Bible hath been observed on the thirteenth verse: Or, by *generation* is meant betwixt the geniture or birth of the fathers, and the son; so the fourth generation is to be reckoned from the descent of the sons of Jacob into Egypt, to their entrance into Canaan, as in the Tribe of *Judah*, from *Judah* to *Phares*, from *Phares* to *Hesron*, from *Hesron* to *Caleb*.

hither] That is, into Canaan, where Abraham was when God made his Covenant with him.

iniquity of the Amorites] And of the Canaanites, as appears by Levit. 18. Deut. 6. & 12. and their iniquities were chiefly of three kinds, all very heinous; one was Idolatry of a most execrable sort, sacrificing their sonnes and daughters unto Devils; another was grievous oppression of the poor and stranger; the third was prodigious lust, not onely by incestuous uncleannesse with their neerest kindred, but even by Sodomy and beastiality.

yet full] There is a fulness of sin, which groweth by degrees to a just measure of merit of extraordinary vengeance from above. See Jer. 51.13. Dan. 8. 23. Matth. 23.32. Dan. 12. 36. Which may be a preservative of patience, at the prosperity of the wicked, since the reward of their wickednesse is sure, though it be slow.

V. 17. *a smoaking furnace*] The smoaking furnace, and burning lampe, or lampe of fire passing betwixt the parts, signified Gods assent to the Covenant, after the manner noted, vers. 10. for God is compared to fire, Heb. 12. vers. last. and makes apparitions by fire, Exod. 3.2. & 20. 18. And Christ, who is God, appeared to Daniel and John, with eyes like a flame, Dan. 10.6. Revel. 1. 14. and the smoaking furnace, whose fire is not seen, may note that God himself is invisible, though he shew a burning lampe as a glimpse of his glory. Besides, the smoaking furnace may note the great affliction of the Israelites in Egypt, Exod. 1. vers. 11, 13, 18. See Psal. 21.9. Lam. 5.10. Mal. 4.1. but especially, Deut. 4.20. Jer. 11.4. and the burning lampe, deliverance from it, or salvation out of it; as Isai. 62. 1. and that in this order, first, the furnace of affliction, and then the lampe of salvation.

V. 18. *have I given*] Gods promises for the future, are oftimes set down, as already performed, by reason of his faithfulness, and infallibility.

from the river] Which some expound to be from the fountain of Euphrates the fall; most take it for the River *Nilus*, or for a branch of it, running betwixt Pelusium and Rhinocorura, or Rhinocolura, so named, from the severity of an Egyptian King, cutting off the noses of notorious theeves and malefactors, and banishing them to that place, Diodor. Sic. lib. 2. cap. 1. Some derive this River from the mountains of Kedar, and some affirm it hath not its Original and supply from the earth; but from heaven by rain, and therefore it is called by such a name in Latine, as signifieth a *Brook*, which sometimes may be dry; howsoever, it bordereth on the South part of Palestine, or the Land of Canaan. The usual limits of the Land of Canaan, are noted for the Longitude to be from Dan, (a Northerne City, situate at the foot of Mount Libanon) to Berthsba (a Southern City in the Tribe of Simeon) that is, about an hundred and fifty miles in length, and the latitude or breadth from Jordan in the East, to the great Sea Westward, which is about eighteen miles, Andrichom. Delph. Epist. Prefixt. Theatr. terr. Sanct. and in the 34. of numbers, where the parts of the Land of Canaan were most exactly described, it is confined far short of the extent here set down; but we are to conceive, that this promise was not made personally to Abram, but for his posterity, and to be made good by degrees, for all that the Israelites possessed they had not at once, Exod. 23.29. nor in the same manner and tenure, for they had the Land of Canaan in possession, afterwards the seed of Abram had the dominion of other Countries, according to the amplitude of the promise in this place; as we see, 1 King 4.21. or if they had not, the cause was in their breach of Covenant with God, not in Gods with them.

great River] (Joh. 1.4.) The River Euphrates was called *the great River*, not that of it self it was greater then any other, but for that by the falling of Tygris into it, it swelled beyond the breadth of other rivers.

V. 19. *The Kenites*] Are thought to be the same with the Midianites, Judg. 1.16. compared with Exod. 3.1. Here are reckoned ten sorts of people in Canaan, which by mixture, or diminution of some of them, afterwards were reduced to seven, as they are distinctly named, and definitely numbred, Deut. 7.1.

the Kenezites] These are thought to be the off-spring of *Kenaz*, a Duke of Esaus race, Gen. 36.15, 42. and more usually styled *Idumeans*: and though those that dwelt in Mount *Seir* might not be meddled with, (God having made an expresse prohibition even to a foot of ground, Deut. 2.4, 5.) yet this seemeth not to be general in regard of persons, nor of times, for the *Idumites* that descended from Esau, and bare his name (for one of his names was *Edom*) were all of them subdued by David, and brought under servitude, 2 Sam. 8.14.

V. 21. *Canaanites*] That name is sometime taken generally for any one of the Land of Canaan, and sometime specially, as here, and Deut. 7.1. for a particular sort of *Canaanites*, who for something notable above the rest retained the name of the whole Nation. See Annot. on Chap. 13.7.

CHAP. XVI.

Vers. 1. *Sarai bare him no children*] Those, whom God most favourith, are not alwayes most fruitful, though the fruit of the womb be his reward, Psal. 127.3. See vers. 10.

V. 2. *restrained*] She religiously acknowledgeth the restraint of her fruitfulnesse to be from God, but faileth in binding Gods power to the common order of nature, as though he could not give her children in her old age.

V. 3. *her maid*] Her bondwoman, Gal. 4.22. whom she made choice of, rather then of a freewoman, because of such a one the issue should be as hers, as *Rachel* said of her hand-maid *Bilhah*, Gen. 30.3. Of such adopted issue, see 2 Sam. 21.8. Esth. 2.7.

gave her] Abraham see no affection upon her as a best-fellow, before Sarai offered her for a wife; it was not then unlawfull lust, but a desire both of Abraham, and Sarai, that he might be the father, though the were not the mother of the promised seed; and this was practised by the Patriarchs in that time, though the first institution were otherwise, Gen. 2.24. Mat. 2.15.

to be his wife] That is instead of a wife, as touching society in the bed, but otherwise she was inferiour to a wife. See Annot. on Chap. 25.1.

V. 4. *And he went*] The first promise God made to him, was for multiplication of his progeny, but he told him not how, and he seemed after long expectation to conceive that it must be fulfilled by an adopted heir, Chap. 15.3. God tells him, ver. 4. that he should have an heir of his own loynes, and having no such promise for *Sarai*, nor any hope by her contemned barrennesse, to have issue by her, he takes her offer for her maid, wherein they both failed through infirmity of faith.

despised] This punishment declareth what they gain, who attempt any thing against the Word of God; evill counsel proveth worst to those that give it; and for *Hagar*, we see in her a note of an ill condition, which is to be proud, and scornfull, when she should have been more humble, and thankfull. See Prov. 30.21.

V. 5. *My wrong*] I suffer wrong by the insolency of my handmaid, who hath ill requited my kindnesse to thee, and her, and I must lay the blame upon thee, who shouldest make her to be of better behaviour towards me; or her wrong of me will be a wrong upon thee, since being one flesh with thee by marriage, her contempt of one must needs turn to the disparagement of both. Some take the words not so much for a complaint, as for a conminution, as if Sarai should threaten to be meet with him, and to recompence his wrong with some ill requital; howsoever herein she bewrayes more passion then either Religion or judgement, as the Israelites, Exod. 5.21. and the wife of Moses, Exod. 4.26.

V. 6. *in thine hand*] To correct her for her fault; though Sarai shewed too much wrath to her maid, and too little reverence to her husband, yet he gives her the respect of a wife, and the authority of a mistresse, without any return of intemperance, or contumely towards her.

hardly] Geneva, *roughly*. Heb. *afflicted her*. Correction given in anger, hath usually more of rigour, then of right.

V. 7. *Angel*] Which is Christ, as appeareth by vers. 10, 13. who is called an Angel, Exod. 14.19. & Chap. 23.20, 21, 23. Hag. 63.9. Mal. 3.1. and who defended to the meanest in their miseries, to advise and comfort them.

to Shur] That was a City in the way from *Canaan* to *Egypt*, her native Country, according to her name, which signifieth *flying*, Schindl. Pentaglot. Col. 422. the played the fugitive from her mistresse, her pride, and impatience of correction made her so fight by the best family in the world, and so in effect to excommunicate her self from it, and in like bloud from Religion, to her Egyptian Idolatry.

V. 9. *Return*] She should not have left her place for the displeasure of her mistresse, Eccles. 10.4. nor have run away with her masters child; but have submitted to the correction which she deserved, 1 Pet. 2.18. and that is the counsel which the Angel giveth her.

V. 11. *Ismael*] His name was given him by an Angel, and it signifieth as some render it, *the Lord shall hear*; as others, *the Lord hath heard*; which is more agreeable to the reason rendred by the Angel for it, *viz. because the Lord hath heard thy affliction*.

V. 12. *a wilde man*] Or according to the Hebrew, *a wilde asse man*; That is, fierce and untoward, as a wilde asse among men, see Job 39.5, 6, 7, 8. Jer. 2.24. Hos. 8.9. A contentious man is like a wilde asse, without either wit, or manners; this is the condition of the *Saracens* the posterity of the *Ismaelites*, who have their name from *Sarie*, which in the Arabian Tongue signifieth a thief, Schindl. col. 423. Such especially have their hands against every one for booty, and every ones hand against them for safety.

his hand shall be] He shall be a very quarrelsome man, shewing himself an enemy to many, and provoking many to be his enemies.

dwell in the presence] So did *Ismael*, who is named with *Isaac*, as in a brotherly society coming to the funeral of his father, Gen. 25.9. and *dyed in the presence of all his brethren*, Gen. 25. 18. And for the Ismaelites (his posterity) the meaning is, that they shall multiply, and inlarge their habitations about the borders of their brethren; who were some of them his brethren by the fathers side, as the sons of *Keturah* the *Midianites*, and others his neer kinsmen, as the *Idumeans*, *Ammonites*, and *Moabites*.

V. 13. *here looked*] To have a Vision of God, or revelation from God in her holy masters family was no such great marvell, as that here in the wilderness God would vouchsafe so much grace to so unworthy an handmaid, so insolent a servant to so gracious a mistresse, so tranported first with pride of her favour, and then with impatience of deserved correction.

Looked after] That is, have I (after a vision of God, who sees me, and hath talked with me) power to look, and live? for the appearance of God, or of an Angel was conceived to be a forerunner of death: therefore these be words of wonder, that after that entercourse betwixt God, and her, the yet liveth, which must arise by comparison of mans sinful frailty, with Gods omnipotent pucity. See Gen. 32.30. Exod. 24.11. & 10.1. & 33. 20. Deut. 4.33. & 5.24. Judg. 6.22, 23. & Chap. 13.22. Esay 6.5. Luke 5.8.

V. 14. *Beer-lahai-roy*] (i.) the well of the living that seeth me: Either because the Angel of the living God saw her; or because she saw the Angel of the Lord, and yet lived, but the former Interpretation is rather to be received.

CHAP. XVII.

Vers. 1. *Almighty*] The word is *Shaddai*, signifying Almighty; for God can do any thing, Job 42. 2. The Geneva readers it *all-sufficient*, and so much he needs be, who is Almighty; this is a good ground of Abrahams belief of all the promises of God, though in things above nature, or against it.

Before me] (Gen. 48.15. Psal. 116.9. 1 King. 8.25.) That is, whithersoever thou goest, have me still in thy thought to believe what I tell thee, and to do what I bid thee. See 1 King. 2.4. & Chap. 3.6. 2 King. 20.3.

Be perfect] Or, *upright* and *sincere*. The way to perfection is so to live with men, as to consider God a looker on for all a man doth, and so to converse with God, as if men were spectators of his most private actions. See Annot. in Chap. 6.9.

V. 2. *Make my Covenant*] That is, renew it, or establish it, being made, as ver. 7. Levi. 9.24. Ezek. 3.23. Dan. 8.17.

V. 3. *Fell*] Prostrate adoration is not unsuitable to gratulation, or rejoycing. See ver. 17.

V. 4. *many nations*] Heb. *a multitude of Nations*.

V. 5. *thy name*] *Ab* signifyeth *Father*; *ram*, *high*; so that *Abram* signifieth *high Father*, and the letter [*he*] inserted, maketh the name to end in *ham*, and *Ham* is the first syllable of *Hamon*, signifying a multitude, and that multitude includeth many Nations, Rom. 4.17. the Gentiles, as well as the Israelites, and those not only his natural issue, as the Ismaelites, Midianites, and Idumeans, but all true believers of what Nation soever, who are Abrahams children, Rom. 4.11, 12. So his name now signifieth a *high Father of a multitude*; yet is not this name so given him, that it should be altogether unlawful to use the other, for

for we see contrary, Nehem.9.7. but it rather noteth Gods especial favour, then prescribeth a necessary rule for that appellation. Some take the giving of a new name, to note a Sacramental renovation in the new sense of Circumcision, which now was first added to the Covenant, and thence hath it been the practice of such as professe Religion, to give names to their children at their Circumcision. See Luk.1.59. & Chap. 2. v. 2.

V. 7. *God unto thee*] I will exercise my perfections with especial respect to thy protection, and comfort; and for thy sake, to thy seed after thee. See Heb. 8.10. Revel.21.3.

V. 8. *unto thee*] See Annot.in Chap.35.verf.12.

stranger] Heb. *of thy sojourning*.

everlasting possession] So Esa. 60. 21. yet this was but upon condition of the peoples part of the Covenant, which is faith, and obedience, which broken by them, they enjoyed the Land but a little while, Esa.63.18. but to the repentant believer, the promise is made good by an eterna l inheritance, Heb. 9. 15. 1 Pet.1.4.

V. 10. *Covenant*] Circumcision is called the *Covenant*, because it is appointed by God as a Seal of the Covenant, and hath the promise of Grace joyned unto it; which is common to all Sacraments. See Exod. 12. 11. Matth.26.18. Luk.22.20. Col. 2. 12. and as it is performed, as a condition of the Covenant enjoyned by God, it is a Moral obedience; as exercised through faith in Gods promise, it is Sacramental.

V. 11. *man-child*] Male-children were onely circumsised, because the beginning of generation is from that sex, and so the original of corruption by generation, was rather male then female; yet served it for a signe of that covenant to the female sex, because the woman is of the man, as the Apostle saith, 1 Cor.11.8. and the females were accompted (as to this Sacrament) with reference to their fathers, or to their husbands; so that to them (if they did believe and assent unto the Covenant, as God ordained it) may be applyed the saying of the Apostle, 1 Cor.7.19. Gal.6.15.

foreskin] To wit, of the genital part, which so soon as sinne appeared, was for shame kept out of sight, and which is not onely corrupt in it self, but the means to conveigh corruption to another, which yet God can dignifie with an holy use, in a Sacramental sense, and hereby upon this dishonourable part he hath set so much honour, according to that of the Apostle, 1 Cor.12.23. that many Nations have willingly taken up circumcision, as an honour to themselves; and the want of it, hath been sometimes upbraided by way of contempt, as 1 Sam. 17. 36. The uses of circumcision were, partly, to distinguish Gods people from other nations, and to separate them from them; so that, without they would yeeld to that, they were to have little communion with them, Gen.34.15. Partly, to signifie the cutting off of concupiscence, and the extirpation of sin, Deut.10.16. & 30.6. Jer.4.4. Rom.2.29. & 4.11. Philip.3.3. Col.2.11. which cometh by that part, in propagation from man to man. And partly, to betoken the purity of the promised seed, who was to have mans nature, but without any corruption, which in ordinary generation is derived from it; and withal, not onely to be a signe of Gods Covenant with Abraham, and his seed, especially the godly, but to be a Seal of the righteousness of faith, Rom.4. 11. and remission of sins by the bloodshedding of the promised seed, Heb. 9. 22. Some add, that it is a type of Baptism.

V. 12. *eight dayes old*] Heb. *a sonne of eight dayes*. Yet if the child were too weak to beare circumsion, it might bee forborne till it were stronger; See Josh.5. verf. 5, 6. but sooner then the eighth day the child was not to be circumcised, lest it should be too weak to endure the pain; nor were young cattel to be offered, until they had been nourished seven dayes with the dammes, Levit. 22. 27. And it was better for the mother, who, by that time, might be in better ease to beare her part of the severity of that Sacrament, (*viz.* her motherly compassion for the pain of her child.) Here is ground for Baptism of Infants; for Baptism succeedeth in the place of Circumcision, as the Sacrament of admission, or entrance into the Church, Col.2.12.

V. 13. *He that is born*] All the Males of his family, whether natives or strangers, bond or free, must needs be circumcised, so are the words of this verse; which is to be understood of the children of strangers, for none of them, if of age to consent or dissent, was to be compelled to be circumcised; for Circumcision was to be used but as a token of the Covenant, verf.11. and he that was out of the Covenant, (as all those, who were not of Abrahams seed by the free-woman, were, unless they were Proselytes, and willingly betook themselves to the profession of the Religion of Abraham, and then they were Abrahams spiritual, though not his carnal, posterity) was kept out from Circumcision also; upon this ground it is probably conceived, that neither Ishmael nor Esau, if they had been out of the families of their fathers, had been bound to receive Circumcision.

everlasting] The word *Olam*, or *Ghnolam*, in the Original, is sometimes referred to the time past, as *remember the dayes of old, remove not the ancient land marke*, Prov. 22. 28. The word rendred *old*, and *ancient*, is *Olam*, or *Ghnolam* in both places. Sometimes it is taken for the time to come, and that either for term of life, as Deut.15.17. or for some long duration, determined by some notable change, or alteration of things; as the doors of the Temple, are called *everlasting doors*, Psal. 24.9. by which the King of glory, that is, the Arke, with Gods especial presence between the Cherubims, 1 Sam. 4. was to enter; yet those doors were destroyed with the Temple, and in the ruine of it, after the coming of Christ, was Circumcision, and other ordinances of the old Priesthood at an end; see Heb.7.12. Chap.8.verf.9,10. and the Covenant may be said to be *everlasting*, in respect of the spiritual part, for which Circumcision was ordained; and in respect of the long continuance of the outward ceremony.

V. 14. *cut off*] Which *cutting off*, may be conceived to be of three kinds; 1. By capital punishment by the Magistrate, on such as were bound unto it, and did contemn it: 2. By excommunication of them, as not appertaining to the people of God. 3. By Divine judgement, where the former means were not, or could not with conveniency be used. But howsoever it fell out with offenders of full age, (for it is doubtful, how this *cutting off* should be understood) yet it cannot be meant of Infants; for though the Septuagint add to child [*eight dayes old*] that is not in the Hebrew Text, nor can they be said to have violated the Covenant, who can do nothing that belongeth to the keeping of it; and the words from the original may be read thus, *The male that doth not circumcise the foreskin of his flesh*: that is, who could do it himself, or actually consent to the doing of it by another and would not: they then by whose default Circumcision is omitted here are threatned, and so we see that Moses, who should have circumcised his child, was in danger to be killed, not the child it self, Exod.4. verf. 24,25. Besides, that the want of Circumcision (except in case of contempt, or wilful neglect) was not so perillous and penal, (as to be punished with cutting off) may appear by the omission of it for fourty years in the wilderness, Josh. 5. 7. which is not yet reproved in the Scripture; and the Passover prescribed to bee kept the fourteenth day of the first moneth upon the same termes, *as an Ordinance for ever*, Exod.12.14,16. and on the same penalty, verf. 15. might yet upon extraordinary occasion, be put off until the fourteenth day of the second moneth, Num. 9.10, 11. and was omitted, for the most part, during the Israelites journeying in the wilderness; for it was celebrated but once in fourty years, nor was to be eaten by any that was not circumcised. There was then no such necessity to salvation either of the one, or the other, as that damnation should be the punishment of a mere omission, especially in Infants not capable, either of the command, or contempt; yet if any not circumcised in his childhood, should, when he were come to ripeness of years, refuse the Sacrament, he would become guilty of the contempt of God in it, and so would deserve to be cut off, either by the hand of the Magistrate, or by excommunication out of the Church, or by the Justice of God, as in the case of Moses, before mentioned; and if he continued in that contumacy, he deserved to be cut off from all communion of the Saints, both on earth and in heaven; The like commination is made for the breach of other temporary ordinances, as Exod.12.15.& Chap.32.14. Levit.7.20. & Chap. 10.6,7,9.

V. 15. *but Sarah*] That name *Sarai* (as some expound it) signifieth *my Lady*, or *Princesse*, or in the plural number, *my Princesses*: they that gave her that name within her much honor, and with her name, at least in their affection, prophecied of it; but that name, having a term of restriction, *my*, is not so honourable, as that which is given her by God: For now as her husbands name was changed, to note the multiplicity of his seed, so is hers for the same reason, *I* changed into *H*, the first letter of *Hamon* signifying *multitude*, for she was to be a fruitful mother of much people, by the spreading of Isaac's posterity, her natural son; and by multiplying spiritual daughters, 1 Pet. 3. 6. so that though the was but a Lady of a particular family now, she was to have a female preeminence of much larger extent and compass.

V. 17. *fell upon his face*] See Annot. on verf. 3.

laughed] (Psal.126.2.) This laughing is of admiration at Gods favour, not of distrust in his power, Rom.4. 19.20. though he had hitherto found an indisposition in his body to beget a child, and having been so long without, he could not but entertain the promise, by way of wonder and rejoycing; and in this rejoycing, his faith might reach, as far as the joy of the Messiah, Luk.2.10. for our Saviour saith, he saw his day and rejoyced in it, Joh. 8. 56. and it might be strange to him, that *Sarah*, whose present condition was past hope of conception, should now bring forth; and that himself, having so long been onely an husband, should now, and not before begin, to be a father, and that they both should be fruitful in age, who in youth had been barren.

an hundred years old] His years at that age of the world seems not in themselves to be any great impediment to procreation of children; and we read long after this, that *Cato* the famous Censor was Father of a child at 80 years of age; and King *Massinissa* at 86 years, Plin.Nat.Hist.lib.7.cap.14. But there was somewhat more in Abrahams case then mere age, to make the promise more admired, and that was, That he found an indisposition of body to beget, as if (as to that purpose) it were dead, as the Apostle speaketh, Rom.4.19. If it be said, that 37 years after this, when Sarah was dead and buried, his body was not so dead, but that he married again, and had six children by Keturah, Gen.25.1,2. It is true, and therein God might shew his power, in renewing his vigour as the youth of an Eagle, Psal. 103.5.

And shall Sarah] The matter was more strange that *Sarah* now should be a mother, then that Abraham should be a father, (though the same reason be rendred for it, that is, the barrenesse of both, Rom.4.19.) for as females are marriageable sooner then males, and so may be mothers younger then the male kind are fathers; so the virtue and power of conception ceaseth sooner then in men, as when they are about 50 years old, Plin. Nat.Hist.lib.7.cap.14. whereas it is usual with men after that age to be fathers of children.

V. 18. *O that Ishmael*] His affection to Ishmael whom he knew, makes him lesse glad of Isaac, whom yet he knew not. Ignorance of better makes many take up their content with the worse; so many embrace the present world with little longing after the future, though much more worthy both of desire and endeavour, because they have more acquaintance with it: yet Abraham sheweth himself a pious and an indulgent Father, wishing he might live in Gods sight, that is, in his favour, as in the light of his countenance, Psal.4.6. for favour is signified by sight, as displeasure by hiding of the eyes, Isa.59.2.

V. 19. *call his name Isaac*] Which signifieth *laughter*, from his laughing, not from hers, for yet the had not laughed at the promise: Or, he might have his name of *laughter*, for the joy that both of them might have by the birth of so hopeful a son.

everlasting] See Annot. on v.13.

V. 20. *Twelve Princes*] Gen.25.16.

V. 21. *But my covenant*] He promiseth to Ishmael a numerous and noble progeny of twelve Princes, ver.20. but his Principal blessing which is spiritual, he will settle upon Isaac by solemn covenant.

V. 22. *went up*] He withdrew the demonstrations of his especial presence; as Gen.35.13. Judg.13.20.

V. 23. *the self same day*] They were well instructed which so readily obeyed to be circumcised without resistance; Which thing declareth, that masters in their houses, ought to be as Preachers to their Families, that from the highest to the lowest they may obey the Will of God. And it declareth likewise, that this Sacrament was at first established by undoubted assurance of Divine Revelation; for if by any authority inferiour to that it had been proposed, it would have been rejected with indignation and disdain, as a thing both shameful and painful, and in respect of tender infants sinful; no wise Father, nor tenderhearted mother, would ever have given consent to the shed the blood of her little infant but of eight dayes old; but the majesty of the Lord so appeared with the appointment, that Abraham and his Family were soon perswaded to it.

V. 24. *ninety years old and nine years*] The age of Abraham is five several times exactly noted in the Scripture, Gen.12.4. & 16. 16. and in this place, and 25.7. with the variations of increase; which sheweth Gods vigilant providence over the persons and passages of the faithful, and the estimation he hath of them in preserving their memory, Psal.112.6. whereas the name of the wicked shall rot, Prov.10.7.

V. 25. *thirteen years old*] Hence the Arabians as the posterity of Ishmael going rather by example, then by rule, use Circumcision not the eighth day, but at the thirteenth year, Josephus Antiq lib.1. at the end of Chap.12. in some Editions, and at the beginning of the 13. in others.

V. 26. *was Abraham*] The circumcision of Abraham and Ishmael is especially noted, as the chief of that great family: to shew, that those, who are first in honour and preeminence, should be most forward in obedience to Gods Ordinance, how difficult, or distastful soever it be.

V. 27. *circumcised with him*] It is not said by whom, it is not like that Abraham alone did circumcise them all in one day, though (no doubt) he bore the principall part in that performance, both for the Sacrament it self, and the religious instruction, and prayer belonging to it. The Modern Jews use Chirurgeons in that service, and some are especially imployed therein, as Midwives for child-birth, who are known by the long and sharpned nayles of their thumbs. Of the whole manner of Circumcision, see Bux. Synag. Judaor. c.2. p.71, 82c.

CHAP. XVIII.

Vers. 1. *Plain of Mamre*] See Annot. on Chap.13.18.

V. 2. *three men*] That is, three Angels in mens shape, fo they seemed to him, and as such he entertained them, and so (though he knew it not) he had Angels for his guests, Heb.13.2. and among them Christ, for he assuming an humane shape as the other two did, made one among them, and was the chief of them, as the title given to him, ver.3,17. sheweth; and he is called an Angel also, Mal.3.1.

V. 2. *towards the ground*] He did them humble reverence after the manner of the Eastern Countreys.

V. 3. *Lord*] Speaking to one of them, in whom appeared to be most majesty, he calleth him *Lord*, and that truly; for he is indeed the Lord not only of men, but of Angels, Heb.1.6.

V. 4. *wash your feet*] For men sited because of the great heat to go bare-footed in those parts, either altogether bare, or with sandals which had soles below, but were open above, and fastned to the foot with a buckle or lace: therefore it is noted by the Apostle for an act of charity to wash the Saints feet, 1 Tim.5.10.

V. 5. *a morsell of bread*] He speaks sparingly, but entertains bountifully, verf.6,7. It is good for us our deeds exceed our words.

comfort] Heb. חמר, Isa.3.1.

therefore are ye come] (Chap.19.8. & 33.10.) As directed to me by the special providence of God, to give me occasion and opportunity to expresse my respect, and to do offices of charitable observance unto you.

V. 6. *into Sarah*] Though *Sarah* were a great woman; so great, as to be styled *Lady*, or *Princesse*, having at least three hundred and eighteen servants under her, yet she is bidden to make ready meal, knead and bake cakes of it; and if she did it not with her own hands, she was (at least) to oversee the doing of it in due manner, and with good dispatch: A good example for great Ladies, that they do not think themselves too great or too good to play the good housewives. See Prov.31. from verf.10. to the 24.

three measures] The least measure among the Hebrewes, was of the quantity of an Hens egge, whereof twenty four make a *Cab*, and six *Cabs* are thought to be one of these measures.

fine meal] Well and curiously sifted for the separation of bran, and all the grosser part of the corn when it cometh from the Mill.

V. 7. *ran*] This hospitality of Abraham is very commendable; not onely for the plenty of provision, and choyce of the best, but for the speedy preparation.

V. 8. *eat*] As God gave them bodies for a time, so he gave them the faculties thereof to walk, to speak, to eat, and drink, and such like; yet what was let into body in an extraordinary manner, might afterwards be resolved into ayr; and what they did might not be so much by any natural faculties of those bodies they assumed, as by a supernaturall application of those parts they had to what they did; and though our Saviour say, Luke 24.37,38,39. that a Spirit hath no such parts as man hath, and therefore gives them sensible satisfaction by handling hath, and therefore gives them sensible satisfaction by handling that he was no spirit, yet spirits might, and sometimes did assume humane shapes.

V. 9. *where is Sarah*] This question is moved not out of ignorance, but to take an occasion by it for what was after to be said, as Gen.4.9.10.

V. 10. *return*] Heb. *returning I will return*. By a visitation of performance, as now of promise.

time of life] (2 King.4.16. Rom.9.9.) Some refer this to the Angel, as if he should say; *If I live*, &c. but then it must be taken after the manner of men, for Angels die not. Or, *according to the time of life*, may import as much assurance of the thing, as of the life of an Angel, who is immortal; or, when the child shall come into this life by thy conception and delivery, wherein was an implicite promise both of the mothers and of the childs life also, this God could have effected presently, but he would not hasten the pace of production before the ordinary time of bringing into life.

behind him] It seemes by this time he was nearer the Tent then Abraham was, and standing with his face towards Abraham without it, Sarah was at his back; being in the door of the Tent.

V. 11. *stricken in age*] Though Abraham, being 99. years of age, was past the prime of his strength, and so in a declining state of body, and in respect of fruit as a dead tree in his own conceit, Rom.4.19. (especially, having continued childlesse until this time) yet living to the age of 175 years, he was not so far decayed, as to be altogether unapt for the begetting of a son. See Annot. on Chap.17.17.

manner of women] Who have helps to conception, which after that age do usually cease with their sexe, though sometimes they may continue longer, and some now and then conceive when

out them. *Arist. hist. animal. lib. 7. cap. 2.* and it is reported by *Pliny*, of one that bare a child at sixty years of age, of another at eighty: *Plin. Nat. Hist. lib. 7. cap. 14.* Howsoever Sarah being of this age, and state of body, the prediction of her childbearing, must needs be of Divine revelation, and the accomplishment of it by a Divine virtue.

V. 12. *laughed*] Not as Abraham did out of joy and admiration, Chap. 17. 7. nor as the wicked, by way of derision; but out of some diffidence mingled perhaps with some degree of irreverence, by reason of her own defect of Faith, for the rather had respect to the order of nature, then believed the promise of God: but this was at the first apprehension of the newes, which then seemed to be more strange, then true, but afterwards she recollected her religious thoughts of God, and believed that which at first she but admired, rather then believed. See Heb. 11. 11.

within her self] Secretly, which gave her confidence to deny what she did, but that was foon turned into fear, when she saw she had to do with one that could discover what unto men was most concealed.

my lord] Though she failed of Faith in the promise, she was not wanting in her due respect to her husband, whom in her heart she honoured as her Lord, and not only termed him so in outward speech, 1 Pet. 3. 6.

V. 14. *too hard*] See the Annot. on Chap. 17. 1.

V. 15. *she was afraid*] To her weakneffe of Faith, the addeth the telling of an untruth; and fearing to receive a rebuke, the is not afraid to deserve it by denying what she did. Such failings of the godly are noted not for imitation, but for caution.

V. 16. * *bring them on the way*] * Act. 20. 38. Rom. 15. 24. 1 Cor. 16. 11. Tit. 3. 13.

V. 17. *Lord*] *Jehovah*, the Hebrew word sheweth, that this Angel was *Christ*; for this word is onely applyed to God.

hide] As it is a part of friendship to have the same friends, and the same enemies, and to communicate in secret counsels, so God sheweth that he taketh Abraham for his friend, 2 Chro. 20. 7. in both; for the former, see Gen. 12. 3. and for the later, this place is sufficient evidence, where it appeareth, that God sheweth himself as a familiar friend to his faithful, and obedient servants, communicating unto them his secret counsels, Gen. 6. 13. Psal. 25. 14. Amos 3. 7. Joh. 15. 15. They then, being so instructed of God, may well be wiser then other men, Psal. 119. 98, 99. This Judgment was the more meet to be revealed unto Abraham, as to a chief member of the Church, and might and would thence give good documents, and instructions to his Church. Whereof God giveth him a very good testimony, verf. 19. and it was also to give him occasion to exercise his charity and devotion in praying for the Sodomites.

V. 18. *a great Nation*] By reason of his multiplyed posterity.

blessed in him] That is, by reason of Christ descended from his loynes.

V. 19. *I know*] God knoweth not only what a man is, but what he shall be; not only what he doth, but what he will do; therefore we must not measure his dealing with men by mens rules or examples, who know no further then for the present.

he will command] (Gen. 28. 1. Deut. 32. 46. Prov. 6. 20.) That which is here said of Abraham, should be done by every father of a Family; who is so religiously to order his houshold, as to make it like unto a Church: so it is like Philemon did, verf. 2. Though the Church in his house might be also the Assembly of Christians in the Primitive and persecuting times of the Gospel.

after him] The godly precepts of parents, and masters, binde their children and servants to obedience when they are dead. See Jer. 35. from the 16. to the end of the Chapter.

that the Lord may bring] Mans obedience is no meritorious cause, though it be a condition of Gods beneficence; his love is the root, the goodnesse, and good things of his children the fruit of it. Deut. 4. 37.

upon Abraham] The happy condition of posterity redounds to the honour, and to the comfort of their progenitors; and so on the contrary parents may be faid to suffer in their children, Mat. 15. 22.

V. 20. *the cry*] The notice that God takes of sin is figuratively set out by a great cry or noyse that cannot but be heard; be the sin never so secret or silent, he knowes it as well as that which is most open and clamorous.

Sodome and Gomorrah] There were two Cities more destroyed with fire and brimstone, but he nameth only these two, as being more notable for estate and greatneffe, and more notorious for lewdneffe: they were guilty of other sins besides these expressed in this story. See Ezek. 16. 49.

V. 21. *I will go down*] (Gen. 11. 5. Exod. 3. 8. Mic. 1. 3.) God speaketh after the manner of men, to let them know, that he taketh especial notice of notorious sinners, and will take a course to punish them; and to set them an example to enter into Judgment with good advice, as Job saith of himself, *The cause which I knew not, I searched out*, Job 29. 16. But God knoweth all things presently, without searching, though never so secret; certainly, without erring, though never so doubtful, in respect of men. See Chap. 2. 19.

cry] Our sins cry for vengeance, though none accuse: it is a figurative phrase, importing that God is much provoked before he punish, Jonah 1. 2. See Annot. on verf. 20.

V. 22. *stood yet before*] Abraham by this time knew him, whom he talked with, to be God, to whom he fueth as to the Judge of all the world; and he taketh it upon him, and answereth as having the power of God to save, and to destroy; when the other two, that were with him, were gone before toward Sodome.

V. 23. *the righteous*] (Ezek. 9. & Chap. 21. 3.) That is, such as his Nephew Lot, or others who were not guilty either by act, or approbation of those hainous crimes, which called for vengeance upon that sinful City.

V. 25. *shall not the Judge*] And in this negative question is emphatically implyed an affirmative position, which is, that God, above all others, must and will do right, because from his Judgement there is none Appeal.

V. 27. *dust and ashes*] Dust, by the basenesse of his original, and end for his bodily part, Gen. 3. 19. and ashes, as deserving to be burned to ashes, if God should deal with him rather in justice then in mercy: of this he is the more apprehensive, by his neerer approach unto God. See Isa. 6. 5. Luk. 5. 8.

V. 32. *this once*] If God refused not the prayer for the wicked Sodomites, even to the sixth request, how much more will he hear the prayers of the godly for the afflicted Church? In this intercession of Abraham, his charity, his humility, his modesty, his fervency and importunity, excellent qualifications for a petitioner to God, are worthy to be observed and used in prayer. It is to be noted, that he prayeth not for Lot in particular, not doubting but God would fer him in safety from punishment, as well as he had kept him from society in sinne. See verf. 23.

ten] He speaks of Sodome onely, (and in Sodome (as some conceive) with especial respect to Lots Family) which had most provoked God to wrath, and which for Lots sake he desired most to be spared. God declareth that his Judgments were done in great mercy, for as much as all were so corrupt, that not onely not fifty, but not ten righteous men could be found there, and also that the wicked are spared for the especial sake. See Gen. 12. 3. Jer. 5. 1. Isa. 65. 8. yet these be acts of especial grace, granted to great Favourites, as Abraham was; but are not to be drawn into a general rule, Ezek. 14. 18.

CHAP. XIX.

Verf. 1. *Two Angels*] Two of the three which were with Abraham, wherein we see Gods provident care in preserving his, albeit he reveal nor himself to all alike; For Lot had but two Angels, Abraham three that appeared unto him, and were entertained by him, Gen. 18. 2. of which three, one was God, or the Son of God; Called an *Angel*, Mal. 3. 1. though in the resemblance of man; who stayed with Abraham while the other two went toward Sodome, Chap. 18. 22. to destroy it, verf. 13. of this Chapter.

in the gate] As Abraham at his Tent door, Chap. 18. 1. where he might best observe who were the meetest objects for charitable entertainment, especially strangers, who at this time of the day (that is, evening) were either to take up their lodgings, or to abide in the streets all night.

V. 3. *pressed upon them*] That is, prayed them instantly.

turned in] In the precedent verse they faid they would abide in the street all night, and they meant sincerely so to have done, if Lots importunity had not pressed them to turn in to him; for a slight invitation may be seriously refused, and that which is serious and urgent accepted afterwards, and that without either hypocrisie in the one, or levity in the other. See the like, Luk. 24. 28, 29.

eat] See the Annot. on Chap. 18. 8.

V. 4. *old and young*] All the people: nothing is more dangerous, then to dwell where sin reigneth, for it corrupteth all: See Exod. 16. 2. Jer. 9. 4. & 32. 32. Ezek. 14. 5. Nah. 3. 1. therefore better to stay all night in the streets as the Angels spake, verf. 2. then to take up a lodging with such lewd hosts as the Sodomites were. And here we see that community in sinning is no good argument of a good cause, for the whole City is assembled for a most wicked purpose against godly Lot, and his heavenly guests.

V. 5. *know them*] The Scripture in this word, *knowing*, modestly intimateth a most immodest meaning, not fit to be mentioned in plain terms. See Gen. 4. 1. Num. 31. 17. Judg. 19. 22. This sin is from these men (men in shape, though worse then beasts in their lusts, as the angels in humane appearance were better then men) called *Sodomie* (as the buying of spiritual things from *Simon Magus* his offer, Act. 8. 18. is called *Simony*) and it is an abuse of either sexe against nature: see Levit. Chap. 18. 22, & 20. 13. Rom. 1. 23, 24. wherein the Sodomites were most impudent, Isa. 3. 9. and to their impudence was added violence, as by those sons of Belial, Judg. 19. 22.

V. 7. *brethren*] Not by blood, or affinity, nor by profession of Religion; but by community of nature, and vicinity of dwelling. In this courteous compellation, and submissive supplication to those, who were disposed to do the foulest deeds that could be, he shewed his patience and his prudence; when many are vehemently bent against one, smooth words must serve in stead of rough resistance; this is according to the Apostles counsel, 2 Tim. 2. 25.

V. 8. *daughters*] He deserveth praise in defending his holy and honourable guests from dishonourable violence, and violation of their purity; but he is to be blamed for seeking unlawful means, for we may not do evil that good may come thereof, Rom. 3. 8. and it was the more evil because his daughters were betrothed, and in a manner married, verf. 14. though yet virgins, verf. 8. and howsoever it had been more shame in the Sodomites to offer that abuse to his guests, it was more sin in Lot to offer to prostitute his daughters to their brutish and boundlesse lusts. Some think he made this motion, making account that such an offer would qualifie them so, as to take them off from both; as if one should pacifie an enraged man against a third person, by offering a dagger to kill himself to spare the other; or as Reuben, Chap. 42. 37.

for therefore] That I should preserve them from all injury; that was Lots intent in his invitation, and thereto they yeelded their consent, as if they came of purpose to put themselves under his protection.

V. 9. *Judge*] When the godly do but their duty, the wicked impute unto them usurpation above right, Exod. 2. 14. 2 Chro. 25. 16.

worse] The wicked become worse by that which should make them better, and from shamelesse impudence, proceed to fearlesse violence.

V. 11. *with blindness*] Which though it were universal as the sin was, yet it was not total, for it seems they could discern the house, but not the door, as the *Aramites*, who had but a dim or confused sight, when they followed the Prophet they knew not whither, 2 King. 6. 18. The same word that is here used for *blindness*, (or *blindnesses* in the plural number, because of the number of those that were blinde, or the extraordinary manner of the blindness it self) is used but once more in the Scripture, that is, 2 King. 6. 18. for the blindneffe of the Aramites, who had such a glimmering of sight that they could follow the Prophet, though they did not distinctly discern who he was, or the way they went, or the City where they were: See Mar. 8. 24. Isa. 29. 16. And this blindness might be occasioned by the Angels representation of the door, as a continued wall, or of another figure then appeared before, or by thickning and darkening the air, that it could not clearly convey the species to the eye, or by weakning the eye-sight, or troubling the common sense, that it could not plainly distinguish of the objects presented unto it, which sometimes we may discern in drunkards, who have their eyes open, and yet do not distinctly discern what is set before them. The Sodomites eyes being before (as Saint Peter speaketh) *full of adultery*, 2 Pet. 2. 14. *that cannot cease from sin*, but still lustfully gazing after beauty without distinction of male or female, were justly and suitably punished in this sort.

V. 12. *sons in law, or sons*] They mention these several titles to note how gracious Lot was, that for his sake those that pertained to him, under what relation soever, should be preserved, if they would be warned of the danger; but it seemeth Lot had no sons of his own, else he would have spoken to them as well as to his sons in law, verf. 14. whether he had other daughters then those two, whom he offered to the Sodomites as pure virgins, verf. 8. may be doubted; if he had not, these sons in law were yet but espoused to them, because they were virgins; and the word [*married*] verf. 14. may according to the Original be rendred [*taking his daughters*] that is, *about to take*, as well as *had taken* them to wife, or *should marry* (as some Translations vary the reading) See Deut. 22. verf. 23, 24. & Gen. 38. 11, 14. & Math. 1. verf. 18, 19, 20. & 25. and these espousals were useful and commendable preparatives before the consummation of marriage.

V. 15. *which are here*] Which phrase doth not necessarily imply that Lot had other daughters elsewhere, for *which are here*, or *found*, is according to the Hebrew word, no more then *which*.

iniquity] Or, *punishment*. So neer of kin are sin and punishment, that the one followeth the other, as the effect doth the cause, and that one name may serve to signifie both: see Gen. 4. 7, 13.

V. 16. *laid hold*] The mercy of God striveth to overcome mans flowneffe in following his calling. See Joh. 6. 44.

V. 17. *he said*] That is, neither of the other two Angels, but he who staid behind with Abraham, Chap. 18. 22. while they went toward Sodom, and now in their return met them, and made himself known to Lot, as the passage betwixt them in the ensuing verses shews.

look not behind] (Luk. 9. 62. Matth. 24. 18.) The words though particularly spoken to Lot, were (as the event sheweth, verf. 26.) directed to the rest, who were so farre to renounce the delights, and to detest the lewdneffe of Sodom, and to make so much haste from it, as not to vouchsafe a looke towards it.

escape lest] Humane meanes is not to be contemned, though the deliverance be of Divine grace, See v. 12. & Rev. 18. 4.

V. 18. *not so*] (Act. 10. 14.) Lots infirmity of faith, and fearfulnesse here appears, which makes him speak, as if he saw a better way of security to himselfe, then God had shewed him.

V. 19. *I cannot escape*] See Annot. on v. 22.

V. 20. *a little one*] A place for the smalnesse of it of no great importance, but to be made an example of vengeance. The name of the City, *Zoar*, or, *Tsoar*, verf. 22. signifieth *little*; and being so, it is like there was the lesse sin, and the more safety; and it was but a little way off, and so Lot might be sooner there, then at the mountain.

V. 22. *I cannot*] Because Gods commandement was to destroy the Cities, and save Lot; it was thus decreed by God, and thus it needs must come to passe; whereia appears how much the wicked are beholding to the godly for their company, and how much the godly are bound to God for his benignity. See Isa. 65. 8.

Zoar] Which before was called *Bela*, Chap. 14. 2.

V. 24. *Sodom and Gomorrah*] And the neighbour Cities, Jer. 49. 18. to wit, *Admah*, and *Zeboim*, mentioned as examples of Gods wrath, Hos. 11. 8. and all four are named together, as partners in the same punishment, Deut. 29. 23.

brimstone and fire] A fit punishment for so horrible a sin; the stinke of brimstone and the heat of fire, answering to the noysomeneffe and burning of such uncleanneffe; a sin so contrary to God and man, that nature seems to be inverted to punish it, and the pains of hell to come down from heaven, fire, contrary to its nature, descending, and rain, contrary to its nature, not quenching, but burning where it fell.

from the Lord] That is, from himself, after the Hebrew phrase, putting the Noun for the Pronoun, as Gen. 1. 27. and 2 Chron. 7. 2. and this shewing, that this fierce vengeance came not from any inferiour, but from the supreme cause, even God himself. They who understand this place so, that the Lord raining from the Lord, should be meant of God the Son, raining from God the Father, shew an attentive mind to the doctrine of the Trinity; but hence to argue for the Jews, or Anti-Trinitarians is not so proper, since they may alledge there is an Hebraisme in the phrase, whereby the Noun is used for the Pronoun, (as hath been faid and shewn out of Scripture:) therefore the Syrmian Counsel, which anathematizeth those that deny this place for a proof of the Trinity, was rather rash then truly religious. See Caranz. Sum. Concil. fol. 9. p. b. in duodecimo.

V. 25. *and all the plain*] Which had five Cities in it, *Sodom*, and *Gomorrah*, *Admah*, and *Zeboim*, and *Zoar*, whereof all, but the laft and the least, were consumed by the miraculous judgement, verf. 21. See Deut. 29. 23. which made the Lake *Asphaltites*, called the *dead Sea*, because no living creature is nourished in it, or the *salt Sea*; See Annot. on Chap. 14. 3. which in breadth, is about five or six miles, in length, about four or five dayes journey; of which memorable and horrible things are reported by Josephus de Bello Judaico, lib. 5. cap. 5. and Adrich. Delph. Theatr. ter. Sanct. in the Tribe of Judah, p. 52. nu. 186. p. 44. nu. 66. and in particular, he reporteth that there are trees bearing fruit, fair without, and but with a touch falling into ashes; the like is testified by Solinus, cap. 48. and by Josephus in the place forecited. So doth God turn *a fruitful land into barrennesse for the wickedneffe of them that dwell therein*, Psal. 107. 34.

V. 26. *looked back*] As too much minding the wicked City, or too little heeding the prohibition of God, who was to be obeyed to a glance or look of the eye, though that glance would have saved thofe Cities.

pillar of salt] That place is noted for Salt, as well as for Brimstone, Gen. 14. 3. & Deut. 29. 23. This change was madeas touching her body onely; some think she was strook dead with lightning, and that her body was hardned, and fixed in the place where it stood, and that it was of a salt and brackish smell, & therefore was called *a pillar of salt*. But Josephus, according to the letter of the Text, saith, the was turned into *a pillar of salt*, Antiq. lib. 1. cap. 12. and that he hath seen it, and that it remained unto the day wherein he writ the report of it: and Plin. Nat. Hist. lib. 31. cap. 17. maketh mention of salt so hard, as to serve for slate for the building of houses, and to hold out against

against all means of melting. Howsoever, this change was a notable monument of Gods vengeance (to all that passed that way) for perpetual memory thereof; for salt preserveth things from perishing and putrefaction, therefore a perpetual Covenant is called a *covenant of salt*, Num. 18. 19. 2 Chron. 13. 5. and we must keep her judgment in memory, for a caveat against Apostasie in the least degree, by virtue of our Saviours memorandum, Luk. 17. 32.

V. 29. *remembred Abraham*] It is not unlike that Abraham made particular intercession for Lot, at least, that he had him in his mind when he prayed for Sodom; the prayer of one faithful person avails much for another, Philem. 22. And Lot had the more need of Abrahams prayer, because, for his living among the wicked, (when he might have done otherwise) he deserved to be made partaker of the temporal punishment.

V. 30. *mountain*] He was bidden before, vers. 17. to fly to the mountain, but refused, and made choice of *Zoar* as more safe; now he is afraid of *Zoar*, and flyeth for refuge to the mountain. Want of faith in God, and obedience to God, makes us fickle, and unstable, as Jam. 1. 8.

feared to dwell in Zoar, and dwelt in a cave] His fear might be left Zoar might be guilty of the same sins for which Sodom was consumed; or, that he as a noted opposite to the Sodomites, should be accused as some cause of their calamity; for the wicked are very forward in criminal charges against the godly; witness the complaints of the Heathens against the ancient Christians, to whom was imputed whatsoever misery, whether from the hand of God or man, befel mankind. See c. 19. 18.

V. 31. *not a man*] Meaning in the Country, which the Lord had now destroyed; being but in a cave, they expected no access of others unto them; else from the mountain they might discern *Zoar* remaining, and might (but that their minds were troubled) have thought of their Uncle Abraham, and his numerous family, who lived out of the compass of this terrible desolation, though not very far from the places that were destroyed: See v. 28.

V. 32. *drunke*] For he would never have done that abominable act, if he had not been overcom with wine, which might make him forget what was become of his wife, and so cause him not to doubt but that she was in his bed.

V. 33. *perceived not*] Drunkenness drowns both the understanding, sense, and conscience: See vers. 35.

V. 34. *this night also*] Lot offended against the chastity of both his daughters, in offering them up unto the Sodomites, and they now conspire against his chastity, (o is he punished in the same kind, wherein he offended; which is just, yet no good, though evil in them; see Judg. 1. 7. 1 Sam. 15. 33. 1 King. 19. 21.

V. 36. *with child*] Thus God permitteth him to fall most horribly in the solitary mountain, with the wickedness of *Sodom* could not overcom; God suffers such commixtions to take effect, while he makes more lawful conjunction fruitless, for the greater shame of the fact.

V. 37. *Moab*] Signifieth *of the father*, or, according to the meaning, *a son begotten by my father*. See Annot. on vers. 38.

Moabites] Who, as they were born of horrible incest, so were they and their posterity vile, and wicked: see Numb. 21. 29. & Chap. 25. vers. 1, 2, 3. yet of such came virtuous *Ruth*, Ruth. 3. 11. and of her was our blessed Saviour lineally descended, Mat. 1. 5. So can God out of the corrupteſt stock produce the most pleasant, and wholesom fruit.

V. 38. *Ben-ammi*] That is, *son of my people*: signifying by this, and the former name *Moab*, vers. 37. that they rather rejoyced in their sin then repented for it: Or, rather in their fruitfulnesse then in their offence; for they minded not carnal pleasure so much as the propagation of posterity, and to preserve seed of their religious Father; in whose example we see many proofs of humane infirmity, as in the inconsiderate offer of his daughters to the Sodomites, his feeble faith touching his safety; first in the Mountain, then in Zoar; his drunkenness and incest, though without his knowledge, which are recorded for Caution against presumption; for in many things we sin all, saith Saint James, Jam. 2. 8. and against indiscreet imitation of the examples of the best, which we must take but with limitation, 1 Cor. 11. 1. and for consolation of those that offend of frailty; for notwithstanding his distrust, and in part disobedience, his suit was accepted, vers. 21. and after the worst of all this, the holy Spirit maketh honourable mention of him by Saint Peter, God *delivered just Lot vexed with the filthy conversation of the wicked*, 2 Pet. 2. 7.

CHAP. XX.

Vers. 1. THence] That is, from the Plain of *Mamre* where he entertained the Angels, Chap. 18 1. and where he had abode above fourteen years; hee removed thence, haply, because the aire was lesse wholesome, being neer that noysome sulphurious Lake, which was a memorial of Gods vengeance on those wicked Cities destroyed by fire and brimstone. The distance betwixt the two places, is measured to six leagues.

Kadesh and Shur] Two deserts.

Gerar] The name both of a Countrey and City of the Philistines, bordering upon the Southern part of Canaan.

V. 2. *said of Sarah*] That is, to those that asked of him.

my sister] Abraham had now twice fallen into this fault; such is mans frailty, that the best may fall into the same fault more then once. So Jehosaphat, though reproved by Jehu for joyning in league with wicked Ahab, 2 Chron. 19. 2. did again do the like in his confederacy with Ahaziah, and was again reproved by another Prophet, 2 Chron. 20. 37. See Annot. on Gen. Chap. 12. 13.

Abimelech] A name usual among the Kings of *Palestine*, as *Pharaoh* with the Kings of *Egypt*; it is compounded of benignity and authority, signifying *a Father* and *a King*, for Rulers (and among them Kings are the chief) are Fathers to such as are subordinate to them, as 2 Kings. 5. 18. Job 29. 16. and under that title are they to be honoured by the fifth Commandement; and hereby is implyed that they must rule with indulgence, as Fathers; and their subjects obey with benevolence, as children.

V. 3. *dream*] Dreams, for the most part, proceed of multitude of business, or thoughts of the day, Eccles. 5. 3. Or from the temperament of the body, or disposition of the mind; but sometimes they are sent of God, though very rarely; and when they are so, they are for the most part imparted to holy persons, they are so, for weighty reasons; and they bring their evidence and assurance with them, that they are no illusions of Satan, or of vain fancy, or fiction, as those reproved by the Prophet Jeremiah, Chap. 23. vers. 25, 27. And hereby God hath a preeminence above all humane teachers, for they can teach onely such as are awake, whereas he can instruct such as are asleep in their dreams, and thereby he can work, both the conviction, and conversion of a sinner. See Chap. 20. 3.

dead] This was said to him, when Gods hand was upon him in the plagues he sent upon him and his houshold, which were not deadly; but now to prevent the accomplishment of his purpose, and the further punishment due unto it, God cometh upon him with this commination; which sheweth how greatly God doth detest the breach of marriage: This death was deserved by that he had done already, and purposed to do; and had been certainly inflicted, if he had perfected his sin. See vers. 7. vers. also, Chap. 2. 17. & Joh. 3. v. 18.

V. 4. *not come near*] He was kept at a modest distance from her, by Gods restraining power, ver. 6.

righteous nation] Here he confesseth that God would not punish but upon just cause; therefore wheresoever he punisheth, the cause is just, he conceiveth that the plague which his family felt, was for his sake inflicted upon his other subjects, as well as on his own family; for many times the subjects smart for the sins of the Rulers; whereof there is example, not onely in the Scripture, as here, and Chap 34. 24. & 2 Sam. 24. 17. but in humane stories; and he accounts himself and his people righteous, because they knew nor Sarah to be a wife.

V. 5. *integrity of my heart*] As one falling by ignorance, and not doing evil of purpose, nor thinking to any one any harme; or not meaning to enjoy her otherwise then as his lawful wife, though he had one before, vers. 17. for Polygamy was not taken for a sin in those dayes.

V. 6. *I with-held thee*] God maketh the restraint of sin, Gen. 31. 7. & 1 Sam. 25. 26. and the hearts of Kings are in his hand, Prov. 21. 1. and he doth it sometimes by secret instinct, sometimes by open instruction, and sometimes by divine correction, as in this place.

from sinning] If Abimelech had lien with Sarah, though he knew not that she had an husband, he had sinned, for ignorance though it be an excuse in part, doth not excuse from the whole, Luk. 12. 48.

against me] Though the sin were immediately against Abraham's right, and Sarah's chastity, yet God having forbidden all unlawful actions, he cannot sin against man, but he must sinne against God. See Gen. 39. 9.

V. 7. *restore*] Restitution of that which is unlawfully taken, must be made before sin be remitted, or punishment removed. See Lev. 6. 4. 7.

a Prophet] That is, one to whom God revealeth himself familiarly; and by the Spirit of Prophesie he did foresee Christ many hundred years before he was born, Joh. 8. 56. and no doubt as a true Prophet did foretel and instruct others concerning his coming in the flesh, therefore do him no harm, Psal. 105. 15. *He reproveth Kings for their sakes*, saith the Psalmist, alluding to this of Abimelech and Abraham.

and thou shalt live] A godly mans prayer is a foveraign cure of the Kings Evil, 1 King. 13. 6. whereby the poorest Christian may gratifie the greatest King.

all that are thine] One sin of one man, especially of a publick person, may raise Gods wrath to the ruine of many;

2 Sam. 24. 17. wherein (though as from God they may justly suffer for their own sins) their superiours are punished, in regard of their interest in them, and participation with them.

V. 9. *offended thee*] To bring one to sin is rather an act of grudge, then of respect and love. See Rev. 2. 14.

kingdome] See Annot. on ver. 7.

V. 11. *fear of God*] He sheweth that no honesty can be hoped for where the fear of God is not. See Gen. 42. 18. & Prov. 16. 6.

V. 12. *my sister*] By *sister* he meaneth his neer kinswoman; for so the Hebrews use these words, see Gen. 13. 8. and this is thought to be the same with *Iscah* the daughter of *Haran* Abrahams brother, Gen. 11. 28, 29. Of such marriages see Annot. on Chap. 11. 29. & on Lev. 18. 14.

the daughter of, &c.] That is, my fathers grand-child (for grand-children are reputed as sons and daughters, Chap. 37. 28. Exod. 2. 18.) but not the grand-child of my mother, because it is like, his brother *Haran* and he had divers mothers, though the same father.

V. 16. *a covering of the eyes*] Most Commentators complain of the difficulty of this place, which is covered or vailed over with ambiguity of the pronoun, *Hu*, and of the noun *Chesseph*; the former word is rendred as, referring to the gift of the King, or to the person of Abraham; and the word *Chesseph* is translated (by the best Hebricians) *pieces of silver*; and those pieces some will have to be very little pieces of silver; some half a shekel; some a whole shekel; hence the sense may be, referring *Hu* to the gift, that with that money (if it were a small piece like the Spanish Marevedines) whereof fourty make up the price of a Romane penny, *Marian. de ponderibus & Mensuris, cap. 23. p. 119.*) she might buy her a veil; as if it were half a shekel, or a whole one, it might buy her many veiles from time to time, as she should have occasion to use variety or new supply; and it is probable it might be shekels, (or some coyn of value) both because he was a King that bestowed the gift, who was like to be more liberal then another man; and because the observation of some concerning the word *Chesseph* (which signifieth *silver*) is, that when it is named alone it stands for a shekel; as Num. 7. 85. as where *shekel* is set down, and the metal not expressed, it is meant of *silver*, and not of any other metal; as Exod. 30. ver. 13. 15. compared with Chap. 28. 2. 15, 16. and so this with the sheep, oxen, men-servants, and maid-servants given to Abraham, with liberty to live where he liked in his Land, was as well a royal munificence, as a reasonable recompence for the wrong done unto him. Of *shekels* see Annot. on Chap. 23. 15. And the use of the veile *some conceive to be to conceal her beauty*, (that others might not be tempted by it;) *others*, that by wearing of a veile she should profess her self a married woman, (as Rebekah, Chap. 24. 65. See 1 Cor. 11. 10. and so might not be mistaken and solicited as a single woman, as now she was thought to be by Abimelech, ver. 5. and by Pharaoh before, Ch. 12. ver. 15.) Others, *shamefully to cover her self*, because her deceit was now detected. Others, *to make her so brave, and glorious, as to call a kind of awfull fear on beholders, that they might not* (at least any of the vulgar sort) *presume to violate her chastitie*. Of these the two first Expositions are worthy of the first place for probability and appearance of truth and pertinency to the words of Abimelech; But if we refer the word *Hu* to the person, it importeth that by owning and acknowledging so worthy a man for her husband, the reverent regard of him should stand betwixt her and the eyes of wantons; so that these should be thereby as veyled, or covered as with a veyl, that they could not see her, at least they would not lustfully look upon her, with any hope to enjoy her.

unto all that are with thee and with all] There is no more in the Hebrew Text; therefore for supplement of the sense the word *others* or *else where* is to be added; the meaning is, that thee must make use of her veyl in their company with whom the commonly converseth, that they may not have such a full view of her beauty as may invite their concupiscence to desire it; and when she goeth abroad where she is not known, she must put on her veyl, where she may not only be lustfully looked on, but others deceived, as Abimelech was.

reproved] God caused this heathen King to reprove her, because she dissembled, seeing God had given her an husband as a veyl and defence; and he was reproved not onely by words, but by deeds, for his integrity compared with her deceitful and dangerous enstaring of her self and him, makes her the worthier rebuke; especially if he be considered as an heathen King; she as a professor of the right faith, and religion, and the wife of a Prophet.

V. 18. *closed up*] So that (as many observe) such as were not with child could not conceive, and they that were with child could not bring forth; but there was somewhat more in this plague then this; for if that were all, it could not so soon be observed as a common chastisement; and this was so both to male and female, for it was upon Abimelech as well as upon his wife, and other women, vers. 17. It is like then those passages of nature which appertain to generation and conception, were so shut up, that men and women could not but with pain, and without hope of issue company together. Thus is barrennesse sometimes the punishment of incontinency, whereof there is a memorable example in *Solomon*, whose 1000 female bed-fellows left him but one son, *Rehoboam*, to reign in his stead, and him such a one as was nothing like his father, either in prudence of prosperity.

CHAP. XXI.

Vers. 1. VIsited] *Visiting* is sometimes taken for some actual evidence of Gods gracious promise, or providence to those he loveth. See Exod. 4. 31. Ruth 1. 6. as the *Lord visited Hannah, so that she conceived and bare three sons*, 1 Sam. 2. 21. And as for production, so for preservation, *Thou hast granted me life, and favour, and thy visitation hath preserved my spirit*, Job 10. 12. And it is used not only of temporal, but of spiritual favours; as of that most gracious mission of the *Messiah* our blessed Saviour, of which it is said in the Song of Zachariah, *He hath visited and redeemed his people*, Luke 1. 68. And it is also used in a sense of severe justice, as in the second Commandement, Exod. 20. 5. & Deut. 2. 9. and in many more places: But here Gods visiting of *Sarah*, is the just performance of his gracious promise for her fruitfulnesse at the time prefixed, ver. 2. foretold, Chap. 18. ver. 10. Promises being as a fending to some one that is absent by another, and performing being as the visiting of a friend by personal presence.

V. 3. *Isaac*] God gave him that name when he prophecied of his birth, Gen. 17. 19. and it signifieth *Laughter*, because Abraham laughed at the newes of their promised fruitfulnesse in their old age, Gen. 17. 17. though his laughter were of admiration, Sarahs was of suspition or mistrust of the promise, for which she is reproved, Chap. 18. 13, 14. wherein she was now reformed and laughed without offence, ver. 6. and conceived that all that heard of his birth would laugh with her, as partakers and approvers of her joy. See Esay 54. 1.

V. 4. *eight dayes old*] See Annot. on Chap. 17. 12.

V. 6. *made me to laugh*] She laughed before, and was blamed for it; see Annot. on Chap. 18. 12. now she will laugh for another cause, in another manner, not as before, with doubt or irreverence, but with joyful assurance.

V. 7. *who would have said*] It was more then nature could effect, or natural reason could conjecture; for women commonly give over child-bearing after fifty years of age, *Plin. natuhist. lib. 7. cap. 14.* And hence was the commendation of her faith, for though at first she doubted, foon after she believed, and thereupon conceived, Heb. 11. 11.

give children suck] Which may be meant by an Enallage of number, the plural for the singular, as Gen. 46. 23. or because though yet she had but one, by the same power that made her the mother of one, she might be mother of more; or because of the abundance of her milk, which was enough for divers children; and so they that abound in milk give an almes of their superfluity, as nurses to those Infants to whom they are no mothers.

Suck] Sarahs practice may serve for a pattern to all women, whom God hath enabled to give suck, as well as to bring forth, that when God hath made them mothers, they make themselves nurses; for the blessing of bearing, and nourishing in nature are joyned together, Psal. 22. 9. as the miscarrying wombe, and dry breasts are threatned together as a curse, Hos. 9. 14. a wilfull curse to those that against the course of nature dry up their milk and will not bestow it, as God and nature ordained it, for the bringing up of the child they have brought forth; their greatnesse will not excuse their neglect, for *Sarah* was wife to a very great man, reputed a *mighty Prince*, Gen. 23. 6. highly esteemed, and sought unto by Kings for favour, and consideracy, Gen. 20. 14, 15. & vers. 22. & 23. of this Chapter; and she was Mistresse of three hundred and eighteen men-servants, besides hand-maids in her family, the government whereof might require a great deal of attendance; besides, she was aged; but neither greatnesse, nor businesse, nor agednesse keeps her from this motherly duty; which is indeed to be preferred before the outward acts of publick piety; and therefore *Hannah* became a mother, and resolved as a Nurse to tarry at home from the Temple, until the weaning of her child; and that resolution was confirmed by the consent of her husband, 1 Sam. 1. 23.

V. 8. *weaned*] It is not said at what age; nor is the weaning of children to be stinted to a certain time, (as some do to two years, some to three, as in the second of Maccab. 7. 27. some to five, because then the life of man was longer, his infancy was proportionably longer, and so some conceive Isacs weaning to be the fifth year of his age) but according to the health and strength of the child, to digest stronger meat then milk, it is to be proportioned; this difference of diet and growth, is applyed to spiritual proficiency, Heb. 5. 12, 13, 14.

Feast] The making of a Feast at the birth is not so seasonable, for then the mother is weak, nor at the circumcision (as

the Iews to Buxtorf. c.2. Synagog. Judæor. misapplying this example of Abraham to their practice) but when the child hath escaped the greatest danger of his nursing, and groweth on to good hope of health, and strength, then it is convenient by a Feast of rejoycing among men, to profess thankfgiving to God, who hath given the occasion of such gratulation, and meanes, and liberty for a liberal enjoyment of the creatures with cheerfulnesse; for he hath given not onely bread for mans sustenance, but wine to make glad his heart, and oyl to make him have a shining countenance, Psal.104.15. See 1 Sam.1.24.25. And if it be true, (as some Hebrews observe) then all the while the child sucke, the husband and wife did forbear familiar society, then this rejoycing and solemnity might be as a Feast for a new marriage.

V. 9. *mocking*] The word *Metsahhok* is properly rendred *laughing*, but here and else-where it is taken for *mocking*; as Gen.19.14. Or, *derision*, or laughing to scorn; as Ezek.23.32. which may be so used, as to be counted a persecution, as this was, Gal.4.29. See Neh.2.19. & Chap.4.1. What the manner was, Gal.4.29. See Neh.2.19. & Chap.4.1. What the manner was, whether in words or gesture, or both; and what the cause, whether because of his birthhip, or by reason of some childish miscarriage, the Text saith nothing: some think that Ismaels mocking was an inviting of him to Idolatry by way of sport and play, according to that in Exod.32.6. but Sarah who observed it, apprehended it as some bitter, and malignant scorn, which raised her wrath to a great height, as the next verse sheweth. With this mocking of the Egyptian womans Son (as some conceive) began the four hundred years of Egyptian affliction; but for that, see Annotations on Chap.15. ver.13.

V. 10. *cast out*] (Gal.4.30.) Of this the Apostle, Gal.4.24. maketh an Allegory; which (so far as concerneth conformity to this Text) a late godly Preacher now with God, in his Book of *Prototypes*, hath briefly noted thus. Here be two mothers, a bond-woman, and a free-woman: two Covenants, the Covenant of works, and of grace; two manners of begetting, by promises, or by faith; and after the flesh, or by nature; two kinds of children, bond-men, and free-men; and the bond-men persecuting the free: at this persecution *Sarah* (though otherwise a good woman) breaketh out into passion; *cast out, &c.* yet there might be reason why the desired their removal out of the family, both in respect of *Hagar*, and of her Son; for now Sarah was a mother, she could not, as before, endure her partnership in her husbands bed; and his dear affection to Ishmael exceed her. Gen.17.18. might make both the mother, and the son less respective both of *Sarah* and *Isaac*; and by *Ishmael* as *Isaac* was mocked now, so he might be corrupted in his manners, because he was wicked; besides the honour of his holy Pedegree would not be preserved so pure without mixture, and confusion, as if they had their dwellings at a distance; and therefore some conceive that Sarahs rejection of the son of the bond-woman was not onely passionate but Prophetical, as foreseeing and forespeaking the separation of the holy seed from the profane, wherein of Abraham through his fond affection to Ishmael was not at that time so apprehensive as Sarah was; nor did either of them perhaps so understand or lay to heart as they should have done their corrupt choice of an evil house for accomplishment of the Divine promise, as if God would not keep his word unless they betook themselves to such a sinful supply by Hagar the Egyptian, a daughter or descendent of the race of Cham, who derided his own father; and this might justly occasion the disturbance of their houshold peace, as before in the pride and contempt of a servant towards her mistress, so here of a brother toward his brother.

V. 11. *because of his son*] Not because of *Hagar*, which shewed that she was not his wife; for if so, he should have preferred her before his son; nor would he so far have given her over to the correction of *Sarah* as he did, Gen.16.6. had the been wife; for then he had authority over her not as a wife, but onely as a servant.

V. 12. *hearken unto her*] Sometimes the Superiour must yield to the inferiour, especially betwixt man and wife, who should never be angry both at once, but one bear with the others passion, and for a time give way unto it; there is also a discreet condescending sometimes of Kings to their Subjects, which maketh them afterwards more to be beloved, and better obyed. See 1 King.12.7. 2 Sam.18.4. Here though God biddeth Abraham hearken unto Sarah in all that she hath said, he giveth not away the authority of the husband to the will of the wife; but for this particular case God ratifieth her words, where-to he yields, not as in obedience to her passionate appointment but in his own discretion and duty to God.

in Isaac] (Rom.9.7.8 Heb.11.18.) The promised seed shall be counted from *Isaac*, and not from *Ishmael*; and the spiritual prerogative shall be intailed to him, who by a supernatural blessing is born unto thee.

V. 13. *a nation*] (Gen.17.20.& ver.18. of this Chapter.) The Ismaelites shall come of him.

V. 14. *early*] Before; while *Sarah* required the casting out of *Hagar* and *Ishmael*, it was grievous in his sight, because of his son; now having Gods command for it, he is very forward to perform it.

bread] By *bread* may be understood other necessaries, for humane sustenance, as in the Lords prayer, and Mar. 6.36. compared with Mar. 14. 15. yet being no more then *Hagar* could carry on her shoulder, it was strange that so rich, so good, and kind a man as Abraham, would send them away so slenderly furnished with provision. It is not unlike that he meant to send after them other supply; or that God so ordered their departure, to exercise his own providence in the particular passages that followed afterwards.

and the child] Ishmael at this time was about eighteen years of age, which hath troubled many in the exposition of this Text, supposing the Text saith, that she bread, and bottle, and child were all laid on *Hagars* shoulder; but the word *child*, is to be construed with the Verb *took*, going before, not with the Verb *put*; and the words are to be read with a parenthesis, (as our last Translation hath it) thus; *And Abraham rose up early in the morning and took bread, and a bottle of water, and gave it unto Hagar (putting it on her shoulder) and the child*; and so the sense is clear, and the absurdity of such an improbable burden shunned. The like speech is in Exod. 29. 3. *thou shalt bring them* (that is, the unleavened cakes) *in a basket*) *with the bullock, and the two rams*; where the words *in a basket*, must be put in a parenthesis, else they will run as if the bullock, &c. were put in the basket with the cakes.

sent her away] True faith renounceth all natural affections, to obey Gods commandement: this is further manifested by Abrahams readiness to offer up *Isaac* in sacrifice, Chap. 22.3.

the wilderness of Beersheba] So called not when this story was acted, but afterwards, ver.32.

V. 15. *cast the child*] These words are not to be understood, as if the child had been laid on her shoulders, for the might do so if he were fed in her hand, being almost spent with drought and thirst in the wilderness, and unable to go any further; or fainting in the way the might sit down, and see him on her lap, and thence being hopeless of life, might in a pang of passion cast him from her; and this exposition is further-cleared, ver. 18. where *Hagar* is bidden *to lift up the lad, and hold him in her hand*, not lay him on her shoulder, or beat him in her armes.

V. 17. *God heard*] God hath a merciful ear to the voice of misery. See Gen.16.11. Exod.22.23.27. 2 King.13.4. and that every where; in the wilderness, (as here) as well as in the City, and therefore every where men should *lift up pure hands* in prayer, *without wrathing*, 1 Tim.2.8.

where he is] God presence and providence are not fixed or confined to any place; wheresoever misery is, there is not only his presence, but his power and pity to give relief.

V. 19. *opened her eyes*] Except God open our eyes we can neither see, nor use the means before us: yet was she not blind before, but either her mind was passionately disturbed, that she did not mark what was before her, or her eye-sight, as touching that object, was miraculously restrained; as the eyes of the two Disciples going to *Emmaus* were with-held, so that they knew not our Saviour when they talked with him, Luk.24.15. Or, her much weeping might for a time cause a dimness of her sight; but whatsoever was the impediment to her perceiving of the Well it was now removed.

V. 20. *with the child*] Accouching outward things, God caused him to grow up. Gen.17.20.

V. 21. *the wilderness of Paran*] A great wilderness by which the Israelites passed from *Egypt* to *Canaan*, of which *Adrichom. Delph.* saith, it is is such an horrid wilderness, so destitute both of meat and water, that neither man, nor beast, nor bird live in it, Adrich. Delph. Theat. Ter. Sanct. pag. 116. *Object.* How then could *Ishmael* dwell there? *Answ.* The Desert is said by that Author to be eleven dayes journey over the length of it; and though the most part of it be extremely barren, all is not so; and Ishmael being a wilde man, Gen.16.12. he was fitter to live in the wilderness, then in any civil society; and there is a part of that wilderness called *Kedar*, from one of Ishmaels sons of that name, Chap. 25.13. or the Region of the *Ishmaelites* or *Hagarens*, Psal.83.6. situate toward Egypt, where they lived in Tents, and maintained themselves by prey and pillage: the wilderness of *Judea*, Mat. 3.1. likewise was partly desart, and partly inhabited.

his mother took] (Gen.24.4 & 28.2. Judg.14.2.) It is the right of Parents to dispose of their children in marriage; for they are in Gods stead, and have as just a title to them, as to any goods they have; so that without wrong, they cannot (but by their consent, much less against their good will) be alienated from them, and transferred to another family.

V. 22. *at that time*] Not at the time of Ishmaels marriage last mentioned, but the time of Isaac's weaning, which was celebrated with a solemn feast, ver.8.

Abimelech and Phicol] *Abimelech* a King, and *Phicol* a Captain, seek for friendship with Abraham: for God can easily make the godly gracious with the greatest men, Neh. 2. 6. Dan.3.30. & Chap.6.2. Gen.41.37.38.

V. 23. *swear that thou*] (1 Sam.30.15.) Heb. *if thou shalt lye unto me*. That is, thou shalt not lye unto me; the speech is suspensive, or imperfect, containing a curse, which is to be understood as imprecated against the party that takes the oath, and doth not keep it. See Annot. on Chap.14.23.

V. 24. *I will swear*] It is a lawful thing to take an oath in matters of importance, to ratifie the truth, and assure others of our sincerity, and to put an end to a controversie, Heb. 6. 16. *Quest.* But was it lawful for *Abraham*, being by Gods free gift, Lord of *Canaan*, to acknowledge a King in that Country, and to promise peace to him and his heirs? Some Rabbines say, it was Abraham sin to make a covenant for enjoyment of any right in the Land of *Canaan*, and that God punished him for it many wayes. *Answ.* First, though he had a right for the future, by virtue of the prom..., he had yet no present possession of any part of it; for he lived there rather as a sojourner, then a rightful Inhabitant. Secondly, he promised but for himself, not for his posterity, though to Abimelech, and his posterity. Thirdly, the oath was but against false dealing, which Abraham might keep without any prejudice to the right of himself, or his seed.

V. 25. *Abraham reproved Abimelech*] Concerning a Well which Abimelechs servants had taken from his servants, as touching their propriety and use: before he entered covenant with him, he freely discovered the exception he had against him, that all occasion of grudge removed, their friendship might be surely grounded in sincerity of affection, without dissimulation.

V. 26. *neither heard*] Wicked servants do many evils unknown to their masters, though done in their masters names, as in their right, or for their use: so did *Gehazi* belye his good master *Elisha*, and abuse *Naaman* the Syrian, 2 King. 5.22.

V. 27. *Abraham took sheep and oxen, and gave them*] Abimelech gave Abraham sheep and oxen, men-servants, and maid-servants, when he dismissed him, Chap.20.14. Now Abraham presents him with the gifts for the certain; some think they were a reward of the same, left Abimelech should say, I have made Abraham rich, as he said when he refused the gifts of the King of Sodome, Chap. 14. 21, 23. which he did not so well think of when he received them; as upon a second consideration, afterwards; but it is more probable that Abraham being rich in cattel, gave the King a Present out of his own store, and King, though they have no need, receive such tokens of respect from their inferiours, and sometimes the quality of his person bespeaks with reputed, as being a sign of contempt of royal majesty, 2 Sam.10.27. And the might give it in out of ingenuous gratitude for favours formerly received, or out of a generous disposition as a covenanter with the King or chief me, to be upon even terms with him, for an such a capitulation as this, the covenanters, as they are covenanters (what ever other disparities are between them) are equal. Or Abraham might by such a testimony of transaction between them, the better preserve the memory of this transaction the Well he had digged, and which by the violence of Abimelechs servants, was taken from him; but for the formal ratification of his right, the seven ewe lambs were tendered, wherefore in the next verse.

V. 30. *that they may be witnesse*] That is, that they may be memorandums serving for tokens of attestation to the truth; for an heap of stones is made a witnesse between *Jacob* and *Laban*, Gen.31.46.48.

V. 31. *Beersheba*] Where were two places of that name, the one in the tribe of Zabulon, situate between upper and nearer Galilee, Adrichom. Delph. p.137. which Josephus, with other places fortified for repulse of the Romanes, Joseph. of the wars of the Jews lib.2. cap.27. The other place called *Beersheba* was in the Southern part of the lot of the Tribe of Judah, Josh. 15. 21.28. & King.19.3. though afterwards taken allowed to be a part of the Inheritance of the Tribe of Simeon, Josh.19.2. and there was a Well called *Beersheba*, and a City of the same name. The name is compounded of *Beer* a well, and *Sheba*, which with a point on the left hand of the letter *Sin*, signifieth *satiety* and *abundance*; and so the meaning may be, that this Well was a fountain yeelding water in abundance; but with a point on the right hand of the letter *Schin*, it signifieth *an oath*, and the number of *seven*, which to this story do well agree together, for at the covenant making for the Well, Abraham gave to Abimelech seven ewe lambs, ver.30. and some Jewish Cabalists say, that seven is called *Sheba*, *seven*, because they that swear, did bind themselves by the oath to refuse seven things if they break it. The same name was renewed (which haply had been battled when the Wells were stopped up, until Isaac opened them again, Chap.26.18.) upon his renewing of the Covenant with Abimelech, according to that which was made here by Abraham his father; though Isaac's oath was not confirmed with seven lambs, as his fathers was, yet some will have it to have some reference to the number of seven, either because that number is a number of perfection, or, because it was the seventh Well, that Isaac had digged: neither of which reasons have any ground in the Scripture, therefore in that place, as in this, it was called *the well*, rather of *the oath*, or *swearing*, then of *seven*, yet in both respects it is a sitmemorial of the Covenant betwixt them. See Annot. on Chap.26.33.

V. 32. *Gaza*] Thus we see that the godly, as touching outward things, may make peace with the wicked that know not God.

V. 33. *Grove*] Abraham did dwell before in the plain of *Mamre*, under the shadow of trees, Gen.18.4.8. and it may be he took an especial pleasure to be in the open air, and under the shade; but he used it to a religious purpose, for there he called upon the name of the Lord the everlasting God; which is thought to be a place by him set apart for performance of the exercises of piety, prayer, and sacrifice; and from thence he might have wood for sacrifice; and it seems there was some special choyce to be made of that, (as there was a special fire for kindling of the sacrifices afterwards, see Annot. on Lev. 9. 24.) for when he was to sacrifice his son Isaac, he carried wood with him a three dayes journey, Gen.22.3.4. though it is not like but in or near the place where the sacrifice was to be made, there was wood enough for that purpose: from his example it is like men took up the manner to exercise their Religion in Groves; and from thence the Devils took occasion to abuse it to serve Idols there, Deut.12.2. Judg.3.7. 2 King.17.10. Isa. 1.29. & 57.5. Ier.17.2. Amos 8.14. which were therefore peremptorily prohibited as hateful unto God, Deut.16.21.

CHAP. XXII.

Vers. 1. *After these things*] How long after, it appears not by the Text, save only that *Isaac* was then of sufficient age and strength to carry a burden of wood for sacrifice, ver.6. which is probably conceived to be about the 25. year of his age, Joseph. Antiq. 1.1.c.14.

tempt Abraham] The word *Nasah*, necessarily signifieth no more then *to try*, or *to prove*, but because that is usually done by the devil, and the wicked, to seduce unto sin, and that mans corruption works that way of it self, Jam. 1. 13. and is further wrought upon by the devil, and the world, to that evil, in the same way, the word *Nempt*, is most commonly taken in an ill sense, for solicitation to sin, as Mat.4.1. and elsewhere; but so God tempteth no man, Jam.1.13. But his tempting is a proof, or tryal of a man for his sincerity (not to God, who by his omniscience knows him so perfectly, that he needs no experience of him) but to himself, or others; and this as it is always good in him, so is it always done to a good end, as Deut. 8.16. Chap.13.3. Jam.1.12. 1 Cor.10.13. The temptations of Abraham were many, some reckon them to ten, which are various in their kinds; as first concerning his habitation; secondly, concerning the persons that were dear unto him; and thirdly, concerning himself. First, *for his habitations*, he was called to change them, twice upon command. See Act. 7.3. Gen. 12. 1. and once upon necessity, Gen.12.10. Secondly, *concerning the persons that were dear unto him*, and that either within his family, or without; *within his family*, and so he was tempted four times; twice by occasion of Sarah her taking away, Gen. 12. 15. & Chap. 20. once by reason of the difford betwixt Sarah and Hagar, when she was with child, Gen.16.5. lastly, at the expulsion of Ismael and his mother, Gen. 21. 11. and *without his family*, when he was to break himself to war for the rescue of his kinsman Lot taken captive, Gen.14.14. Thirdly, *concerning himself*, first, when he apprehended no horrour of great darkness, Gen.15.12. and secondly, when he received the Covenant of circumcision.

V. 2. *take thy son*] This is (as some reckon) the tenth time, that Abraham was tryed, and proved by occasions of discovery of what was good in him, or wicked in him, when he was called to come forth of his country he knew not whither; his faith, and obedience were both tryed, and shewed; when he was driven by famine to flye for succour to Egypt; his faith, and patience were proved in the strife betwixt *Lots* herdsmen, and his; and in the thoughtfull jarres betwixt *Sarah* and *Hagar*, his humility, patience, and benignity were tryed, and made known divers times; by the taking away of his wife twice, his towardlis and weak faith were tryed, and discovered; and by the captivity of *Lot*, and his rescue of him, his wisdome, his prudence, and courage were tryed; when at ninety nine years old the Sacrament of Circumcision was imposed upon him, and after that his son *Ishmael*, sent away from him; and now last, and most of all, his better son *Isaac* to be offered up by him, his Faith and obedience even to self-denyal in the highest degree were tryed as gold in the fire, and gloriously manifested.

only son] They only on that is remaining in thy family; for *Ishmael* was gone so thy legitimate son, as opposed to a bastard,

stard, Heb. 12. 8. as was *Ismael* begotten of the bond-woman.

whom thou lovest] With an especial dearnesse, as being the son of thine old age, and of thy wives miraculous conception, above the course, and force of nature, and a son worthy to be beloved, for his piety and obedience.

Moriah] In this Land there were two eminent Mountains, Sion, and Moriah, upon which the Temple was built by Solomon, 2 Chron. 3. 1. this is here meant from which the whole Country had its name, though it had not that name untill afterwards. See vers. 14.

burnt-offering] In this Command, all that was in Abraham, as a man, a father, an husband, a believer, a professour of Religion, were put to tryal. As a man, it was against humanity, to slay the Innocent, though but a servant, or a stranger: As a father, it was unnatural to kill his own child, though he had never so many; but having but one, and that one so worthy of all fatherly affection, it was much more like to be abhorred: As an husband, how could he ever expect any peace, or comfort in his wife, if he should (shed his blood, against whom she could not endure either a scoffe, or a flout? As a Believer, or professour of Religion, he might be disposed to disobey, because *Isaac* was the son of promise, Gen. 21. 12. and to kill such a son, would make Infidels blaspheme his God, and Religion, for such a fact. There was yet more tryal in this Command, for if it might have been done suddenly, or secretly, or by some more easie kind of death; it would have stirred up the lesse reluctancy; but it must be advisedly done, upon three dayes deliberation, openly upon an high hill, cruelly by cutting his throat, ripping up his bowels, and burning his quarters in the fire upon the Altar; and what if *Isaac*, being a lusty young man, upon his offer should resist, and by his example be tempted to return upon him with the like bloudy violence? Against all these mighty objections his faith standeth up, and his piety to God prevaileth so, that he readily seereth upon the service.

V. 3. *rose up early*] (Gen. 21. 14.) It seems he had the command given by Divine revelation that night; and though it were so, yet he was well assured it came from God; for though sometimes men may think they have a Divine revelation, when it is but an illusion, (as one may think he heares a Drum, or a Bell, when it is some humming of wind in his head, or some other sound without) yet when there is a Divine revelation indeed, it usually brings with it not only the matter revealed, but certain evidence, and assurance, that it is a Divine revelation, as a Bell ring, or Drum beaten close by the ear, whereof there can be no doubt at all; and as he knew the command was from God, so his faith told him that God was al-sufficient, Gen. 17. 1. and able to secure him from all evil consequences of his commands, and to restore *Isaac* to life again, though he were dead, Heb. 11. 9. his faith and obedience, both for the sacrifice it self, and for the expedition to perform it, are to be remembred for a singular example of self-denyal.

V. 4. *the third day*] From *Gerar*, not from the city *Gerar*, but from the Country, he dwelt in Beersheba, as may be collected out of Chap. 21. 31. and after the sacrifice he returned to Beersheba, vers. 19. of this Chap. Now Mount *Moriah* from that place was but one dayes journey with ordinary expedition, but he proceeded very leisurely, and with much deliberation, having a matter of the greatest moment in hand that ever was imposed on him, or any one else; yet Adricom. Delph. saith, the distance was twenty leagues, each of them of an hours journey.

saw the place] God having given him some sign whereby he might know it.

V. 5. *the lad*] The Original word *Naghnar*, (properly signifying one in his minority for age and growth, and therefore usually rendred *lad*, or *boy*,) is many times taken for one of maturity both for time and stature, as ver. 6. Chap. 34. 19. & 41. 12. Exod. 33. 11. 2 Sam. 18. 29.

and come again] This *Abraham* might not be thought to lye, it is conceived, that for *Isaacs* return, he meant it by a Divine resurrection after sacrifice, as Heb. 11. 19. Or, that by the Spirit of Prophecy (though he knew it not) he foretold his preservation from sacrifice.

V. 8. *God will provide*] The onely way to overcome all temptations, is to rest upon Gods providence.

V. 9. *bound Isaac*] It is like his father had declared to him Gods commandement, wherunto he shewed himself obedient; and this obedience is as rare an example for a son, as that of Abraham for a father: and in this respect the more admirable, because Abraham had Gods word for his act, but Isaac onely his fathers word for his obedience; and herein, as he was the onely son of his father, a good son, obedient to bear the wood, and to submit unto death; he was a type of Christ, who was the onely Son of God his Father, and was bound, Mar. 15. 1. and made to bear his crosse, Joh. 19. 17. and was obedient unto death, Phil. 2. 8.

V. 11. *the Angel*] The Angel of the Covenant, that is, Christ, as his own words shew, vers. 12, 16.

out of heaven] Gen. 21. 17.

Abraham, Abraham] The word is doubled, and the doubling of it imports the greatnesse of the peril, and the urgent necessity of present prohibition.

V. 12. *Lay not thine hand*] God, though he love obedience even unto death, delights not in sacrifices of mans bloud; thus is of too great a price to be offered as a type, because he is the Image of God; too cheap, being but the Image, and now corrupted, to serve for a propitiatory sacrifice; therefore the Devil abused the Jews, and Gentiles to make sacrifices by this example; wherein they should observe as well Gods prohibition of the thing, accepting the will for the deed. See 2 Cor. 8. 12. as the promptnesse of Abraham to do it. Thus again was Isaac a type of Christ, *viz.* of his resurrection, rising up from the Altar, on which he was bound for a sacrifice.

now I know] This is spoken after the manner of men; for God knowes all things by one act of Intelligence, without experience. Or, the meaning may be, that God now made his faith and forwardness known by this extraordinary act of self-denyal and obedience; so what God already knew, Psal. 139. 1, 2. David desireth him to *know*, to *search*, and to *try*, vers. 23. it may be to draw it out into some open evidence discernable by others.

thou feareest God] His *fear* is mentioned rather then his *love*, though both concurred in his obedience, because in his service he especially requireth a filial fear, Psal. 2. 11.

behind] That way it is like the voyce of the Angel sounded, and by the voyce behind him, Isa. 30. 21. he was called to look back, and looking back he saw the Ram.

V. 13. *a ram*] Vers. 7. Isaac asketh, *where is the lambe*, and vers. 8. Abraham answered, *God will provide a lambe*; and here it is said, that Abraham saw a *Ram*, and did offer him up in sacrifice; yet no contradiction, for a young ho-lamb of a quarter old may have horns which may be entangled in a bush, and may be called a Ram.

caught in a thicket] The Ram was a Type of Christ, as in the thicket held by the bread, for Christ was crowned with a crown of thorns; but especially as sacrificed on the Altar. Some observe, that as the Ram was equivalently Isac, though he was not offered, because he was offered in his stead; so the offering of Christs humanity had the value and virtue his Divinity in it, (though that could not be sacrificed) because of the near relation of the one to the other.

V. 14. *called the name Jehovah-Jireh*] The same letters with variation of the pricks, will make either an active sense, *The Lord will see*; or a passive sense, *The Lord will be seen*. The name is added, to note that God doth both see, and provide secretly for his; and also evidently is seen coming to their succour in their greatest necessities: and this phrase became a proverbial saying among the Jewes to that purpose.

V. 16. *by my self*] Man when he sweareth, must swear by a greater then himself, and God because there is no greater then himself, sweareth by himself, Heb. 6. 13. and therefore himself is meant, when swearing *by his Name*, Jer. 44. 26. *by his Soul*, Jer. 51. 14. Text and Marg. or, *by his holinesse*, Amos 4. 2. is mentioned.

because] Abraham did not hereby merit the promise of a multiplyed posterity, for God promised this before, Gen. 12. 2. & Chap. 13. 16. but it is again repeated, to encourage him, and others by his example to prompt obedience of the most difficult commands. See Rom. 4. 13, 14.

V. 17. *thy seed*] The Apostle, Gal. 3. 16. applieth this to Christ in the singular number, in whom they who believe, of what nation soever they be, shall be blessed as children raised up unto Abraham: for true believers be reckoned for his children, Gal. 3. 7.

shall possesse the gate] The gates of cities were the places where the Wise men assembled for consultation, and the Magistrates for doing of justice, Deut. 21. 19. & 22. 15; Amos 5. 12, 15. Zach. 8. 16. Prov. 31. 23. and withal there were the strongest fortifications for defence, and the store of artillery for repulse of an enemy, Judg. 5. 8. Psal. 147. 13. Esay 22. 7. Ezek. 21. 22. So that the possession of the gate is the prevailing for the whole, for the gate is sometimes put for the whole city, Deut. 12. 15. and for all the Cities of a Nation, Jer. 14. 2.

V. 21. *Huz, and Buz*] Of the former name there were two, others of different parentage, whereof the one is mentioned, Chap. 10. 23. the other, Chap. 36. 28. For the other he is supposed to be the progenitor of Elihu the Buzite, Job 32. 2.

V. 24. *his concubine*] A concubine differed from a wife, in that she was not solemnly betrothed, nor was partner with the husband in the government of the family, as the wife was, to whom the concubine was subject, Gen. 16. 6, 9. nor were her children to inherit, but to be put off with the portions, Gen. 25. 5, 6. And from an whore she differed, in that she was confined to one man, and being in that respect like unto a wife, the name is oftentimes taken in good part, and the concubine sometimes called by the name of a wife, Gen. 37. 2. yet according to her Hebrew title *Pilegesh*, compounded of *Palag*. which signifieth to *divide*, and *Ishah*, *Mannesse*, or *woman*, that is, a divided wife, or half a wife, and half a servant; or a dividing woman, making division betwixt the husband and wife (properly so called) as Hagar did betwixt Abraham and Sarah, Gen. 16. 5.

Maachah] Here is the name of a man, but 1 King. 15. 12. it is the name of a woman, so are divers other names of the common of two genders, as *Philip*, *Frances*, *Timothy*, &c.

CHAP. XXIII.

Vers. 1. *These were the yeares*] Or so long lived she; it is noted as a special honour to *Sarah*, that her age is so exactly set down in the Scripture, as is not observed of any other woman.

V. 2. *Kiriath-arba*] This City had three names, the ancientest was *Mamre*, Gen. 13. 18. & ver. 19. of this Chapter, after that *Kiriath-arba* in this place, so called from *Arba*, *a great man among the Anakims*, Josh. 14. 15. and last of all *Hebron*, which name Moses might give in by the Spirit of Prophecy, for it was given after his time; or it might be added by him who penned a great part of, if not all, the last Chapter of Deuteronomy.

came to mourn] That may be began or addressed himself to mourning for the death of *Sarah*; or the phrase may signifie that he came from his own Tent into *Sarahs*, for they had their Tents apart, Gen. 24. 67. Besides, it may note great or solemn mourning as for a person much esteemed, 2 Sam. 1. 17. 2 Chr. 35. 24. Act. 8. 2. and this was lawful, if done without distrust in God, or too much affection or confidence in man. See Job. 11. 35, 36. Some by Abraham his coming to mourn, understand that Sarah dyed from home (to wit, in *Hebron*) whither from Beersheba he went to bewail her death, and to take order for her burial, and therefore he contracts for a burial place, which, in the place of his accustomed abode, he needed not to bargain for with any man.

V. 3. *stood up*] After his mourning, which was usually done by the corps, or at the grave of the dead, Job. 11. 31. and that in some lower posture then standing is: but the excesse of mourning is to be reproved as hurtful to the living, or dishonourable to the dead; as if they were hopelesse, 1 Thess. 4. 13. nor doth it argue more love, but lesse wit, or grace to be immoderate in mourning: for the Egyptians mourned for Jacob seventy dayes, but Joseph, who in wisdome, religion, and true love, far exceeded them, mourned but twenty seven dayes, Gen. 50. 3. 10.

V. 4. *burying place*] (Gen. 47. 30.) Separate from other Inhabitants of the Land, because they were Infidels without belief, or hope of the resurrection of the dead.

V. 6. *a mighty Prince*] Heb. *Prince of God*. The Hebrewes speak so of all things that are notable, Exod. 3. 1. & 4. 27. Psal. 46. 4. because all excellency cometh of God: but the sons of Heth were Heathens, and they called him a *Prince*, not by an Hebraisme, but because of the greatnesse of his family, and estate; and if they called him *a Prince of God*, it was because they might observe that God was with him in all that he did, as Abimelech said, Gen. 21. 22.

V. 7. *bowed up*] That is, addressed himself, for the phrase (as the word, *came*, ver. 2.) may be so taken; and it is said before, ver. 3. that *he stood up*, or having fare and reared with them before, now he stood up, that he might bow down unto them who so kindly condescended unto him.

V. 9. *cave of Macpelah*] That is, a double cave, either one for men, another for women, or one within another.

for a possession] They offered him the free use of their burial places, vers. 6. saying, *none of us shall withhold from thee his sepulchre, but that thou maiest bury thy dead*; but he had rather pay for a propriety, then hold such a community with them; for he was desirous in burial to be separated from them, who did not believe the resurrection with him.

V. 13. *I will give*] *Ephron* and *Abraham* strive to gratify one another; A good example of kindnesse, among friends, and of justice among bargainers; The like kind of contestation is betwixt *David* and *Araunah*, 2 Sam. 23. 22, 23, 24.

V. 15. *shekels of silver*] There are very different opinions concerning the shekel, some make three sorts; the royall shekel valued to fifteen pence, the shekel of the Sanctuary twice as much, and the common shekel betwixt them both, valued at five groats; yet the learned more generally resolve, that the shekel of the Sanctuary was the common shekel valued at two shillings six pence, Josephus Antiq. lib. 3. cap. 9. but called the shekel of the Sanctuary, because the exact measure by which other shekels were to be examined, and to which as the standard they were to be reduced, was kept in the Sanctuary.

V. 16. *Abraham weighed*] Money was paid in those times not by tale, but by weight. See Gen. 43. 21, & Jer. 32. 10. thence is this coyn called shekel of *Schakal*, to weigh.

current money] Not only just in quantity, but in quality, pure and not adulterate, such as Merchants, who are cunning in Coynes, will receive and return in any Country. In this bargain the seller doth not ask too much, nor the buyer bid too little, onely one price is proffered, and paid; and fo Abraham as a purchaser had some Land in Canaan, but not as possessed of it by Gods gift; and so Saint Stephen is to be understood, Act. 7. 5.

V. 17. *Macpelah*] See the Annot. on Gen. 49. 30. and on ver. 9. of this Chapter.

V. 20. *made sure*] By witnesses without any interchangeable Indentures, or Writings betwixt them, for ought we read of, such was the simplicity and sincerity of those times: afterwards men became more cunning to deceive, and more bold to deny the bargains they had made, and then there was need of writing. See Jer. 32. 12. Now in our age, craft and falshood is so increased, that it requireth great skill and caution to make a sure bargain, though with writings; A great sin and shame that in such light of the Gospel men should so addict themselves to deeds of darkness.

for a possession] This Cave was the repository or resting place of the bodies of *Sarah*, ver. 19. and of *Abraham* afterwards, Gen. 25. 9. after them of *Isaac*, and *Rebekah*, *Jacob*, and *Leah*, Gen. 49. 31. and though *Jacob* dyed in Egypt, he gave order, and took an oath of his son *Joseph* for his burial in that place, Gen. 49. 29, 30. & 50. 5. as professing their faith for the performance of Gods promise of Canaan to their posterity; and withall, as desirous to sleep with those in the bed of dust, with whom they hope to awake to eternal rest.

CHAP. XXIV.

Vers. 1. *Well stricken in age*] Heb. *gone into dayes*. When a man is in his declining age, he must measure his life rather by the *inch of dayes*, then by the *ell of years*: about this time he was 140. years old, compare Chap. 21. 5. with Chap. 35. 20. which in comparison of the livers before the flood, was but young; for *Sem* the son of *Noah* lived 600. years, but of those that lived after the time of *Abraham* very few were so aged, and most ever since dyed younger; his son *Isaac* indeed lived five years longer, but his old age was not so vigorous as *Abrahams* was.

in all things] For besides his spiritual welfare by his holy wisdome, and gracious acceptation with God, his length of dayes, and health of body, the long enjoyment of a good, and godly wife, and by her a towardly son, conceived by the peculiar, and miraculous blessing of Almighty God, (where there was no hope of issue by the course of nature) and besides his great estate, and happy victory in war, and his great reputation with those that knew him; his cresses were sanctified unto him, and converted unto blessings: A good encouragement to follow his steps in faithfulnesse, and obedience, whereby a man may be blessed in both worlds, as he was.

V. 2. *his eldest servant*] It is like it was that *Eliezer of Damascus*, mentioned Chap. 15. 2. who by this history is shewed to be both wise, and religious, as well as grave, and ancient; he sends not Isaac, though at this time, fourty years of age, that the choyce of his wife might be made rather by religious discretion, then sensual affection; yet *Isaac* no doubt was acquainted with the businesse, and as a dutiful son gave consent to what his father had said; without whose liking, the marriage could not be consummate by a proxie, or deputy, (as some hence collect) for the servant could but make the espousals, and the became not a wife until *Isaac* accepted of her, vers. 67.

under my thigh] Which Ceremony declareth the servants obedience to his Master, and the Masters power over the servant; and so the subjection, and obedience of the son to the father, may be signified; for *Jacob* required his son *Joseph* to take an oath with the same Ceremony, Gen. 47. 29. See 1 Chr. 29. 24. Text & Margine; with the Jews to this day (from that custome) he that requires an oath of another, lies upon his hand. The ancients make a mystery of it, looking some of them backward to the precedent Covenant of Circumcision, and some forward to the faithful expectation of the promised Seed, Christ Jesus, to come by lineal descent from Abrahams loynes, or thigh, (for so it is in the Heb. Gen. 46. 26. *the souls*, that is, the persons, *which came out of Jacobs thigh*) Which is the more probable, because the Patriarchs used this Ceremony but to Believers; nor did they use this onely, (and it may be not frequently) for Abraham makes mention of *lifting up of his hand* in taking an oath, against taking any thing of the King of Sodome, Gen. 14. 22. and the Angel swearing, is said *to lift up his hand* toward heaven, Rev. 10. 5, 6. The custome of several Countries, and Religions, is very various in this point; yet most agree in the adding of some outward attestation of action, or gesture to words in taking of an oath, to make it better remembred and more regarded, then bare words of asseveration, promise, or imprecation.

V. 3. *swear*]

V. 3. *swear*] It seemeth that there was some precedent discourse before the proposal of this oath, as that having made him Ruler over all he had, ver.2. he would have him to be an Overseer to his son, with an especial care over him for the choice of a wife, he being now mature for the state of marriage; this was a matter of great weight, and in weighty matters onely is an oath to be taken; as for ratification of covenants and promises of importance, as here, and Gen.32.53. for removal of suspition, Num.5.21. Exod.22.11. for slinting of strife, Heb.6.16. security of life, 1 Sam.30.15.

by the LORD,] Fear, and service, and swearing by the Name of God are set down, as sociable duties, Deut.6.13. and to swear by them that are no Gods is condemned as a detestable, and almost impardonable sinne, Jer. 5. 7. And so it is in serious swearing, but in vain, and inconsiderate swearing it may be a lesse fault to abuse the name of the Creature, then of God.

* *daughters of the Canaanites*] (* Gen.6.2.& 27.46.& 28.2.) He would not communicate in burial with them, much lesse in marriages, because they descended from cursed *Cham*, whose posterity was extremely corrupted with Idolatry and other vilences, and designed to destruction for their abominable wickedness; therefore were Gods people forbidden to make any Covenant with them, or to them mercy unto them, Deut. 7.2. It was not meet for Abraham's posterity to be mingled in blood with them, whose blood they must shed without pity in persecuting of them; and this was especially forbidden, ver. 3. for fear of corruption, and Gods wrath and their ruine to follow upon it, ver.4. See Gen.28.1.& Neh.13.from ver.23.to 27. See Annot.on Chap.41.45.

V.4. *to my country*] which his servant it seems was acquainted with in particular; & is named the city *Nahor* in *Mesopotamia*, v. 10. *Mesopotamia* is son e mes taken largly for the Region beyond *Euphrates* (in respect of *Canaan* which was on the other side of it) and so it comprehendeth *Chaldea*, where is *Ur* in which *Abraham* was born, Gen.11.28. And *the City of Nahor*, that is *Charran*, (as it is called, Act.7.2.) or *Haran*, Gen.28. 10. and *Charran*, (as it is called, Act.7.2.) or *Haran*, Gen.28. 10. and Chap.29.ver.45. where *Nachor*, though now dead, had a long time lived: it was situate in the confines of *Chaldea*; here was the abode of Abraham's kindred, and the truest worship of the true God (though much corrupted) except in Abraham's Family.

and to my kindred] To *Haran* where Nahor dwelt, which was about seven or eight dayes journey distant from the dwelling of Abraham. Marriage within neerer degrees of kindred was allowed at this time, then afterwards by the Law given in Moses time; for Abraham married his Neece; and Jacob two sisters; which after the law might not be done: but if they were not too neer of kin to marry, were they not too far off in Religion? For did not Terah Abraham's and Nahors father serve other gods? Josh. 24. 2. and though Abraham renounced his place, and the Religion of his Father, Nachor did not so. Laban also Rebekahs brother was an Idolater, Gen.31.30. and after Jacob's marriage, and departure from his Father in laws house, there were Idolaters, and Idols of [that race in his Family, Gen.35. 23. yet was not their progeny so impious, nor their Idolatry so grosse, nor their destruction so decreed, as the Canaanites was; and it appeares in this Chapter, there was some piety among them, ver.31,50,51. and much humanity, ver.18,19,20,31. and from 53. to the.60. Besides, it is not unlike, that Abraham, so dear a favourite of God, consulted with him about it, and had his warrant for it, yea and his promise for his guidance in it, ver.7.40. and so much was conceived by Laban and Bethuel, ver.50.

Beware] For fear of Idolatry, and because Abraham took possession of the Land not for himself alone, but for his off-spring also, Chap.12.1. who were by faith and patience to possess it, and not by living out of it, to seem either not to believe the promise, or to slight it.

V. 6. *bring not my son*] Isaac was now fourty years old, and therefore though under the obedience of his father, not at the command of a servant to dispose of him at his pleasure; this is meant then in respect of persuasion, for an old, wise, and godly servant of so great credit with his Master, might by advice, and counsel, prevail much with him in what he thought fit to propose unto him.

thither again] The servant, ver.5. forecasting a doubt of present consent, concerning the motion of marrying, if *Isaac* were not with him, demandeth of his master, What if the woman will not come with me, must I needs bring him *thither again?* Abraham in answer to that, forbiddeth this bringing thither again, in ver.8. yet *Isaac* was never there before. *Answ.* That *again*, may refer to the return of the servant, as that in his return again, he should not bring *Isaac* thither with him; or if it be applyed to *Isaac*, it is to be understood of his being there before in the loynes of Abraham his father, as the Israelites in the fourth generation, are said to return to *Canaan* again, Gen.15.16. who had never been there before, (being born and kept in Egypt) but as virtually included in their progenitors; and Abraham is against *Isaac's* going thither, both because of the promise of the Land of Canaan intailed upon him, and his seed, and for fear left his Idolatrous kindred there should more prevail to corrupt him, then strangers, (though worse) from whom he had especial directions to be estranged.

V. 7. *his Angel*] Both for direction in doubts, and protection in dangers.

V. 8. * *clear from my oath*] * Josh.2.17.

V. 10. *to Mesopotamia*] See Annot. on ver.4.

ten Camels of the Camels] Abraham, it is like by this, had many more then ten, for though they be rare with us, some Countries abound with such beasts: as the Israelites overcoming the Haggarens, took as a part of their prey from them, fifty thousand Camels, 1 Chron.5.21. Our Merchants, (saith Scaliger) call them *Dromodaries*, and he commends them for such swiftnesse, that they will travell an hundred miles a day; and for strength, to bear seven hundred, or a thousand weight, and for enduring to be without drink fifteen dayes together, Jul. Scalig. Exercit. adverf. Scalig. Exercit. 209. nu. 23. pag. 653. So many such beasts of burden, with their lading and company to man them, argues the great estate of Abraham, and the trust and credit of his servant.

all the goods] Verf.2. & Chap.39.4.

City of Nachor] See Annot. on ver.4.

V. 11. *Camels kneel down*] As they do for ease, and rest; and to load and unload: wherein he sheweth himself a faithful servant having care of his Masters cattel, though out of sight, and fear of him; and there is a compassion to be shewed to the dumb beast, Gen.33.13,14. Prov.12.10.

V. 12. *God of my master*] He doth not deny him to be his own God, but intitles him to Abraham, in respect of Gods greater familiarity and solemn Covenant with him, and more gracious promises to him, for whose sake he hopes for better success, then for his own.

I pray thee] Marriage, though it be not a Sacrament, is not to be managed in a mere carnal or politick, but in a religious manner, 1 Tim.4.3,4.

I pray thee send] He sheweth herein both his fidelity to his Master, in bearing a faithful, and affectionate heart to the affair he had in hand; and his piety to God, in begging a blessing upon it from above. Of the use and benefit of prayer, see Phil.4. 6. 1 Thess.5.11,12.

V. 14. *let it come to passe*] The servant, moved by Gods Spirit, desired to be assured by a sign, whether God prospered his journey, or no. It is like this godly man had some secret instinct of God for his request, or a prediction from his Master, who foretold him that God would send his Angel before him, ver.7. but in his absence, and at great distance. See Ephes.6. ver.5, 6,7,8.

V. 35. *the Lord hath blessed*] Gods blessing maketh man rich; Prov.10.22.

and hath given him] Great godlinesse, and great riches may sometimes meet together in the same person. See Annot. on Chap.13.2.

V. 15. *before he had done speaking*] God giveth good successe to all things that are undertaken for the glory of his Name, and according to his Will; and he is sometimes so gracious in granting the desires of sincere hearts, as to yeeld to their weakness. See Gen.19.21. yea to their curiosity, Judg.6 36. and to be more speedy in giving, then they can be in crave ving, Isa.65.24. Dan.9.23. fewer allurements to draw us to his service.

pitcher upon her shoulder] A rich mans daughter, and a Match for a Princes son (for so was Isaac, Gen.23. 6.) fair to look upon, ver. 16. did not in those times of godly simplicity eat *the bread of idlenes*, Prov.31.27. nor disdain honest, though vulgar services, Gen.Chap.18.6. ver.19,20. of this Chapter, & Chap.29. 9.& Exod.2.16. Which may be a rebuke to the nice, and mincing daughters of Sion, Isa.3.16. who through pride and nicety live in the house, as idle as the Lillies in the field that neither labour nor spin, Mat.6.28. they will be content to wear Rebekah's jewels, ver.22. but they will neither lay their hands, nor shoulders to her work.

V. 21. *wondring*] He might wonder to see so much courtesie in a stranger, and so much humble, and laborious officiousnesse (and so much bashful a Virgin) to a stranger, ver.18,19,20. and it gave him occasion to consider, and to wonder at Gods providence giving such speed (as he might well hope) unto his prayer.

V. 22. *a golden ear-ring*] Having first asked her, whose daughter she was, (for so he faith, ver.47. repeating the passage betwixt them) he put upon her an habilament, or jewel of gold; the word sometimes signifieth an *ear-ring*, Gen. 35.4. sometimes a *nose-jewel*, as some render it in this place. In the wanton wardrobe of the daughters of Sion we find *nose-jewels* mentioned, Isa.3.21. which some people hang at their noses, though they may be called *nose-jewels*, because they hung down from the forehead to the nose; sometimes *an ornament of the forehead*, Ezek.16.12. Hence there is warrant for the godly to wear

wear gold, and pretious things, for being Gods goods, and gifts, his children have a good title to them as from him; but withall, first, they must have a good title to them in respect of men; by gift, inheritance, or purchace with their own paines, or cost: secondly, they must be ordered with suitablenes to their calling, and condition in the civil state: thirdly, they must not be costly above their ability: fourthly, they must not always use them, especially it grave Matrons, as Sarah, 1 Pet. 3. 3, 6. fifthly, they must neither be fond of them, to buy them at dear rates; nor proud of them, not think the better of themselves for them: fixthly, in cases of great necessitie they must be willing to part with them. Seventhly, while they use them they must have an especial care to be adorned inwardly with spiritual graces with faith, which is much more precious then gold, 1 Pet.1.7. and with a meek spirit, which in the sight of God is of high price, 1 Pet.3.4. and to set their minds upon the golden glory, and precious jewels of the new Jerusalem, Rev.21.

half a shekel] The common shekel weighed 160 grains of Barley, the shekel of the Sanctuary was double to it; (as some conceive of it) some say it was not double to that, but to the shekel called the Royal shekel, which was in value about fifteen pence; but what was the just weight of it in Abraham's time is uncertain. See Annot.on Chap.23.15.

V. 24. *son of Milcah*] Which sheweth that Bethuel the father of Rebekah, who was Nahors son, had not a concubine, but a lawful wife unto his mother. See Chap.22.23,24.

V. 26. *worshiped the Lord*] He gave thanks to God for the kindnesse offered and further expected from the hand of man.

V. 27. *Lord who hath not left*] He boasteth not of his good fortune, or good service, but acknowledgeth that God hath dealt mercifully with his Master, in performing the promise made unto him.

V. 28. *mothers house*] The women had lodgings apart from the men, both in houses, as here; and in Tents, as in ver.67. of this Chapter, and Chap.31.33.

he ungirded] To wit, Laban, whereby we see the gentle entertainment of strangers used by the better sort of people in those times; which example may serve either for imitation, or conviction of future ages.

V. 32. *to unlade*] See Annot.on Chap.18.4.

V. 33. *not eat until*] The fidelity that servants owe to their Masters, causeth them to prefer their Masters businesse before their own necessity, and this is not in their Masters sight, but in his absence, and at great distance. See Ephes.6. ver.5, 6,7,8.

V. 35. *the Lord hath blessed*] Gods blessing maketh man rich; Prov.10.22.

and hath given him] Great godlinesse, and great riches may sometimes meet together in the same person. See Annot. on Chap.13.2.

V. 37. *Canaanites*] See Annot.on ver.3.

V. 45. *in mine heart*] The devotion of the heart, though not set down in words, prevaileth with God; a comfort to those whose affections are better then their expressions; sighes, and groanes that cannot be uttered, are the best oratory with Almighty God, Rom.8.16.

V. 47. *upon her face*] Any jewel that might be worn in the ear was called an *ear-ring*, though some such were sometimes worn on the forehead, Ezek.16.12. and hanged down toward the nose, therefore they were called *nose-jewels*, Isa. 3.21. See Annot. on ver.22.

V. 49. *deal kindly and truly*] That is, if you will freely, and faithfully give your daughter to my Masters son.

to the right hand or] That is, that I may provide else-where; A proverbial speech of doubting, or indifference, when it is affirmative; and of justice, and uprightnesse, when it is negative.

V. 50. *Laban and Bethuel*] Laban Bethuels son is set before *Bethuel* his father; some think there was another *Bethuel* that was Labans younger brother; if it be Bethuel Rebekahs father, mentioned Gen.22.23. and in this Chapter, ver.15,24,47. then it is like that he being aged, committed the care of all to *Laban*, who having spoken first, what he said might be ratified by his Father, and by the counsel and persuasion of his son, who (it seemeth) with his mother had more to do in this matter then his father, had; or meddled more in it then his father would. See ver.55.

bad or good] (Chap.31. ver. 24. 29.) That is, we can say nothing at all against it; no evil against the motion, no good reason why she should not yield unto it, since it is of God; or we can use neither fair means, nor foul, to hinder the motion.

V. 51. *as the Lord hath spoken*] That is, as he hath expressed his pleasure, by giving a signe according to the prayer of his servant.

V. 52. *bowing himself*] (Verf. 26, 48.) And in this his gesture of humility his devotion is noted, wherein it seemes he had learned of his holy and humble Master, who though he were accepted by God as a friend, familiarity bred in him no contempt, Gen.17.3. but rather a deeper degree both of devotion and dejection; a fit example, to upbraid and correct the surly or stately religion of some, who will not bow when they beg for his beneficence, but sit at prayer, as if they came to parley with God, as their fellow, upon caven terms.

V. 55. *a few dayes*] Heb. *dayes*, or *a decad*. That is, *ten dayes*, some say, *ten moneths*; a proportion of time fit to furnish the Bride for another Family, and to take a solemn farewel of her Fathers house.

V. 57. *at her mouth*] That is, for her consent; this sheweth that parents have not authority to marry their children without the consent of the parties; as the children have no power, to dispose of themselves in marriage, without the consent of their parents. See Annot.on Gen.21.21.

V. 59. *her nurse*] Her name, *Deborah*, and burial is noted, Gen.35. 8. her she took with her as a second mother both in office and affection, as her condition was capable of them; for when mothers forsake the duty of mothers, and turn their children over to be nourished by other breasts then their own, they turn over the affection of their children to them also; which breedeth a natural dearnesse, and tenderness, betwixt them; the tendernesse of a nursing Father is noted, Num. 11. 12 and of a nursing mother, 1 Thess.2.7. and the reciprocal respect of their nurse-children, is experimentally manifest very often; but though in Bethuels Family a mother, and a nurse were two persons; in Abraham's it was not so; there *Sarah's* example would be a better pattern for *Rebekah*, then her own mothers.

V. 68. *possesse the gate*] That is, let it be victorious over its enemies; which blessing is fully accomplished in Jesus Christ. See Annot.on Chap.22.17.

V. 62. *the well Lahai-roi*] The name of the Well that refreshed fainting *Ishmael*, see Gen.16.14. the word signifieth, *the well of him that liveth, that seeth me.*

he dwelt] Not apart from his Father, but with him; and it is like it was now at *Beersheba*, whither *Abraham's* servant returned with the Bride, whence there might be some convenient walk towards the Well fore-mentioned.

V. 63. *to meditate*] Or, *to pray*. The word in the Original signifieth both; and they fort well together, for meditation is a meet preparative to prayer, and prayer a good conclusion, or shutting up of meditation.

at even-tide] The latter part of the day is as fit for exercises of holinesse, as the former: why then should not the afternoon of the Sabbath be spent in religious duties, as well as the forenoon?

V. 65. *a veil*] The custome was for the Spouse to be brought to her husband, her head being covered, in token of her shamefastnesse and chastity. Some note a fourfold use of covering the head and face. First, of grief, as in David's mourning for Absolom. Secondly, of indignation, as *Haman's* head was covered, when the Kings anger was kindled against him, Esth.7. 8. Thirdly, of reverence; as Elias covered his face, when he talked with God in Horeb, 1 King.19.13. Fourthly, of shamefastnesse and modesty, as this of Rebekah, wherein some have been so strict, as to allow but liberty for one eye to see withall, and so rigorous as to reject a wife for being seen abroad without one veil; to which we may add a fifth, the covering of subjection, 1 Cor.11.10. These two last are most observable by the female sexe; which with some of late hath been so far out of use, as if they meant a great part to become *Adamites*, baring their breasts, backs, and arms, further then modesty will admit of.

V. 67. *Sarah's tent*] It was the manner for women to have their tents apart from the men, especially in great families. See Annot. on Gen.23.2. & 31.33. and this was a means to prevent trouble to the men, and to preserve modesty in the women; for cohabitation of different sexes (except they be such as are married together) may be dangerous on both sides. As we see in the example of Lot, and his two daughters, living in the Cave. It seemeth *Sarahs* tent and furniture was reserved for *Isaacs* wife; for though *Abraham* meant to marry again, his mind was not that his second wife, but his sons wife (since he was his son by miracle, and his heir by promise) should succeed his body and worthy mother in her propriety and priviledges.

loved her] The businesse of marriage beginneth with *Isaac* in filial obedience, but it goeth on with a conjugal or husbandly benevolence. See Eph.5.25.

comforted after his mothers death] Which was three years before; now though his sorrow for her were by this time well qualified, he had now and then fad thoughts of her, requiring a comforter, which shewes a dear and durable affection towards her.

CHAP. XXV.

Vers. 1. *Vxor Keturah*] Whether she were taken in Sarahs life time (as some hold) is uncertain, she is called here *a wife*, but ver.6. the is implicitely, and in the 1 Chr.1.32. expresly called a *concubine*, and Hagar is called a *wife*, Chap.16.3. and it may be the being an handmaid of Abrahams family, and Sarah dead, and Hagar dismiss, if not dead also, was taken to wife; and therein her condition was better then Hagars, for the wife (whether first or second) was taken with more solemnity of marriage, and might not be cast off as the concubine; but the was called a *Concubine*, because her issue could not inherit, as the Concubines could not. See Annot.on Gen.22.24. and because if taken during the life of the first wife, the was not Lady or Mistresse of the family, as the husband was Master.

Keturah] This *Keturah* is not the same woman with *Hagar*, (her name changed) for *Hagars* name is continued, ver.12. nor is it likely that Abraham would make a bondwoman heir to her Mistresse (for the right of his person) whom he dearly loved, and honoured, who would not endure either her, or her son to dwell in his family; and though Sarah were now dead, and could not make any quarrel of the matter as before; yet he would not give such an occasion of discontent to *Isaac*; who could not but take the return of Hagar to his fathers bed with offence; nor is it like that Hagar being now about 80. years old, that he would take her for a wife, who married for the increase of his posterity; nor that she (being so old) be the mother of six sons, as Keturah was, ver.2. nor is it probable that Keturah was taken to wife while Sarah lived, since there is no mention of her at all till after her death; and it is probable, not till three years after, for he was no doubt as mindful of his wife, as Isaac of his mother, and as mournful, and so would not marry before him; and (according to the order of the story) it is most like, that he married afterwards: and it was convenient that Isaac being a young man, and mature for marriage, (for he was now fourty years of age, Gen.25.20.) should have one wife, before his old father had two.

V. 2. *she bare him*] It is no marvell that Keturah should bear six sons, for we read not the was old, and by her present fruitfulnesse, we may conceive the was young; but that Abraham, who fourty years before (that is, before Isaac was born) was held too old to be the father of a child, his body (not Sarahs only) being then as dead, Rom.4.19. in respect of impotency to procreate, should be the father of so many children, is very strange and in appearance improbable. *Answ.* It was not by virtue of Abrahams natural ability, which a good while before was dead, but by a new strength given him by God, who had promised him a multiplyed posterity, Gen. 17.5. (which had a ratification not only in Sarahs issue, but in Keturahs also) and was able to make his promise good, as well in old as in young Abraham, either by continuing or renuing the masculine vigour (restored to him at the begetting of Isaac) in his conjugall society with Keturah: and his blessing was the more apparent by how much, by the course of nature, he was more impotent.

V. 4. *the sons of Midian*] Were five the founders of so many royal families, whence it is that five Kings of Midian are reckoned, Num.31.18. of which five, four are mentioned, Judg.7.25. & Chap.8.5.

V. 5. *all to Isaac*] That is, all the estate he had at the time of his death; for before that he had given portions to the sons of his concubines, and sent them away; and that was so little in respect of his main estate, that Isaac had (in a manner) all given to him, as it is said, Chap. 24. 36. before his marriage with Rebekah.

V. 6. *Concubines*] See Annot.on vers.1. and on Chap.22.24.

sent them away] Because Isaac's posterity was to inherit the Land of Canaan, and that would be too little for the numerous progeny of all Abraham's children.

East Country] That is, in respect of the Land of Canaan, as Arabia, Syria, and other places of like situation. See Judg.6.3. & Chap.7.12. Job.1.3.

V. 8. *good old age*] (Gen.35.29. Job.8.32.) when he was 175 years-old. See the Annot.on Chap.24.5.

full] (1 Chr.29.28. Job 42.17.) The Original hath no more, for sometimes the word is left out in the Hebrew, which by the sence is easily supplyed; as Psal.73.10 *Waters of a full are wrung out unto them*, that is *waters of a full cup*, or *vessell*. So here Abraham was *full*, that is, *of dayes*, or *years*; or full in the fulfilling of his desires for this life, not much caring for any more of the world.

gathered to his people] The like phrase is used of Ismael, ver.17. and hereby the ancients signified, that man by death perished not wholly, but as the soules of the godly lived after in perpetual joy, so the soules of the wicked in perpetual pain; and though the godly soul departing hence, he separated from humane society, it is not destitute of very good company. See Heb.12.23,24.

V. 9. *Isaac and Ismael*] Ishmael was elder, but Isaac is set before him, as being a better man, and better born, for his mother was a free-woman, Ishmaels a bond-woman; and he was born in a better state, for he was born of a lawful wife, Ishmael of a concubine; and to a better estate, for he was heir of the principal promise of God made to Abraham.

Ismael] Ishmael, though he were not again received into Abraham's family, dwelt not at so great distance, but that he might hear of his death, and so come to his burial.

V. 11. *Labai-roi*] See the Annot.on Chap.24.62.

blessed Isaac] As he was the seed rather of faithfull belief then of fleshly ability, Rom.4.19. So the blessing was rather spiritual, then temporal; for Isaac was an husband twenty yeares before he was a father; whereas Ishmael was sooner, and was the progenitor of twelve Princes, ver.16. according to the promise of God to Abraham, Chap.17.20.

V. 13. *generations*] Or genealogy, as their pedegree hath been set down in Registers and Records.

V. 14. *Dumah*] Of this Dumah the son of Ishmael, the Idumeans are thought by some to have descended; by others the Idumeans are held to be the posterity of Esau or Edom, called *Idumeans* or *Edomeans*.

V. 15. *Tema*] Of whom was the Countrey and City of Tema or Teman, bordering upon the South of Idumea, of which Countrey was Job's friend *Eliphaz*, Job 2.11. and some say King also.

V. 16. *townes and*] By the places where they sorted together for cohabitation or dwelling, and their Castles or strong holds against their enemies, which haply bare the name of some eminent person of their family or kindred.

V. 17. *gathered to his people*] From which place the Hebrews collect the repentance and salvation of Ishmael. See the Annot.on ver.8.

V. 18. *Havilah*] An ample Region of Arabia, reaching from the Persian gulph to the red Sea, and to Egypt, whereof mention is made, Chap.2.8. not that Havilah of India, or any Region in Africa.

died in the presence of] His brethren all surviving him, and by their vicinity, if not present at his death, yet taking notice of it: the Hebrew word *Naphal*, signifying to *fall*, is referred by some to ver.12. for that is, of late, taken the sense to be the allotting of his portion in the presence of his brethren, Chap. 16. 2. See the Annot.on that verse.

V. 20. *Padan Aram*] The name not of the City of *Bethuel*, for that was *Charran* or *Haran*, but of the countrey called also *Syria*, where that City stood, which Syria in Hebrew is called *Aram*, from Aram the Son of Sem, Gen. 10.22. whence some Translations have the words *Aram* and *Aramites*, whereas others use the words *Syria* and *Syrians*; and both names signifie the same country and people; and it is sometimes called *Aram-Naharaim*, Psal.60.title. That is, *Aram* of two Rivers, for *Naharaim* is the dual number of *Nahar* a River; and it is called *Padan Aram*, *Padan* in the Chaldee and Syriak tongue signifieth *a couple*; thence it is called *Padan-Aram*, and *Naharaim*, because it is situate betwixt a couple of Rivers, *Tygris* and *Euphrates*, and for the same reason it is called *Mesopotamia* in Greek, which word signifieth *in the middle of Rivers*; *Bethuel* is here called *a Syrian of Padan Aram*, for distinction from the other Syria, called *Syriah Zobah*, or *Aram Zobah*, Psal.60.tit. Adrich.Delph. Theatr.Ter.Sanct.pag.94,95.

V. 21. *Isaac intreated the Lord*] The Lord had promised to make good all the promises made to Abraham in Isaac, Gen.21.12. yet he prayeth to God, and continued to pray unto him many years, and at last was heard in that he prayed for; of whom we are to learn neither to presume upon Gods promises, without doing our duties, nor to be weary of praying, if God be not speedy in granting what we pray for; For being without a child for twenty years after he was marryed (for he was fourty years old when he was marryed, ver. 20. and sixty when these twins were born, ver.26.) so soon as he conceived that Rebekah was barren, not seeking a more fruitful Bed-fellow, nor the offering any such unto his choice, he often, and a long time importuned God to make her the mother, as he hoped himself should be the father, of many Nations.

for his wife] Heb. *against his wife*. Because (as some take it) the had no mind to be a mother, or, because of the pains of childbirth which were against her; but the meaning may be that they prayed in such a posture, as one that was placed over against the other. Or *against his wife*, that is, as David prayed against Achitophel, that is, not against his person, but against his policy, so Isaac prayed not against the person of Rebekah, but her barrennesse.

barren] It is noted, of many worthy women, that their fruitfulness hath been restrained for a long time, as *Sarah*, *Rebekah*, *Rachel*, *Hannah* the mother of *Samuel*, in the Old Testament, and *Elizabeth* the mother of *John Baptist* in the New; whose long

long waiting hath been recompensed (at last) with an happy birth of a worthy person. In such examples God sheweth his power over nature to make it fruitless, or fruitful, as he pleaseth; and thereby empereth the affection, that it may not be too much fet upon a beautiful person, as Rebekah was, Chap. 24.16. and increaseth the devotion of prayer for the blessing.

V. 22. *children struggled*] It is not strange for a woman with child with twins, to feel some painful sprountings of them within her, especially towards the birth, where each striveth first to come forth, but this was more then ordinary, and therefore it was not onely a misery to her, which the could not bear without complaint, but a mystery also, figuring the conflicts of two Nations, ver.23.

to inquire of the Lord] She went apart to some private place by prayer, to intreat the Lord to acquaint her with the cause of such extraordinary commotion within her.

V. 23. *two Nations*] That is, two persons virtually including two Nations, as in their root, and original, as all mankind was radically contained in Adam, because all proceeded from his loyns: these two Nations are those which in after time were called Israelites, and Edomites or Idumeans; of these the people descended from the younger brother shall prevail above the posterity of the elder; and the Israelites which are (of true Israelites) the true Church Militant, shall be the Triumphant Church above the malignant Idumeans.

the elder shall serve] Upon this place the Apostle grounds the Doctrine of Free-Grace in the election of some, and reprobation of others, before the doing of good, or evil, Rom.9.12,13. Mal.1.2,3. But for clearer explication of this place, we must note that the words may be taken in respect of the persons of these contending twins, or in respect of their posterities; in respect of their persons, the preeminence of Jacob the younger above Esau the elder, consisted in the prerogative of the birthright, (which gave him authority over his brethren and the rest of the houshold under his father) devolved from Esau to Jacob. 2 In the promise of the Land of Canaan. 3 In the holy Covenant of Religion with God, whereby his Church was propagated in Jacob's posterity, not in Esau's, and to that Church humble subjection is prophesied, Esa.49.23. See also, Gal.4.25,26. Rev.3.9. But otherwise in respect of temporal preeminence Jacob might be said to serve Esau, for he called himself his servant, Gen.32.18,30. and Esau his Lord, Gen. 33.13, 14. and did him homage, bowing himself to the ground many times before him, Gen.33.3. yet did the posterity of Jacob subjugate the posterity of Esau, when in David's time the *Idumeans* or *Edomites* that came of Esau (who was called Edom) were subdued by the Israelites, (who descended of Jacob, and bare his name, for he was also *Israel*, Gen. 32. 28.) and under their subjection were brought, 2 Sam. 8. 14. and though for their sins afterwards the Edomites broke their yoke, as Isaac prophesied, Gen.27.40. yet the Israelites never served the Idumeans, or Edomites. See the Annot.on Gen.27.40.

V. 25. *red like an hairy garment*] With red hair all over his body, a strange and extraordinary birth, importing that Esau would prove a cholerick, cruel, and brutish man, and of monstrous ill manners; in whose person God prefigured the bloody and barbarous disposition of such as persecute his Church and Children, Ezek.35.5. Obad.10.

Esau] The word signifieth either *made*, or *perfect*, by which was meant the strength of his constitution, as if he were already rear'd, or nurst, and rather like a man with a beard, then a new born babe without teeth: and that name might be given him, with a purpose to please the mother, who being a beautifull woman, would be apt to take discontent at a deformed or unhandsome child, as Esau was, being very hairy, as Jacob said of him, *my brother is an hairy man*. See Genesis Chapter 27. vers. 11.

V. 26. *took hold*] A Divine presage that Jacob should supplant him, and bring down his head as by tripping up his heels; which came to passe in his getting of the preeminence of the birth-right and in other matters, whereof see Annot.on ver.23.

Jacob] Heb. *Yaghaubob*. His name beares the remembrance of the act, for it signifieth *a supplanter* or *taker up of the heel*, from *Ghnakeb*, which in Hebrew signifieth *the heel*, or *the sole of the foot*; or from *Ghnakeb* which signifieth *to deceive by supplanting*, or taking hold of the sole of the foot.

V. 27. *hunter*] The different disposition of the godly and the wicked is figured in these two sons: the one like Nimrod, Gen. 10. 9. are of harsh, rough and fierce natures, and give themselves to exercises of violence, as Esau did; the other more disposed to civil society and benignity, as Jacob was.

V. 28. *Isaac loved Esau*] Isaac loved Esau better then Jacob, as Rebekah loved Jacob better then Esau; and he loved him because he did eat of his venison; it was then a fleshly love, and so an infirmity in Isaac; but wishal, Esau being cunning, not onely in hunting for the prey, vers. 27. but otherwise, might insinuate into the affections of his Father; and by being very officious to please his palate, might make himself as great a Favourite with Isaac, as Jacob was with Rebekah.

V. 29. *Jacob sod pottage*] Houshold services in those dayes were not so distinguished as now they be, so that the sons might dresse meat, as well as the daughters; and the daughters carry upon their shoulders as Rebekah did, Chap.24.15. as well as sons.

V. 30. *red pottage*] Heb. *with that red*, *with that red*. Red by some herbs, as lentiles, whereof they were made, see ver.34. or, by somewhat put into them which might give them that colour, as Saffron. The word *red*, is doubled, because the pottage was red, as the *good goods*, Judg. 11. 25. emphatically signifieth *very good*, and *naught naught*, Prov.20.14. *very naughty*.

therefore was his name called Edom] For that signifieth *red*; and that name might be given him not onely because he was greedy of this red pottage, doubling the word *red*, as it appeared to his sense, and omitting the word *pottage*, vers.30. but also because he was red in complexion and colour of his body, vers. 25. being overgrown with red hair. And it is to be noted, that by the better sort he was more commonly called by his worse name Edom, then by his better name Esau, (which signifieth *made*, or *perfect*) and rather from the redness of the pottage whereabout he offended, then the redness of his body which was without his fault, as appeareth, ver.25. He had (as some think) a third name, which was *Seir*, from his hairinesse; for *Seir* signifieth hairy; but in the Scripture it is not given him as a proper name, as *Edom* and *Esau* were, but as an appellative, or a common name, or title; for he was hairy Esau, as his Father was blind Isaac, whose proper name was *Isaac*, and *blind*, an appellative title added to it.

V. 31. *sell me thy birth-right*] The birthright contained a fatherly preeminence over the brethren, the Office of the Priesthood, before the Law written, and a double portion of the fathers estate, Deut.21.17. but for the Priesthood it was otherwise before the Law of Moses then afterward, for before Moses time the Priesthood was not limited to the elder brother, for Abel offered sacrifice as well as Cain, and the father of the family while he lived, was ordinarily the Priest, and when he dyed, his eldest son succeeded in that office, as well as in the government of the family; but in Moses time there was a law for the first-born of man and beasts, the one as a Priest to offer, the other as a sacrifice to be offered, Exod.13.2. In denying Esau relief in his hunger, except upon such hard termes, Jacob had thewed himself an uncharitable man, and a very unkind brother; but it is like his mother, who received the prophecy of his preeminence, ver.23. directed her younger son (as by an especial providence of God) how to deal with the elder.

V. 32. *at the point to dye*] Heb. *going to dye*. No great danger of death, but this was an expression noting the greedinesse of his appetite, and greatnesse of his passion.

V. 33. *sware*] An oath is more then a promise, and so much as may oblige the conscience of a profane person, who cares not to violate or break his word, if he be no further bound.

this day] It is probable that this was not the first time that Esau and Jacob had parley about the primogeniture; Esau was not a man fitly qualified for it, because he had more mind to be among unreasonable creatures in the field, then reasonable men in the family: for the Priesthood he was too profane, and under that little he is taxed, Heb.12.16. and here it is said, that he despised it, vers.34. and for the double portion the privilege of the first-born, Deut.21.17. he had no need of it, for he could carve himself a competent maintenance with his sword, as his father foretold of him, Gen. 27.48. therefore having often, as it is like, made light of it, and promised to give it up unto his brother, he now took advantage of his present hunger, to make a firm and final bargain for it to be ratified with an oath, wherein he did unkindly in denying relief to his brother in necessity, unjustly in requiring too great a price of that he sold, and impiously in tempting him to so profane a contempt, if he had not some secret instinct, or some revelation (by his mother consulting with God, or some other way) for the carriage of the contract in this sort; howsoever the great wisdome of God can order small occasions, as this was, to great purposes, and can convert the weakness, and wickednesse of men to his own glory: yet this must not embolden any to do as Jacob did, unless upon such warrant as Jacob had.

V. 34. *despised*] Neither before nor after the sale of his birthright did he think or care how bad his bargain was by selling so precious a thing for so poor a price, but did eat and drink and go away without any repentance for what he had done. See Heb.12.16. Yet he might have a purpose to recover that again by force, which he conceived was gotten by fraud.

CHAP. XXVI.

Vers. 1. *IN the land*] That is, of Canaan; though it were a fruitful Land, Gods curse for mans sin made it unable to feed the Inhabitants.

besides the first] Whereof Chap.21. Deliverance from afflictions is no assurance that they shall not return; if men renew their sins, God may and will recal his plagues, and punith them again. See Lev.26.15, &c. Psal.78.

Abimelech King] See Annot. on ver.26.

V. 2. *not down into Egypt*] Gods providence alwayes watcheth to direct the wayes of his children, and to see them provided for in the hardest times, Psal.37.19. Though Egypt were a very fruitful place, and Isaac might have a mind to sojourn there as did his father before him, yet he is especially forbidden so to do, because now God had revealed the captivity of Abraham's posterity in that Land, which then he had not done; and that he would have him guided rather by his own word, then by his fathers example, though that in many things was a good pattern for his practice it is proposed to him, ver.5.

V. 3. *I will be with thee*] As God made the promise of his free mercy; so doth the confirmation thereof proceed from the same fountain.

unto thee] To thee as a sojourner, to thy posterity as owners by way of propriety, possession, and hereditary right.

V.5. *Abraham obeyed*] He commendeth Abraham's obedience, because Isaac should be more ready to follow him in the like.

because] God makes good his Promise and Covenant out of the same goodnesse that moves him to make it, and that is his own pure grace, not mans merit, Rom.4.4.& Chap.3.28. yet on mans part there are conditions required, and by the assistance of his grace performed, and graciously accepted, and mentioned as if there were some casualty in them for Gods acceptance; not to make man confident in himself, but diligent in his duty to his Maker. So Chap.22.16.

my voice] This variety of expression commends Abraham's promptnes, in obeying God in what way soever he was pleased to reveal his Will unto him.

V. 7. *she is my sister*] In this Isaac followeth the example of his Father, Gen.12.13. not unknown, though unseen, how needful it is for parents to take heed of setting an ill example before their children, how apt they are to follow them, rather in evil, then in good; for Abraham's obedience is commended, ver. 5. and the first imitation of him is noted, is in that wherein he should have shunned his example: yet by way, not of defence, (for there was untruth in their intent) but of extenuation; the phrase of the time may be alledged, which called even strangers by the name of *brethren*. See Gen.29.4.

feared to say] Whereby we see that fear, and difmaie is found in the best, not as a barren sin which begets not another, but as a parent of lying: so the terrour of the wrack may be the shipwrack of truth, though used to extort a confession of the truth.

fair] See Annot. on Gen.12.11.

V. 8. *looked out*] This was not shortly, but a good while after they came to Gerar; and it was in the day time, haply in some Garden, where the King having high, and free prospect every way might see them, as *David* did *Bathsheba*, when she was bathing of her self, 2 Sam.11.2.

sporting] Shewing some familiar sign of love, whereby it might be known, or probably supposed he was his wife: the word here used for *sporting* in the Original, is neer of kin to the name of Isaac, signifying *laughter*, Gen.21.3. and he very same, which is used of Ismaels mocking of him, ver.9. of the same Chapter; for the same act may (according to the disposition of the mind) be taken in a good or bad sence; and for the carriage of Isaac, it was some signification of pleasing familiarity, which might be allowed betwixt man and wife, Deut.24.5. Prov.5.18. but not betwixt a brother and a sister, (though it were not such as was proper for the bed, or for the night, for Isaac and Rebekah had both more grace and modesty, then so to behave themselves in the day, where the King might see them) which made Abimelech so confident that she was his wife, and not his sister; as is shewed in the next verse.

V. 10. *What is this that*] Abimelech passionately expostulateth with Isaac concerning the denial of his wife; which sheweth how adultery, and dissimulation were condemned even by heathen morality; and shameth the wantonnesse, and wickednesse of such as professing true Religion, make no scruple or conscience to commit such sins.

guiltinesse upon us] The act of sin committed by one may bring a guilt upon others; a guilt with the punishment due unto it. See the Annotat. on Chap.20.9. In all ages men were perswaded that Gods vengeance should light upon wedlock-breakers.

V.11. *he that toucheth*] (Ver.29.& Joh.9.19. Ruth 2.9.) that is, he that hurteth or wrongeth them, Psal. 105.15. especially that wrongeth either of them by any immodest or unlawful touching of his wife. See Gen. 20. 6. Prov. 6. 29. 1 Cor. 7 1.

V. 12. *sowed in that land*] Not any as his own possession, but either hired for his use, or not used by others, because barren and waste.

V. 12. *an hundred fold*] An hundred grains for one, or an hundred measures for one; the Septuagint specifie the grain, saying, it was an hundred measures of barley, haply mistaken, by reason of their vicinity of the word *Shegnarim*, signifying *measures*, and *Shegnorim*, signifying *Barley*, which differ little in the Hebrew letters: the greatest measure which our Saviour mentioneth in the Parable of the seed, Matth. 13.8. is an hundred fold, and though in some extraordinary fruitful soiles the return be noted to one hundred and fifty, three hundred, yea four hundred for one, Plin.lib.18.cap.10. yet in such a soil as Isaac tilled, especially in a time of famine, it might be accounted a miraculous fruitfulnesse to receive an hundred for one.

the Lord blessed him] See how ver.13,14,15. and therewithall, that of Solomon fulfilled, *The blessing of the Lord maketh rich*, Prov. 10.22.

V. 14. *Servants*] Or, *husbandry*; as in the Margine; that is, much ground for tillage, and many servants to manure it.

envied at him] The prosperity of the godly is an affliction to the wicked, Psal.112.10.by their envie at it, for *envie slayeth the silly one*, Job.5.2.

V. 15. *the Philistims stopped*] The hatred of the Religious, and breaking covenant with them by the wicked, is very ancient; yet to defend and plead for breach of faith with the faithful under the name of Heretickes, is an heretical practice, both new and naught.

V. 17. *the valley of Gerar*] The Hebrew word signifieth a *Flood*, or valley, where water at any time runneth; but because by the confluence of waters in such low places, especially after rain, or snow, the waters run muddy, there was need of Wells, whence it might be drawn more cleer, and better for use, both of man and beast.

V. 18. *digged again*] Because he was sure there was water there, and that he had a right unto it, and in remembring that right he renued the grateful memory of his gracious father.

V. 20. *ours*] Because it was digged in their ground, yet not theirs in right, because it was digged with the consent of the owners.

V.23. *thence to Beersheba*] The famine being ended, he returned to the place whence the famine had driven him.

V. 24. *God of Abraham*] God assureth Isaac against all feare by remembring the promise made to Abraham, to whom with singular favour he entitles his Godhead, as if he were his God more then any ones; and in that he is called *the God of Abraham* after the burial of his body, it is an Argument that he liveth in soul, for *God is not the God of the dead, but of the living*, Mat.22.32.

V.25. *Altar there*] (Gen.13.18.) To signifie that he would serve no other God, but the God of his father Abraham.

V. 26. *Abimelech and Phicol*] The same names we read of, Gen.21.22. but whether they be the same men, that there made the Covenant with Abraham is uncertain, they might be the same, supposing them to be about an hundred years of age. But then it is somewhat strange, that in this entercourse there is no mention of the accord with Abraham in former times, and that a man so well minded as that Abimelech seemed to be (if he were the same) by his good dealing, first with Abraham, Chap. 20. and since with Isaac, ver.20.31. of this Chapter, should deal so unjustly with him, as to withhold the use of those Wells from his heir, which by a solemn Covenant were his; unless envie at his prosperity (which was such, that he desired Isaac's departing from him, ver. 16. and which Isaac interprets as a reproach of hatred, ver.27.) should make him become injurious to him; and unless wrong were done by his servants without his knowledge, as before is noted in the story of Abraham, Gen.21.26. it may therefore be another: *Abimelech* (signifying *my father the King*) might be an hereditary Title of the Kings of *Gerar*, as the name *Pharaoh* was of the Kings of Egypt; and the word *Phicol* compounded of two Hebrew words, *Phi*, or *Pho*, a *mouth*, or *face*; and *Col*, all, *the mouth of all*, might be a name of office, for a man of publick power, and authority, was as it were the mouth of all by his speaking in the publick affaires, wherein all were concerned and concluded; or the face on whom every one cast his eyes, as expecting from him counsel, command, or conduct.

went to him] Not out of love, for they hated him, ver.27. but in craft to set upon him, if they saw him too feeble for them, and if not, to treat with him upon termes of friendship.

V. 28. *with thee*] See Annot. on ver.3.

V. 29. *that thou wilt*] Heb. *if thou shalt, &c.* The Hebrews in swearing begin commonly with *If*, and understand the rest, that is, that God shall punish him that breaks the Oath; as if he that sweareth should say, I swear to do thus, and thus, and if I falsifie my Oath, let the punishment or judgment of God light upon me. See Annot. on Gen. 14.23.

do us no hurt] Here the wicked shew, that they are afraid, lest that come upon them, which they would do to others.

V. 31. *betimes*] Peace is to be embraced with cheerfulnesse and expedition, and oathes of agreement chiefly to be made fresh and fasting with all reverence and sobriety.

V. 33. *Beersheba*] See Annot. on Chap.21.31.

V. 34. *Judith*] Esaus wives, and their Fathers, had severall names; Gen.36.2. (for he had no more wives of the Canaanites but two) as himself had; for he was called *Esau*, *Edom*, and *Seir*. See Annot. on Chap.25.25,30.

Hittite] Esau married, as his father did, at the age of fourty; but he did not like him in following his Fathers mind in the choyce of a wife, for he took two for one, two Hittites the worst sort of Canaanites, Ezek.16.3. whereas his holy grandfather took a solemn oath of his servant to provide a wife for his son among his own kindred, without the Land of Canaan, Gen. 24.3. so that his marriage was not onely without his parents consent, but against their mind, which is lesse respect to both, then Ishmael shewed to one, and that one of the weaker sexe; and in condition much more unworthy then either of them.

V. 35. *a grief*] See Annot. on Chap.27. ver. last.

CHAP. XXVII.

Vers. 1. OLd] *Vix.* One hundred thirty seven years of age, which some Chronological Accountants by collation of several places of Scripture make up thus; Jacob was born in the sixtieth year of Isaac, Chap.25.26. and being now seventy seven years old, Isaac must be one hundred thirty seven; and that at his flight to his Uncle Laban (which presently followed the getting of the blessing) he was seventy seven years of age, appears thus; from the time of his coming thither, he served Laban twenty years, Chap.31.38. and in the beginning of the fourteenth year of his servitude Joseph was borne, Chap.30.25,26. in the fourteeth year of Josephs age Jacob went into Egypt; compare Chap. 41. 46. with 45.8. and Jacob went thither in the one hundred and thirty year of his age, Chap.47.9. out of which, deduct the fourty years of Josephs age, and the thirteen years spent in service before he was born, and there will remain seventy seven.

eyes dimme] (Gen.48.10. 1 Sam.3.2.) It is said of Moses when he was but seventeen years younger, *viz.* one hundred and twenty years old, that his sight was not dimme, Deut.34.7. but that is noted of him as a thing extraordinary.

V. 2. *I know not*] This reason is not to be referred to the meat, but to the blessing, which was most seasonable when it was pronounced, as the last act of a Fathers office, with a fare-well to the world.

I know not the day of my death] Uncertainty of the day of death, should make us wise to order the time of life with a double providence; the one for others in this world, the other for our selves in the next; and so to set our selves in present expectation of our parting, or our Masters coming, Mat.18.5. but for such preparation no man shall dye the sooner, for Isaac after this lived 40 yeares, even to one hundred eighty years, Gen. 35.28,29.

V.4. *meat*] For such as are of full bodies, and good strength, fasting may be a good preparation to spiritual duties; but for such as are weak, and in a declining state, as Isaac was, meat may cheer up their spirits, and make them more vigorous in devotion; so it may be better for some to receive the Sacrament of the Lords Supper fasting; for others, after some refreshing.

my soul may bless] The carnal affection that he had to his son Esau, made him forget that which God spake to his wife, Chap. 25.23. See ver.5.8. of this Chapter, and the Annot. upon it.

My soul] That I may bless thee with all my heart.

bless thee] (Chap.28.3,4. & 48. ver.15,16,20.& 49.26,27.) The Priests, Gen.14.19. & Num.6. from ver.23. to the end of the Chapter, did (in the name of the Lord, and by warrant from him) bless the people; so did the Patriarchs, (who were Priests in their families, and some of them Prophets) bless their children; wherein if they followed the guidance of Gods Spirit, rather then their own affections it took effect, otherwise the blessing followed rather the faith of the receiver, then of the blesser; thence it was that some did bless, others were blessed, better then others, Gen.49.26. Heb.12.17. Now for Isaac, it seems, he either did not understand, or not remember the Oracle of God concerning the preferion of the younger brother before the elder, or else it went against his heart or soul to pronounce the blessing according to it.

Vers. before the Lord] That is, in his presence, and with his allowance, who by his gracious act will ratifie my word, and assent.

V. 9. *two good kids*] Two Kids seem too much for one dish of meat for an old man, but out of both he might take the choycest parts, to make it dainty, and the juyce of the rest might serve for sauce, or for the rest of the family, which was not small.

V. 11. *Jacob said*] His mother, it seemeth, (though it be not so expressed) had advised him not only to bring his fathers dish of meat, but to present it as in the name and person of his brother Esau.

an hairy man] See Gen.25.25. and the Annotations upon it.

seem to him as a deceiver] Jacob is said to be a *plain man*, chap. 25.27. Yet now he must play the subtle person; and the more subtle, because he had more mind to seem so, then to be so. The plain dealing of the godly is of their love to sincerity, not of simplicity, or fillinesse, for they could play the Politians, as well as others, if their wits were not over-ruled in their working by their consciences: the like may be observed in Rebekahs carriage of the whole project.

V. 12. *bring a curse*] Deceit, though used for advantage, or defence, is dangerous; and it is especially both prohibited, and threatned, if it be a deceit of the blind, Deut. 26.18. And in matter of Religion, Jer.48.10. Mal.1.14. This was both, and therefore Jacobs fear was not without cause.

V. 13. *upon me be thy curse*] Her confidence was great; and made up of *vehement affection* to her son, of a *strange opinion of the successe* of her device, but especially of *a belief* that God would establish the blessing on Jacobs person, for which it is like she had a resolution from God upon her consultation with him, Gen.25.22,23. Though this deceitful way was her own devising, not of Gods direction.

V. 15. *goodly raiment*] Heb. *desireable*. A suit of Esaus laid up, not to be worn every day, but upon some extraordinary occasion, as this was; some think it was a holy robe made for the first-born to use in holy ministrations, and therefore rather kept in the custody of Esau's mother, then of his wives. But there is no ground for that in Scripture; it might be a better suit then ordinary kept by his mother for shift, when he came to his Father.

V. 16. *skins upon his hands*] To resemble Esau, who was all over like an hairy garment, Gen.25.25. And his hands, and neck were thus disguised, not his face; for by this time Jacobs face might be rough with a beard, as well as Esaus, (though his hands and neck were smooth) for he was as old as Esau, within a very little, being both twins at a birth; and Esau now was married, and he was not married, until he was fourty years of age, Gen.26.34.

V. 19. *I am Esau*] Though Jacob was assured of the Blessing by Faith, yet he did evil to seek it by lyes; and the more, because he abusth Gods Name therein to, ver.20. Some say, it was not a lye, but a mystery; others, that it was a literal truth, for he was the first-born by the right of purchase, but he was not Esau that sold it, but Jacob that bought it, and he calleth himself by the name of *Esau*, as our Saviour called *John Baptist*, *Elias*, Mat.11.14. but he called John, *Elias*, not in person, but in office; and they to whom he spake, understood it not of Elias personal presence, but by way of allusion, or resemblance, whereas Jacob meant, and was understood of Esaus person, both in this verse, and ver.24. Besides, he dissembled, and spake unctrutly, in saying in this verse, he had done as his father bad him; and called his meat Venison, and in answering the Lord had brought it to his hands, ver.20. as if he had made his hunting successeful sooner, then at other times.

V. 22. *the voyce of Jacob*] This (as also ver.23.) declareth that he suspected something, yet God would not have his Decree altered.

V. 23. *he discerned him not*] His eyes were dim, by them he could not judge: his hearing was better: but upon his touching, finding him rough like Esau, he gave as much credit to his hands, as to his ears; *the voyce is Jacobs voyce, but the hands are the hands of Esau*, ver.22. and being in doubt what to think, his other two senses, his tasting and smelling, ver.25,27. have false witnesses according to Jacobs words, and so he resolved that Jacob was Esau, and gave him the blessing. The Spirit which assisted him in the benediction of Jacob and Esau, and the prediction of Events concerning both, did not discover the deceit of his wife and son; for the illumination was by particular acts, not by way of habit imparted to him.

V. 27. *as the smell of a field*] Those parts where Esau lived, abounded with aromatick, or sweet-smelling odours, or spices, wherewith it might be the manner to perfume the clothes that were laid up, and not wonted to daily wearing; or the skin of the Kids might present a smell (by some artifice of Rebekah) which might be pleasing to the sent of Isaac; he compares it to *the smell of a field which the Lord hath blessed*, with flowers, and fruits, and vines, for, saith Solomon, *the vines with the tender grape give a good smell*, Cant.2.13. and husbandmen say, that some grounds when they are broken up with the Plough, yeeld a very pleasing smell to him that tilleth them.

V. 28. *dew of heaven*] Deut.33.28.

fatnesse of the earth] By this may be understood the Land of Canaan, called *a fat Land*, because it was plentifully furnished with all good things; as Wells digged, Vineyards, Olive-yards,

yards, and fruitful trees in abundance, Deut.6.10,11.

corn and wine] (Deut.33.28.) By these temporal particulars, were shadowed out blessings of a better quality in spiritual matters: for this fruitful Land of Canaan was a type of heaven, and the plenty of spiritual graces is signified by *a feast of fat things*, Isa.25.6.

V. 29. *let people serve thee*] From Jacob came Judah, *and of him came the chief Rulers*, 1 Chr.5.2. and the Scepter by Jacobs prophecy continued in his Line until the coming of Shiloh, Gen. 49.10. that is, the Messiah, Jesus Christ. See the Annot. on that place. And for this Prophecy, it was particularly fulfilled when the Idumeans, Philistims, and Moabites, were brought under subjection of David, Solomon, and the Asmonean Governours.

cursed be] (Chap.9.25 & 12.3.) Cursed of God, who takes the injuries done unto his Church, as done to himself. See Act.9.4.

V. 33. *trembled*] Heb. *was astonished*: at the strangeness of the act, and event, contrary to his intention: the deceit, and disguise of Jacob so cunningly carried, and his purpose to Esau so strangely disappointed, (by Gods over-ruling providence) put him for a time into wondring and trembling astonishment; and the rather, because now he might perceive that by his carnal affection to Esau, he had run crosse to Gods prediction, Gen.25.23.

have blessed him] Though his intention was to have blessed Esau, the effect of his benediction God (by his promise, and Jacobs Faith) settles upon him; quite crosse to the conceit of the Papists, who make the efficacy of the Sacrament to depend upon the intention of the Minister; so that it shall be fruitlesse, and in vain to the receiver, if there want a good intention in the giver.

he shall be blessed] Being convinced now of his erroneous intent touching the blessing of Esau, he ratifieth the Blessing upon Jacob, and now doth that of Faith, which before he did with misguided fancy, and affection; and so his blessing is recorded by the Apostle, saying, *by faith Isaac blessed Jacob, and Esau, touching things to come*, Heb.11.20.

V. 34. *bitter cry*] Because now his fathers solemn blessing upon Jacob had irrecoverably settled his birth-right upon him: in whose example we see that those that make no account of precious things while they have them, may be made bitterly to bewail the want of them, when they have lost them; though Esau were an hardy hunter, a man of the sword, verf.40. of this Chapter, God can make him weep like a woman. See the 1 Sam. 30.4.

V. 35. *thy blessing*] That is, which appertained to Esau as the first-born.

V. 36. *rightly called Jacob*] That is, *a supplanter*. He was called *Jacob*, from a word signifying *the heel*, because at the birth of Esau he held him by the heel. See Annot. on Gen. 25.26. Schindl. Pentagl. col. 1373. But by a metaphor it signifieth *crafty*, and *deceitful*, Ibid. Esau taketh it in that sense, when he calleth him a supplanter, as if his name were given him for nought, supplanting him two times, wherein there is a Paranomasia. This sheweth his tears were not tears of true repentance, for then he would rather have blamed himself, then his brother, concerning his birth-right.

took away my birth-right] He wrongeth Jacob in this charge, for he took it not from him, but Esau lightly esteeming it, or rather despising it, sold it to him. See Annot. on Gen. 25. verf.34.

my blessing] Not his then, when the birth-right was none of his.

V. 37. *thy Lord*] (Verf.29.) Isaac did this as he was the Minister and Prophet of God; and though Esau cry never so much, he cannot recover what he hath lost; there is no place for repentance, though sought with tears, Heb.12.17. that is, Isaac will not repent, cannot retract what he hath done, though Esau lift up a bitter cry for the Blessing; because the prerogative of the blessed seed cannot be divided, nor imparted to a wicked progeny; the sons of the world are represented in Esau, as the faithful in Jacob.

V. 39. *the fatnesse*] Isaacs blessing on Jacob was both spiritual and temporal; on Esau only temporal; and in this Jacob had the preeminence; for though he name the fatnesse of the Earth, and dew of Heaven in both; and though some parts of Idumea, Esaus Countrey, were very fruitful, yet generally it was not comparable to the Land of Canaan, assigned to the posterity of Jacob. Some make a difference betwixt Esaus *having* of Temporal good things, and Gods *giving* of good things unto Isaac; as if *having* were but an interest of common providence; *giving*, a title of especial favour; but that distinction may be confuted by Hos.2.8. & Chap. 13.11. and many other places.

V. 40 *by thy sword*] A trade of life professed, for the most part, by the worst sort of men; to whom may be well applyed the works of Shimei, (though ill applyed to David, 2 Sam.16. 7.) for they that are bloody men, are men of Belial, as Esau was.

serve thy brother] This blessing, *viz.* the blessing in the dominion of Jacob (called afterwards Israel, Chap.32.28.) is gloriously set out in the 33. of Deut. verf.29. See the second Annot. on Gen.25.23.

when thou shalt have the dominion, thou shalt break his yoak from off thy neck] The word in the Original is rendred by some learned Hebricians, *when thou shalt have mourned*: or, nearer to the sense of our Translation, *when thou shalt get strength*; and so the sentence will not found like a tautology.

thou shalt break his yoke] The Edomites after they had been subjects to the Israelites about one hundred and fifteen years, in the dayes of Joram the son of Jehoshaphat, revolted from under the hand of Judah, and made a King over themselves, 2 King.8.20. See Annot. on Chap.25.23. and as some reckon the time for eight hundred and ten yeares, (*viz.* until the time of Hyrcanus) they continued in their freedome, at least from the dominion of Jacobs issue; and after that, Herod an Idumean mean put a yoke upon them, for he obtained to be King of the Jews, which sheweth that the Dominion of Jacobs posterity was to be understood chiefly in a spiritual sense, for the prevailing of Religion, and in a literal sense, though there were time enough to make good the promise according to the letter, yet it was but upon condition of their good behaviour.

V. 41. *the dayes of mourning*] Not to him, for he would not be so tender-hearted to his Father, as to weep for him, who was so hard-hearted to his brother, as to resolve to murther him at such a time.

are at hand] In his desire, (and it may be hope also) not in Gods determination, for he lived after this above 40. yeares. God disappointeth the expectation of the wicked, by prolonging the life of the godly; whereof as he onely maketh the measure, so he onely knoweth the end, as well as the beginning.

V. 42. *were told Rebekah*] Verf.41. He faid thofe words in his heart, but his heart was fo full of hate and envy, that it thruft out fome words, which came to Rebekahs ears, and difcovered his deadly malice againft his brother.

comfort himself] He hath great hope to receive his birth-right by killing of thee. A wicked heart that can make a comfort of fuch a mifchievous act; yet there is a comfort for a time in fuch a kind revenge of a wrong, but that comfort is but like a draught king revenge of a wrong, but that comfort is but like a draught of wine to one in a Fever, which allayeth the difeafe for a while, but occafioneth a greater diftemper afterwards: fo in man; but in God, taking comfort in his revenge of the wicked, the cafe is fat otherwife, Efay 1.24. Ezek.5.13.

V. 44. *a few dayes*] It proved to be about twenty years: fo was Rebekah miftaken in the time of Jacobs abfence, as well as Efau, in the time of his Fathers death.

fhey turn away] Prudent Rebekah feared the dayes of mourning would come upon her, by the death of Jacob, while Isaac living, the spirit of Esau was so enraged against him, that she ved, the spirit of Esau was fo enraged againft him, that fhe doubted he would not forbear him until his fathers death; yet the hoped that by time, and abfence, it would be affuaged.

V. 45. *both in one day*] Becaufe by fighting they might kill each other; or if one were killed, the other by the fentence of Almighty God, was to dye for it by the hand of man, Gen. 9.6. or if he fhould efcape that, fhe might juftly fear the Juftice of God would not fuffer fuch a murtherer to live, as Act.28.4. or God would not fuffer fuch a feat would make his own parents fo the guilt of fo hainous a fact as if he were not at all, or none of to be eftranged from him, as if he were not at all, or none of their.

V. 46. *faid to Isaac*] That Ifaac might not be troubled with the deadly difcord of his fons, nor Jacob endangered by keeping within the reach of Efaus wrath, like a prudent woman fhe prefents to Ifaacs care another caufe of Jacobs journeying to Charran, *viz.* A caution againft fuch ungodly marriages, as Efau made with the daughters of the Canaanites.

what good fhall my life] Efaus marriage was a grief of minde both to Isaac and Rebekah, Gen.26.35. But now fear of a double danger makes her more paffionate then her husband; for the fears left Jacob fhould take a Canaanite to wife; and left his marriage fhould be prevented by an untimely death, an unnatural murther; the example of Efau made her more apprehenfive of the one, and the ftory of Cain and Abel might further her fear of the other: thofe that have no children, are happily freed from fuch fears; and they that have, muft forecaft for the worft, and pray and hope for the beft.

CHAP. XXVIII.

Verf. 1. *Bleffed him*] This fecond Bleffing is to confirm Jacobs Faith, and to affure him that he was conftant to his firft benediction, Chap.27.33. though when his tongue bleffed him, his mind was upon Efau; and that though it were on his part procured by craft, yet God did now by his Fatherly authority ratifie it unto him.

of the daughters of Canaan] See Annot. on Chap.24.3.

V. 2. *Arise, go*] Though Isaac himself was not sent to fetch him a wife from his fathers kindred, yet Jacob is to go in his own perfon; for it was not fafe for him, for fear of Efaus bloody threats to ftay at home, (though this were a reafon rather to Rebekah then to Isaac) and there was leffe doubt of his return then of Ifaacs if he had gone, becaufe there was more invitation to Jacob, his wife to accompany him back to his countrey, fince there were fome of her fathers family, and of neerer kindred there already, then when Rebekah was married.

Padan Aram] See the Annot.on Chap.25.20.

V. 3. *God Almighty*] See the Annot. on Gen.17.1.

V. 4. *The bleffing of Abraham*] He had his fathers bleffing already, and now he bleffeth him in his grandfathers name, who had the original grant of efpecial grace to defcend upon his feed; by this his faith might be further confirmed, and his courage and comfort, the better fupported in his folitary journey

ftrange] The godly Fathers were put in minde continually, that they were but ftrangers in this world, to the intent that they fhould lift up their eyes to the heavens, where they fhould have a fure dwelling, Heb.11.9,10. Pfal. 39.12.

gave to Abraham] By promife, for he had not the poffeffion of it himself; yet it might be faid to be given to him, becaufe it was given to his poftarity for his fake.

V. 5. *The Syrian*] See the Annot.on Gen. 25. 20.

V. 9. *To Ishmael*] That is, to the family of Ishmael; for he was now dead, whofe age of 137. years, and his death is fet down, Gen.25.17.

Mahalath] Called alfo *Bafhemath*, Gen. 36.3.

the daughter of Ismael] His fathers brother; fo now he had three wives, for he had two before, Gen.26. 34. By this third marriage, he thought to make amends for the two firft, and to pleafe his father better then before; but that choice made him a worfe husband by multiplication of wives, and not the better fon, for being the fon of a free-man, he fhould not have matched himself with the iffue of a bond-woman, a ftranger from the Covenant. The changes of the wicked are not from evil to good, but from one evil to another.

fister of Nebaioth] The eldeft fon of Ishmael, and now, his father being dead, the chief of his family.

V. 10. *towards Haran*] Or, *Charran*, as it is called, Act. 7. 2. which is conceived by fome to be fituate from Beerfheba (whence Jacob came) five hundred Engliih miles; certainly it was very far off, for Jacob flying from Laban would make as much hafte as he could to get out of his reach, and Laban purfuing him as faft as he could, to recover his ftollen gods from him, overtook him not until the feventh dayes journey, Gen. 31.23. and after that, he had a good way to go to the place of his abode.

V. 11. *ftones—for pillows*] The Sun being fet he was put to take up his lodging in the field, taking the ground for a bed, and a ftone for a pillow; the fervant of his grandfather went out like a Lord into that Country, (and fo he is ftyled by Rebekah, Jacobs mother, Gen.24.18.) having ten Camels for his fervice, and other things fuitable; but Jacob the bleffed heir, both of Abraham and Isaac, is fent that long journey alone on foot, with a ftaff in his hand, Gen. 32.10. which was partly for more privacy of his departure, left Efau fhould way-lay him in his going towards Haran, which he did in his coming thence with four hundred men, Gen.32.6. but efpecially to give an example of patience to the godly, and of confidence in God, whofe providence was the more apparent towards him, by how much he had the leffe aid of humane meanes; and withal to inftruct us, that Gods children muft expect their portion of bleffing, rather in fpiritual, then temporal comforts.

V. 12. *dreamed*] See Annot.on Gen. 20. 3.

ladder] Chrift is that Ladder by which God and man are joyned together; and by whom the Angels miniftre unto us; all graces by him defcend upon us, and we by him afcend into heaven. The upper part of this Ladder, is taken by fome, to fignifie his Divinity, and the lower, his humanity.

Angels of God afcending and] To this repreftentation made to Jacob, our Saviour alludeth, and applyeth the afcending, and defcending of Angels unto himself, Joh.1.51. the words are *defcending upon him*, but they may be read, either defcending *above him*; as thofe who watt on him when he cometh down from heaven to Judgement; for when he defcendeth, the Angels that follow after him in place, will be above him, as fome may be below him, fome on each fide of him: or, *unto him*, as having reference unto him in all their miniftrations, whether from God unto men, or from men unto God: or, *by defcending upon him*, may be meant the placing, and founding upon him of all the heavenly favours, which by the miniftery of Angels God communicateth to his Church, and thereby alfo may particularly be underftood the miniftery of Angels, which they exhibited to him after his *temptation*, Matth.4.11. in his *paffion*, Luk.22. verf. 43. at his *refurrection*, Joh. 20. 12. and *afcension* into heaven, Act.1.11.

afcending and defcending] They are fill in motion, never idle, and as ready to defcend, and to be humbled 3. as to afcend, and to be exalted: their diligence, and obedience is a pattern for us, Matth. 6.10. and their continual intercourse betwixt heaven and earth, as fpirits miniftring for their fakes, who are heirs of falvation, Heb. 1. 14. may be matter of confidence to Gods children, againft the might and malignity, both of devils and men; by this (though Angels may hear our prayers, and fee our tears) they are not made Mediatours of intercession betwixt God and us, or to be served, either with fupplications or vowes; for notwithftanding this vifion, Jacob did not fo account of them, nor apply himself unto them.

V. 13. *to the land I give*] He enjoyed this promife onely by faith, concerning his feed, for all his life-time himself was a ftranger in this Land; fo then *to thee and to thy feed*, muft be *to thee in thy feed*, for they had that in poffeffion, and having the poffeffion for his fake, it was a gift in favour to him.

V. 14. *as duft of the earth*] See Annot. on Chap. 13. 16. See alfo Chap. 32. 12. & Numb.23.10.

thy feed] Chap. 22.verf.18.

families of the earth be bleffed] (Gen. 12. 3. & 18. 18. Act.3. 25. Gal.3.8.) By this is meant chiefly fpiritual bleffings, flowing from the virtue of the promifed feed Chrift Jefus, and from him diffused to all the faithful, of what Family, Nation, or Countrey foever.

V. 15. *I am with thee*] * In this free and full expreffion of Gods favour, we fee how good a mafter he is to a true and faithful fervant; if we would have him fuch a one to us, we muft be fuch as Jacob was to him, * Judg. 6. 16. 1Sa. 23. 2. Jer. 1. 19.

until] This *until* is an *exteniive*, not an *exclusive* word, giving affurance of an e'pecial time, wherein there is *no* doubt; but not excluding, or denying the time following, as Matth. 28. 20.

V. 16. *and I knew it not*] God is prefent every where, but efpecially with the godly; and not onely then when they are apprehenfive of him, but when they perceive no evidence of his prefence, as Job confeffeth, *He goeth by me, and I fee him not; he paffeth on alfo, but I perceive him not*, Job 9.11. Or, it may be when he faid, he knew not that God was there, he meant that fuch Apparitions were peculiar to the family of the faithful, and that he did not think, God would fo have revealed himself in that place.

V. 17. *afraid*] Any ftrange Apparition, though glorious, and gratious, affects mans frailty with fear, becaufe of his fin: fee Matth.17.6. Luk.2.9. & 8.35. Rev.1.17. but befides, he was touched with a godly fear and reverence; Gods profeffed favour, and familiarity did not breed contempt, but a reverend awe and dread of his Almighty Majefty, which David profeffeth when he faith, *I will come into thine houfe in the multitude of thy mercy; and in thy fear will I worfhip towards thine holy Temple*, Pfal. 5.7.

the houfe of God] He calls it *Gods houfe*, where God and his holy Angels, who are of his houfhold, are efpecially prefent; and in regard of that prefence, he thinks it a fit place for the holiding of God an Houfe, Altar, or a place for efpecial worfhip, verf.22.

the gate of heaven] The Church Militant here below, hath fuch neer reference to heaven the Church Triumphant above, that he that is truly a member of the one, may come to knock at the gate of the other, and have it opened unto him, Matth. 7. 7.

V. 18. *a pillar*] (Gen.35.14, 20. 1Sa.19.19. 2 Sam. 18. 18.) Or, Statue, which was neither any great thing (for it was no more then one man himself could rear,) nor any artificial thing, for Jacob had no tools, and it is like, no skill to use them, for fuch a work, but it was fuch a fetting up of ftone, or ftones piled one upon another, as on the fudden he could make, for a thankful memorial of Gods gracious apparition to him in that place.

and poured oyl] Which he might the next day fetch from the City, (being not far off) and might return to the place again; or take with him from home in a vial, or bottle to anoint, or refreth himself, or to apply in way of medicine, if he had need; and he poured it out upon the pillar, as an oblation unto the Lord: (as he did in his return, Gen. 35.14.) Or, as David poured out the water of the well of Bethlehem unto the Lord, 2 Sam.23.16. And if this pouring out of oyl were a confecration of that pillar or place, to a holy use, as Exod. 30. verf. 26. & 40.9. it makes not for the popifh practice, in their fuperftitious confecration of Churches, and the utenfils, or appurtenances belonging to them; for this oyl was not it felf fuch confecrated, nor poured out with holinefle, or fuperftitious benedictions; nor did Jacob any thing therein, but by divine inftinct and inftruction; nor did he conceive any inherent holinefs in the place: O but what fuch ever eftimation, or appropriation there was of religious places in the Old Teftament, as the Temple of Jerufalem had the preeminence for holy use above

all other places, in the New Testament that difference is taken away, Joh.4. from vers.20. to the 24. So that God may be served as acceptably in the Assemblies of the Saints, in Christian Churches and Chappels, as in the Temple at Jerusalem; and in times of perfection in private houses, mountains, or dens, or caves of the earth, Heb.11.38. Yea, wheresoever men lift up pure hands without wrath or doubting, 1 Tim.2.8. as well as in the faiirest Temples.

V. 19. *Bethel*] A City neer the place of this apparition, conceived to be about thirty English miles distant from Shechem. The word signifieth the *house of God*; which afterwards was turned by Jeroboam into a place of idolatry, for there he set up one of his golden Calves, 1 King.12.28,29. and for that abomination the name of it was after that changed into *Bethaven*, Hos. 4. 15. & Chap.10. 5. that is, *the house of iniquity*, or *vanity*: so the House of God, by course of time, and the corruption of men, may be turned into the house of the Devil; true Religion is preserved in the persons of the godly, not in the places of godlinesse; so Rome, once the Church of God (by Apostasie from the truth) is of Gods Church become the devils Chappel; of a Bethel, a Babel.

Luz] Of this Apparition, Jacob maketh mention by the name of *Luz*, which, as it was the more ancient name, so in Jacobs time it was yet in use, Gen. 35.6. but whether called *Bethel* or *Luz*, it was a City situate upon an high hill, in that portion of the Land of Canaan, which by lot fell to the Tribe of Benjamin, *Adrich. Delph. Theat.* pag. 16. *Quest.* How is it then that Jacob lay in the field when Bethel, where God appeared unto him, was a City? *Answ.* It is not like that he lodged in a City, because he had but a stone for a pillow, but probable that being benighted he lay in some field, not farre off, that might bea part of the Territories, belonging to the City next unto it, and so might be called by the name of the City, at least by him, who being a stranger there, (for it was about fifty miles off the place of his dwelling) knew no other name of the place.

V. 20. *vowed a vow*] To vow unto God (not to Saints) things lawful, and wi hin our power to perform, and without opinion of merit, or casting a snare on our own souls, or laying a scandal before others, (when we are at liberty to do otherwise) thus to vow, as it was the practice of the Patriarchs, as Abraham, Gen.14.22. and Jacob in this place, before the Ceremonial Law, (so (now Ceremonial Laws are vanished) it is lawful to vow under the state of the Gospel.

If God will be with me] The word *Im* rendred *if* in this place, may be Englished *when*, and is here neither a word of doubting, nor of condition, in such sort, as if Jacob meant either to binde God to give him bread to eat, and cloathes to wear, or to give up his title to him; but it is a word of order, or inference to binde himself to some demonstration of his gratitude, thus: *If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come to my fathers house in peace, then shall the Lord be my God*; but I am sure the Lord will do all this, for this, and more a great deal, I have his most free and express promise, vers. 14, 15. therefore as sure as God is true of his word, will I bind my self unto him by a solemn vow, to acknowledg, and serve him as my God, and to set up a memorial of his goodnesse to me, and my gratitude to him.

bread and raiment] Grace and nature are contented with a little. See 1 Tim.6.8.

V. 22. *This stone shall be Gods house*] By *Gods house*, is meant a place of worship; that place in those times was chiefly an Altar; and of that stone with others, he meant to make an Altar, and thereon to offer his oblations. The word *Beth* here used for an house, may be taken for any place of repose, or for that which receives, or holds another thing, as (besides an house for the habitation of men) the *forehead*, Exod.28.38. is rendred in the Targum, (or exposition of the Bible in the Chaldean Tongue) *the house of the eyes*; and a *vail*, in Exod. 34.35. *the house of the face*: and the Hebrews of latter time, call a *glove*, or *mitten*, *Beth-etsbegnoth*, that is, *the house of the fingers*: so the *grave* is called *the house appointed for all living when they be dead*, Job 30.23. and all this with reference unto man, and with respect to other creatures; the Sparrows nest in the Hebrew, is *the Sparrows house*, Psal.84. 3. and the Firre-trees are said to be an *house* for the Stork, Psal.104.17. and the holes in the Rocks *the houses of the Conies*, Prov.30.26. and the Spiders web is called the Spiders *house*, Job 8.14. By *Gods house* then we are not to understand a Church, (for there were no such houses in those dayes) nor a place of any great capacity or receit, but a place of worship; which place might be an Altar, that Altar made of that stone, as the principal part of it: for here did Jacob build an Altar, and offer an oblation upon it in his return, Gen.35.7.14.

tenth] See the Annot. on Chap.14.20.

CHAP. XXIX.

Vers. 1. *Of the East*] That was Mesopotamia, situate Eastward from the Land of Canaan.

V. 2. *And lo, there were*] Thus he was directed by the onely providence of God to Labans house.

a great stone] Both to keep the water pure, and the Well full, that it might suffice the flocks, for there were not many such Wells, or waters in those parts; therefore the greatnesse of the stone was a saving of the store.

V. 3. *And they rolled*] That is, the Shepherds who kept the sheep, and came to water them.

V. 4. *my brethren*] It seems in those dayes the custome was to call even strangers brethren, especially if they were of one profession, or course of life, as Jacob and these Shepherds were.

V. 5. *the son of Nahor*] He was the immediate son of Bethuel his father, and Nahor was his grand-father; yet is he named the son father of Nahor then of Bethuel, because Nahor was a man of more note. See Chap.31.53. not onely in the Family of *Isaac*, as being his fathers brother, but in the Family of *Laban*, as appears, Chap.31.53.

V. 6. *Is he well*] Heb. *is there peace to him:* or, *is he in peace?* By which word the Hebrews signifie all prosperity: and they call Warre *Milchamah*, from eating, because it devoureth all things. Of this expression, see Annot. on Chap. 37.14.

Lo, it is high day] Heb. *the day is great*. That is, the Sun is yet high, and much day to come; and therefore too soon to gather the Cattel from their meat; and for those sheep that are already gathered, water them and bring them back again to their pastures.

V. 8. *we cannot until*] It seems the stone that covered the Well was so great, that until the Shepherds came together it could not be removed, and that none might be left without wad, they agreed to tarry one for another. So some came sooner, some later, which gave Jacob occasion (having himself been accustomed to the keeping of Cattel) to give them his advise out of his good will; and it is not better meant on Jacobs, then taken on the Shepherds part, who do not snap him up as an overbusie stranger, as the Sodomites did Lot, for meddling in matters that belonged not to him; but fairly, and gently give an excuse why they cannot follow his advice: which may be an example of meeknesse, and humanity, and modesty in our intercourse with others, especially strangers.

V. 9. *And while he yet spake*] See Gen.24.15.

Rachel] Not Leah, whose tender eyes could not so well endure the light, and open eyes, ver.17.

with her fathers sheep] See Annot. on Gen.24.15.

V. 10. *rolled the stone*] With the help of others, or of himself; for being about 77. years of age, the time of full strength in those times, he might haply be able to do that alone, which required the assistance of many hands, especially if the Shepherds were young boyes, or weak women; and he would strain his strength the more, to be the more noted, and better accepted by Rachel.

V. 11. *kissed Rachel*] Having shewed first who he was, and how neer of kin, he kissed her both according to the common fashion among kinsfolks, and out of special affection, as having a mind to take her for a wife: in divers times and countreys, the use of kissing hath been various; it was sometimes used among men, as ver.13. of this Chapter, Gen.45.15. Exod. 4.27. & Chap.28.7. & Luk.7.45. though most usually betwixt them of a different sexe, as a sign of benevolence and love; hence it is applyed to expresse the dear love betwixt Christ and his Church, Cant.1.2. and that the Apostle gave order to *greet one another with an holy kisse*, 2 Cor.13.12. an holy kisse, not a wanton one, as Prov.7.13. nor an hypocritical kisse, as that of Joab, 2 Sam.2.9. and of Judas, Mat.26.49.

lifted up his voyce and wept] For joy, after upon mutuall report, and speech of the state and condition of the several families of Isaac and Laban, and their neer kindred; and no doubt also upon the apprehension of Gods especial providence in bringing Rachel to the Well, (as Rebekah his mother when she was chosen for a wife for his Father, his heart melted into affections, that could not be kept in, but burst out into audible and visible expressions, such as might both be heard, and seen. See Gen.45.14,15,16.

V. 12. *brother*] That is, *neer kinsman*, (for he saith in this verse, that he was *Rebekahs son*, who was Labans sister, so vers. 15. By which term, *brother*, was professed an affection belonging to the neerest degree of kindred that can be; so Lot is called Abrahams brother, being the son of his brother, Gen.13.8.

V. 13. *all these things*] That is, the story of his Fathers Family, and of his journey, the cause why he came from his Fathers house, and what he had seen by the way.

V. 14. *my*

V. 14. *my bone and my flesh*] That is, of my kindred, Gen.2. 23. Judg.9.2. 2 Sam.5.1. & 19.13.

a moneth] Heb. *a moneth of dayes*. That is, a whole moneth, not one day short.

V. 18. *I will serve thee seven years*] It was the custome of many Countreys to buy wives, whereof there are some instances among the posterity of Jacob, as 1 Sam. 18. 25. 2 Sam. 3. 14. Hos. 3. 2. See also Gen. 34. 12. But because Jacob had nothing to give, coming an empty wayfaring man, with a staff in his hand, he offereth seven years service for the younger sister.

V. 19. *it is better*] Laban makes no direct answer to Jacobs motion, but gives him good words in the general, without any intent, it seems, to let him so soon be possessed of his choice in particular; Jacob was a plain man, Gen. 25. 27. of too honest an heart to suspect deceitful dealing in his Uncle; else he was wise enough (as his dealing with his brother Esau sheweth) to have made a surer bargain for himself.

V. 20. *But a few dayes*] Heb. *one dayes*. Gen.27.44. If we loved God, our service of him, though it were for many years together, would not be tedious to us; the want of love to him makes men weary to serve him, Mal. 1. 13. though but for a few hours, one day in a week, Amos 8. 5. the day that should and would (if our affections were rightly tempered) yeeld us more delight then any of the rest: See Isai. 58.14.

V. 25. *behold it was Leah*] It was Leah before, but then he did behold her, and saw her without her vail; for virgins in modesty were vailed, or brought in the darke to the Bridechamber.

beguiled me] The cause why Jacob was deceived, was, for that in old time the wife was covered with a vail when she was brought to her husband, in signe or token of chastity, and shamefastnesse. See Chap. 24. vers.65. And whereas it is said, that Judah thought Thamar to be an harlot, because she had covered her face, Gen. 38.15. the meaning is, that because her face was covered he knew her not, and because he knew her not, he took her not for an harlot; or if harlots did wear vails, they were of another fashion, or worn at other times, and in another manner then Brides were wont to do; and though she might have been known to Jacob by her speech in the dark, as Jacobs voice was known to Isaac when he was blind; yet her vail might be a cover for her silence; for in that the modesty of women appeareth, as well as by hiding of their faces; or her speech, being onely a low whispering, it could not easily be discerned. In this deceit, it is like that Leah acted her part after her fathers, as Jacob his, after his mothers direction, and therein she was faulty, though in an inferiour degree, for he shewed himself a very unjust man, and an unkind Uncle; whereby yet Jacob might be remembred of his deceitful dealing with his brother Esau: See Matth. 7.12. though God turned it to good, and might, upon this occasion, be disposed to repentance for what was past, and to patience under that condition, which either his necessity, or his Uncles dishonesty put upon him.

V. 26. *not so done in our countrey*] Or, it is not the custome of our Countrey. It had been so, he should have said so much to Jacob seven years sooner, when he offered his service upon condition to marry the younger daughter; this mental reservation of the custom, all this while, shewed it was not Labans custom, to deal uprightly; besides, if it were the custom, why did he against custom pretend a marriage, and call his neighbours to a marriage-feast, betwixt Jacob and Rachel? this pretence of custom is often used against truth and right; as in the prohibition of marriage to the Clergy, and the Communion-cup to the Laity, and other particulars of the Romish Religion; which indeed in respect of the antiquity of truth, are but Innovations, though obtruded in the name of ancient customs.

V. 27. *fulfil her week*] The word *Shebang*, in Hebrew, is sometimes taken for seven years, (so the Geneva Translation hath it) sometimes for seven dayes or a week, so here; the meaning is, that, for as much as the manner was to celebrate a wedding with seven dayes feasting, as Judg.14.12. he would accept of Leah for his wife, and celebrate the nuptials after the wonted manner, and that done, he would presently give him Rachel, for whom he should serve the next seven years after, which he did; and that he stayd not for Rachel untill a week of yeares, is evident by order of the story, for Jacob stayd in Mesopotamia with Laban twenty years, Chap. 31.38,41. At the fourteenth year of Jacobs servitude was Joseph born, before which time Rachel had been some good while a barren wife, and therefore, as out of hope of issue by her self, she gave her maid Bilhah to her husband, who by her had two sons before her self had any, as the thirteith of Genesis sheweth, whence it must necessarily be concluded, that Rachel was married before the second week of years, or seven years servitude was expired, and so that she was married to Jacob after a week of dayes, according to the phrase and custome already observed, not after the end of the second seven years service.

V. 28. *fulfilled her week*] That is, he took Leah for his wife, and fulfilled her week of solemn feasting; for the wedding, as hath been faid.

Rachel his daughter to wife] Two wives at once, if they had not been sisters, had been one too many for one man, as is implyed in the first institution of marriage; yet besides them he had both their handmaids to be his wives, Gen. 30. vers. 4, 9. The law against plurality of wives was not yet expressely declared, nor against the marriage of two sisters; as afterwards it was, Levit. 18.18. it is doubted therefore, whether at this time either the one or the other were a sin in the holy Patriarch; it seemeth not likely that they having such revelations from God, should be ignorant whether it were a sin or no, or that being so godly, they should live so long in a sin against their knowledge; there was doubtlesse a dispofition of the Divine providence in it, if not a dispensation by Divine authority for it. For that should not be hastily presumed, since the chief warrant that can be pretended for Polygamy, or marriage of many wives at once, is for increase of mankind, and at the first Creation in Adams time, and the renovation of the world in Noahs time, when there was most need of such means of multiplication, God allotted but one woman for one man; and for such like particulars as this of Jacob, though God have his hand in them, ruling and overruling them at his pleasure, though Gods part be alwaies pure and perfect, onmans part there may be corruption and infinimity, as in the matter of the benediction of Jacob and Esau: God being altogether just, and holy in his act, they in theirs where every one faulty, though in a different degree; yet for the marriage of Jacob (though unlawful, at least doubtful) it may in part be excused, in that his minde was to have had but one, that though he loved that one so affectionately, that seven years service seemed to him but a few dayes for her sake, vers. 20. and lived with her continually, he modestly, and chastly converseed with her all the while: Now that Rachel and Leah, made offer of their hand-maids to his bed, as his grand-mother Sarah to his grand-father, and that he accepted of their society, not for pleasure but for propagation to increase mankind, especially, to beget children for Gods Church, such examples must be no patterns for our imitation; yet of polygamy, or having more wives then one, see Annot. on Deut. 17. vers. 17.

V. 30. *seven years*] After one seven already spent, and so great wrong put upon him, he without murmuring, submits his mind and body to seven years service more; A rare example of humility and patience.

V. 31. *The* Lord *saw*] God seeth not onely the actions of men that appear, but their affections, though they keep out of sight.

that Leah was hated, he opened] That is, less loved; as Matth. 10.37. compared with Luk.14.26. & Joh. 12. 25. Rachel had beauty to make her acceptable to Jacob; and to make Leah lovely in his sight, God makes her fruitful, while the other was barren: If Leah had been as fair as Rachel, or Rachel as fruitful as Leah, there would have been too great a prelation of one before the other. Now God, who divideth and dispenseth his favours as he pleaseth, qualifieth them both in different kinds to be pleasing to their husband, and to moderate the affections of Jacob, that he may neither hate the one, nor dote upon the other: Favour and fruitfulness, and every desirable thing, is his free gift, who sheweth hereby, that oft-times they who are despised of men are favoured of God.

V. 33. Lord *hath heard*] Hereby it appeareth, that she had recourse to God in her affliction by her complaint; wherein she did not instruct God in her estate, as if he knew it not without her telling; but fue to him for removal of her affliction, by the obtainment of her husbands affection; and therein the Lord sheweth that he heard her, by making her amiable as a mother, who was not beloved as a wife.

Yehdah] In this, and the precedent names, she keeps a memorial of Gods mercies to her; and as he goeth on in grace to her, so doth she in gratitude towards him; no barren wife to Jacob her husband, nor barren daughter to God her Father.

CHAP. XXX.

Vers. 1. *Envied*] The word in the Original, is sometimes taken for a lawful emulation in a good cause, sometimes for an unlawful indignation as good; so is the word *qeal* diverslyused in the New Testament; In this place it appeareth to be set down in a sinful sense, as Rachels fault, to be much offended, at her sisters fruitfulnesse, her self being barren; she should have rejoyced in zeal to Gods glory in propagation of the promised seed, in the dispersing of mankind by the multiplication of people, in the increase of Gods Church, she should have been glad of the blessing of her own flesh and blood, especially in the neerest degree, as Leah was to her; and in the contentement of her husband, (who had no doubt a great desire to be a Father, as well as she to be a mother) in that her

desire

defect of fruitfulnesse was supplyed by her sister; but self-love makes her sin against them all; Anger is a passion that is sometimes good, else the Apostle would not have said, *Be angry and sin not*, Eph.4.26. But envy at anothers good, Gen.37.11. Num. 11. 29. Psal. 106. 16. is always bad, and so much worse then anger when it is bad, as it is of longer continuance; anger is said to be a short madnesse, and envy may be said to be a long one. See Prov.27.4. Gen.37.11. Wherein we may see the deformity and foulnesse of envy, the infirmity of humane nature, and of the female sexe, even in the better sort of women; the disquietnesse of polygamie, or divers wives at once, even in the most holy, and best ordered family.

said unto Jacob, give] Envy is a sinful and foolish passion, as well as wrath, Job 5. 2. which maketh Rachel mistake her husband for her God, as her husband did Leah for her, though God were not veiled as Leah was, but the blinded as Jacob was not. Thus doth natural corruption break out of one sin into another; the beginneth with envy at her sister, but proceedeth to injury against God, and her injury is no lesse then idolatry; so though she gave over her fathers idols, she became an Idolatress again. Jacobs question implyeth a conviction of her for that sin.

else I die] Not onely because she was not to live in her posterity, as her sister Leah in hers, (for the parents may be said to live in that their seed liveth in their children) nor that she meant to lay violent hands upon her self, (as some have conceived) but because if the continued childlesse she had no desire to live, or conceived the grief of her barrennesse would breake her heart, and she should die of discontent; for as Job saith, *envy slayeth the silly one*, Job 5.2. and so it is both a sin, and a punishment of sin. The cause why she was so desirous of children, might be, because fruitfulnesse was pronounced as a blessing, and to want it, was conceived to be a curse, and so was taken for a reproach. So ver.23. & Luk.1.23. 1 Sam.1.6. Esa.4.1. That Jacob might delight in her as fruitful, as well as fair, and that her sister might not have that, either as advantage above her, or matter of equality with her; for if she might not be his onely beloved, she would be at least his best beloved bed-fellow, which she had cause at least to doubt, for Leah brought him children while she was barren.

V. 2. *Jacob's anger*] A good man may be angry, and it is a good anger when it is for against sin, especially when it sheweth that we prefer the honour of God before the favour of our dearest friend, as Jacob here doth. See Luk.14.26.

am I in Gods stead] The godly take it ill that any honour is given to them, which is peculiar to God, Act.14.14, 15. Doubtlesse the Saints and Angels above are not well pleased with the Idolatrous services of men below, Rev.19.10. and Chap. 22. ver. 9.

who hath with-held] It is onely God that maketh barren and fruitful, therefore I am not in fault, Psal.113.9. & 127.3. Gen.16. 2.10, 18. Hos.9.14.

V. 3. *my maid Bilhah*] Rachel deserved and had a reproof in the precedent words, which she took with patience, making no reply for her own defence; and seeking to make an amends for it, she makes offer of her maid, in her stead, to her husbands bed, whereby she might have the name of a mother in the right of her handmaid; for the children that were the handmaids by nature, were the dames by adoption; as Gen. 16.2. or by right of participation with her husband, as wherein she had a secondary right, though they were her husbands in the first place, Exod. 21.4. So she made accompt some pare of her barrennesse was put away, and some of her husbands good-will wayed from her sister, (whose envious rival she was) to her side.

bear upon my knees] The meaning is not onely that Rachel would receive her children on her lap, as though they were her own; as Gen.50.23. Esa.66.12. but that at the birth of them Rachel would do the office of an assistant to the mother, who is many times set upon the knees of another woman while the Midwife doth her office, and this assistance belonged especially to such as were to be adopting mothers to the children.

V. 4. *handmaid to wife*] Though there be difference betwixt a wife and a concubine, as hath been noted upon, Chap. 22.24. yet they agree so much, that the wife is sometimes called a concubine, as *Keturah*, 1 Chr.1.32. and a concubine called a wife; as Gen.16.3. and as *Bilhah* is here called a wife, so is Zilpah styled, ver.9. and as wives, their children had their portion of inheritance of the Land of Canaan, with the children of their mistresses, Leah and Rachel; which in other cases was not usual.

V. 6. *God hath judged me*] It is like that the emulation betwixt *Leah* and *Rachel*, Jacobs wives, as it bred envy on the one side, (for ver.1. Rachel envyed Leah for her fruitfulnes) so it raised some proud contempt on the other, as in *Hagar* towards her Mistress *Sarah*, Gen.16.4. or some reproachful provocation, as in fruitful *Peninnah* towards barren *Hannah*, 1 Sam.1.2, 6. as if God were against them, or had no regard unto them, whom he suffered to be barren; whereupon making her complaint, and prayer unto God, and making him Judge of her cause (as Sarah did of hers, Gen. 16. 5.) God blessing her advice, and offer of her handmaid with the birth of a child, she taketh it to be his judging of the matter on her side, against her emulous sister, who perhaps upbraided her with barrennesse, as *Peninnah* did *Hannah*; wherein (though God be alwayes just) she was somewhat partial to her self; as ver.8.

V. 8. *with great wrestling*] Or, *excellent wrestlings*, in the Original, *wrestlings of God*. See the Annot. on Gen.23.6. with the places quoted in the margin. She had been very emulous, and striven much with her sister to match her in her fruitfulnesse; and for that purpose she had done what she could to indear her self into the love of Jacob, and had used all the helps she could of diet, and physick, and no doubt had with much importunity (like unto her husbands wrestling with God) begged the blessing of the womb for her self, and her handmaid, and so prevailed for another son; in which boasting, though she accompted her self to be strong in wrestling, she bewrayed the weaknesse of her sexe, and the vanity of her mind; for her sister yet had more children then she, and those more her own, then Rachels were.

V. 9. *left bearing*] (Chap.29.35.) For a time, for she conceived again, and had children afterwards, ver.17.

Zilpah her handmaid, and gave her to Jacob] Leah meant in this to match Rachel (for there was striving, and wrestling on both sides for the preeminence, both as wives, and as mothers; an evil usually incident to polygamie, or multiplication of wives to one husband; but what Rachel did in a kind of necessity, having no child at all, Leah did without necessity, having children already begotten, and born of her own body, as thinking it not honour enough for her to go before her sister in her own immediate fruitfulnesse, if she did not shew her self as kind to her husband in the gift of her handmaid, and matched her sister in that secondary motherhood of the handmaids issue, wherein she shewed her self a sister in evil, being as vain in her desires, as Rachel in her boastings.

V. 10. *bear Jacob a son*] It appeares Jacob accepted of her gift, according to her mind, which sheweth that Jacob was too indulgent both to his wives, and to himself: such humane frailties are to be noted, pitied, prayed against, and with all care, and caution, to be shunned.

V. 11. *A troop*] That is, either that at the birth of Gad, there was hope of a plentiful issue increasing to a troop, or that Gad should be a Captain of a troop, an eminent man leading others after him.

V. 14. *Reuben*] Supposed at this time to be a child about five years old.

wheat harvest] The later harvest for barley was ripe and reaped before it.

Mandrakes] The word *Dudaim* in the Original (which some Translations have retained) in the general signifieth *amiable*; and in Cant. 7. 13. the same word is used in this acception, and no where else in the whole Scripture; there *Dudaim* is said to give a smell, and it is meant a pleasant smell; thence some translate it *amiable flowers*, the Greek turns it *Apples of Mandragoras*, which is a kinde of herb, whose root hath the likeness of a man. The fruit of that root called *Mandrake Apples*, hath been anciently conceived to be of an amorous operation, causing love, conducing to coition and conception; it is said to be of pleasant smell and colour, by some writers; others say it is of a rank and unpleasant savour; howsoever it is not like to be Mandrake apples, because at this time of the year (which was wheat-harvest, and that was about the beginning of May in this countrey) the Mandrake apples are not ripe, but rather that *Dudaim* here rendred *Mandrakes*, was some flowers of the field, (such as pleased little children, chiefly with their colour, for Reuben that gathered them was about five or six year old) and had withal a delightful smell, Cant.7.12, 13. so that Rachel was taken with an especial delight in them, and desire of them.

V. 15. *is it a small matter?* Leah not well pleased with Rachel before, takes a small occasion to break out into a passion, the grudge which lay at her heart, now breaks out at her lips, in this question, implying, that she makes a small matter of doing to her a great wrong, which she aggravates by adding one wrong unto another.

taken my husband] It seemeth now Rachel and Leah, in respect of child-bearing, were both alike; (for though Leah had been fruitful before, she was at that time barren as Rachel, having given over to bear, Chap.29. ver.35. & Chap. 30. ver.9.) and therefore Jacobs affection, swayed by the beauty of Rachel, estranged him altogether, or, for the most part, from the bed of her sister, thence she challengeth her for taking away her husband from her; wherein (but that self-love made her blind) she might see her sin recompensed to her in its kinde; for she had wronged Rachel so before, when it could not but be very offensive unto her.

shall lye with thee] She made ill use of her husbands great affection to her, for here she takes upon her the disposal of his person, and for a trifle hires him out unto her sister.

to night] It seemeth there was some set rule betwixt Jacob and his wives, for their lying with him by turns, so that having a certain right for his society, they might give it up each other as they could agree.

V. 16. *I have hired thee*] That such particulars of seeming small moment are so punctually recorded in the Scripture, the reason may be, to shew how observant God is of the Family of the faithful, and his providence towards them, which reacheth even to the numbring of their haires, Mat.10.30.

and he lay with her] The good man, desirous to keep peace betwixt two emulous women, submits to their passions and partialities, and makes good the bargain betwixt them concerning himself, though it were made without his consent.

V. 17. *God hearkened to Leah*] This was commendable in both these women, that they invited God by prayer unto their marriage bed, ver.22.

V. 18. *Because I have given*] Though Leah say right in accompting a child to be the gift of God, yet here she misapplyeth the divine favour, and maketh it the reward of her former errour, rather then the grant of her precedent prayer; here again she bewrayeth her infirmity.

V. 22. *hearkened to her*] See Annot. on ver.17.

V. 23. *Taken away my reproach*] A reproach among those especially who are fruitful themselves, and therefore shew contempt towards the barren, to their disgrace and vexation. See Chap.16.5. & 1 Sam.1.5, 6.

V. 26. *give me thy wives*] They were already given, or rather dearly bought with long and hard service; yet he would not take them away without a mannerly preface of leave from their father, before their parting; which condemns the injurious dealing of many, who make no conscience of stealing away daughters, to make them wives without their parents consent. See Annot. on Chap.21.21.

V. 27. *for thy sake*] (Chap.19.3.) Masters may here learn to make choice of godly servants, in whose hands their estates are like to prosper.

V. 30. *since my coming*] Heb. *at my foot*. That is, since I set my foot into their dwelling, or since I let my foot to labour and go about upon thine affaires. See Deut.11.10.

V. 31. *not give me any thing*] That is, no set rate or price for my service, or (as some think) no recompence out of thy precedent or present estate, but out of that which shall accrew unto thee from the date of our present agreement.

V. 32. *of such shall be my hire*] That is, when all the speckled, spotted, or parti-coloured, or brown sheep, or lambs, and all the spotted, speckled, or parti-coloured goats are removed, and none left but those that are white, I will have none other wages then those young ones, which coming of white dams, are not white, but parti-coloured, or brown; and as there were any brown he gave them to *Laban*, and kept onely the white (as *Laban's* flock to breed upon) lest his parti-coloured increase should be thought to proceed from the different colours of the rams or dams.

V. 33. *righteousnesse answer*] God shall testifie my righteous dealing by rewarding my labours. So that when my stock is increased, it will plainly appear, that the hand of God hath been good to me, not nine false or unfaithful to thee.

in time to come] Heb. *to morrow*. For that is taken for *the time to come*, as *yesterday* for *the time past*, Gen. 31.2. Exod.4.10. & 5.7. Ruth 2.11. *to day*, for the *time present*, Psal. 65. 7. Heb. 3. ver.7.

stollen with me] If he had any of the increase of *Laban's* sheep or goats, that were not spotted, he would be contented they should be accounted his not by Gods gift, but by his own theft.

V. 37. *took rods*] And pilled part, and left part unpilled, so they were partly white, and partly green, or of that colour they were of before they were pilled: Jacob here useth no deceit, for it was by Gods direction, as is probably gathered, Chap.31. 9, 10, 11, 12. and this he did at the ramming time.

green poplar] Nor in respect of colour, but of tendernesse and moisture, being young, and not hard and dry by growth, or age. See Isid. Etymol. l. 12. c. 1. And he took rods of such trees, either because they were more ready at hand, or for some natural quality (though unknown to us) inclining to such an effect as he desired; or God, who ordered this device for good success, directed Jacob to this choice.

V. 39. *conceived before the rods*] And parti-coloured according to the rods; this was partly by the strength of imagination, which sometimes hath great force to conform the conception to the object; so women of child have brought forth children resembling the Pictures set before them, sometimes very beautiful, and sometimes very deformed, according to the representation of the Pictures in their sight, or thought, at the time of their conception: but this was not all, for as it is like that God directed Jacob to this course, so he blest it to him, that the effect did certainly fall out whensoever the meanes was used to that purpose, Gen.31.10, 11, 12. which otherwise had been very uncertain, and more like to fail, then to take effect; for such an operation of the fancy or imagination is very rare, especially in the unreasonable creatures; howsoever Jacob must not neglect any meanes, that God prescribes; and by this we are taught so to order our confidence in God, as not to neglect any humane providence, which he either prescribeth, or alloweth.

ring-streaked] That is, having a streak of contrary colours about their leg round like a ring.

V. 40. *faces toward the ring-streaked*] This was that by looking upon them their imaginations might work to a resemblance of them, which by concurrence of Gods power in favour to Jacob, produced effects, though in that kind rare, yet very regular for the increase of his riches, to a liberal reward of his good service.

V. 41. *the stronger cattel*] As they which took the ram about September, and brought forth about March; so the feebler took ram in March, and yeaned about September: yet some conceive the quite contrary, and for such cattel as bring forth twice a year (as the sheep in Mesopotamia, and the like observation is made of the sheep in Italy) the latter birth may be accounted the feebler, for the first-born hath *the might and beginning of strength*; as Jacob said of Reuben, Gen.49.3. and the Hebrew word *Hagnariph*, soundeth to that sense; for it signifieth both late bringing forth and feeblenesse: and when the feebler ingendred, he laid no coloured rods before them.

V. 42. *so the feebler were Labans*] *Laban* dealt subtilly with *Jacob*, in putting it to him to set down the condition touching his wages, thinking his modesty would demand less then fully to answer his desert; and to prevent *Jacob's* subtle dealing with him, he put his party-coloured cattel to the keeping of his own sons, and committed the rest unto *Jacob's* custody, yet is *Jacobs* portion increased, and *Labans* diminished.

V. 43. *increased exceedingly*] The meanes whereby this came to pass, he mentioneth to his wives, where he saith, *God hath taken away the cattel of your father, and given them unto me*, Gen. 31. 9. wherein God dealt kindly with him as a son, while his Uncle did him not the justice due to a servant; how much better is it to be servant to God then to man?

CHAP. XXXI.

Vers. 1. AND he heard] His ill usage in *Laban's* house makes him the more desirous to return unto Canaan; so the crosses of this world may make us forecast for a better Country, the Canaan above; and to be willing to remove from *Mesheck* and the Tents of *Kedar*, Psal.120.5. the habitation of ungodly men, to enjoy better company in a better place, Heb.11.10.

words] The children uttered in words, that which their father dissembled in heart; for the covetous think that whatsoever they cannot snatch to them is pulled from them.

hath taken away] The wicked envying the prosperity of the godly, slander it, as injuriously gotten by themselves, when it was graciously bestowed on them by God. See ver.8. 9.

gotten all this glory] Worldly men highly esteem of riches as their chiefest glory, Psal.49.16, 17. though themselves be base in wicked wayes of getting, and over-wary keeping of them; but they are onely then a glory, when righteousnesse and righteousnesse are joyned with them; as Prov.8.18.

V. 2. *countenance*] Though *Laban* were a subtile and dissembling man, giving good words, Chap. 30.27, 28. without any good intent; yet so great was the grudge of his heart, that the subtility of his head could no longer conceal it, and so by his countenance, he discovered his ill affection towards him, as well as his sons by their backbiting words: thus by Gods goodness are the godly warned to beware of the wicked.

as before] Heb. *as yesterday, and the day before*. See Annot. on Chap.30.33.

V. 4. *Rachel and Leah*] See Annot. on ver.14.

V. 5. *God of my fathers*] That is, the God whom my Fathers worshipped, and with whom they were joyned by an especial covenant.

V. 6. *with all my power*] A faithful and religious servant will be as intentive and laborious in his masters affaires, as in his own; serving him, as Jacob, with all his might, and more then that he cannot do for himself; and as he could not do more, so could he not endure more for himself, then for his master he did. See ver.40. Which good servants will take for a pattern of pains, and patience; to the bad, who are slight and slothful in their masters businesse, minding their own ease and pleasure, more then their masters profit (though bad masters as *Laban* was) it may be brought for rebuke.

V. 7. *ten times*] May be taken for many times; as Num. 14.22. not precisely for many, but rather more; for the Ewes yeaning twice a year in Mesopotamia, as they do in Italy; he might in the six yeares service for his reward in cattel have

his

his wages changed above ten times; but a certain number is put for an uncertain, which is usual in the Scripture; and for this number, see Lev.26.26. Job 19.3. Zach.8.23.

V. 8. *If he said the Speckled shall be*] Before the increase fell to Jacob under divers colours, Chap.30.32. *Laban* thinking that too great a wages for his work, restrained him too lambes of one colour; and they likewise multiplyed to more then he was willing to allow him, (as if he had thriven by change, rather then by regular providence) he changeth from that colour to another: But though *Laban* were so changeable that Jacob had just cause to complain of him for it, God is the same in his goodnesse to him; and so he hath the advantage of *Laban*; what change or choice soever he made, the greatest number fell to Jacob's lot; yea all that were not separated before, brought forth according to the contract concluded on by covenant betwixt them to be Jacobs.

God suffered him not] Gods restraint of the wicked, is the protection of the godly. See Gen.20.6.

V. 10. *It came to passe*] See Annot. on Chap.30.39.

V. 13. *I am the God*] The apparition, ver.10, 11. and this ver.13. though reported so neer together were six years asunder in time; for the former was about the beginning of Jacob's last six years service, this latter at the end of them; and he that is here called *God*, ver.11. is called *the Angel of God*, and this Angel was Christ, which appeared to Jacob in Bethel; and here by appeareth, that he had taught his wives the fear of God, for he talketh as though they knew the thing.

of Bethel] Bethel is *the house of God*; the God of Bethel, *the God of Gods house*; by which title God approving the name that Jacob gave unto it, Chap.28.19. and withall accepting of his service and vow which he made in that place, stirreth him up to future confidence by former experience of his favour.

wowedst a vow] God sheweth himself pleased with his vow; and by mentioning it, stirreth him up to a due performance of what he had vowed.

V. 14. *Rachel and Leah*] One spake for both, or both spake the same thing, as Peter and John, Act.4.19. but Rachel (though the younger daughter) is named first, as the best beloved, and because she should have been the elder wife by seven years, if either Jacob, or she had had their right, Gen.29.27. (so are these two women named, Ruth 4.11. See Annot. on ver. 4. and make one of both.

yet any portion] Or, *any more portion*. The daughters of *Laban* apprehending no profit by their husbands further continuance in his service, or their abode in his house, are willing to forsake him; so is his covetousnesse requited in its kind; he cares for none but for his profits sake, and they (though his daughters) care no otherwise for him, then they may reap commodity by continuing with him.

V. 15. *as strangers*] Good men entertain strangers courteously like friends, Gen.18.3. 19.2. but men use their neerest friends, or kindred, as harshly as if they were but strangers.

he hath sold us] For they were given to Jacob in recompence of his service, which is a kind of sale, whereas he should have given them a part of his estate in marriage.

devoured also our money] That is, what we might have had in money, or money worth, for the fourteen years service of our husband, he hath spent as his own upon his own occasions.

V. 16. *what soever God hath said*] The precedent reasons for removal from *Laban*'s service are humane, this is Divine, and so better then all the rest; a ready rule to obey God in all cases, which answers all doubts, and may secure us against all aforeclaps; while we obey as of duty we may trust him with the successe, and so not trouble our selves with a fearful forecast of offensive consequences to ensue: so they are ready to do as God ordained, *viz.* to leave their Father, and to go with their husband, Gen. 2. 24. hoping to find the comfort in him and their children which was lost in their father, Psal.45.16.

V. 18. *to go to Isaac*] He was long in going, about ten years, by his dwelling at Sichem and Bethel by the way.

V. 19. *Rachel had stolen*] Neither out of covetousnesse, (though haply the Images were pretty and precious) nor out of desire to divorce her father from his Idols, nor to prevent his divination of their flight by them, but as yet tainted with her native Idolatry, it is like she stole them with a superstitious respect unto them, See Chap.35.2.

Images] Or, *Idols*. For Images taken for Gods (as these were, ver.30.) must needs be Idols; the word in the Original is *Teraphim*, a word of the plural number, because they that addicted themselves to the Idolatry of them, loved them so well, as to have usually more then one of that sort in their houses. Of what figure these Images were, it is not certainly known; some take them to be vessels or instruments of brass of the use of dials, whereto was added sometimes the operation of Devils, for presage or prediction of future things; but it is more like they were of an humane shape, for so it appears, 1 Sam.19.13. where the same word is used of an Image in David's family, where the thing was not abused, as in other places, being kept haply rather for derision then for devotion: with them Idolaters consulted concerning secret matters, Ezek.21.21. from them by the deceits of the Devil, or the Priests, they received vain and delusive answers, Zech.10.2. and it is like they expected help and health by them, whence *Avenarius* derveth the Greek word *Therapeno*, which signifieth both *to worship*, and *to heal*; thus do these Images, or *Terraphim*, become perfect Idols: and the word is most appropriated to such Images, as by the cuning and imposture of the Devil were used to give answers to Idolatrous people. In the third of Hos.ver.4. *Images* and *Teraphim* are set down as different things; the word for *Image* is *Matsebah*, which is the same with *Statua*, or a standing resemblance, derived from a word signifying *to erect*, or *set up*, so it may stand for an Image in general: but *Teraphim* signifieth a peculiar kind of Images, as before hath been expressed.

V. 20. *stole away unawares*] In the Original *stole away the heart of Laban*, and so the Geneva Translation hath it; by *the heart of Laban*, we may conceive either that which *Laban* set his heart upon, as, his daughters, and Jacob's goods which he had gotten under him, or the gainful service which he had performed to him; or his *Teraphim*, or Images which were as gods to him, v.30. all these being taken away at once, he might be as Ephraim *without heart*, Hos.7.11. Or, so steal away from *Laban* his heart, is to steal away without his knowledge, or good will; as ver.27. *Laban* saith, *Why didst thou flee away secretly, and steal away me*, so it is in the Original; the meaning is *from me*; the word *from* is sometimes expressed, sometimes understood in the Hebrew, making mention of the same thing, as, Heat thou *from* heaven, 1 King.8.43.

V. 21. *set his face toward*] With a purpose to go that way, Luk.9.51, 53. See Jer.50.5.

Gilead] The highest hill beyond Jordan, in length stretched out to 50 miles, it beginneth neer the City Jaer, and the rocks of Arnon Southward, and runneth through two Kingdomes, the one of Og, the other of the Amorites; in that dimension of longitude several parts of it have several names, as *Gilead*, *Seir*, *Hermon*, and *Libanus*. Adrichom: placeth it in the Tribe of Manasses, Theatr. terr. sanct. p.85.

V. 22. *the third day*] *Labans* flocks that were kept by his sons, were three dayes journey from the cattel committed unto Jacob's custody, Gen.30.36. So *Labans* craft, and misconceit of Jacob gave him an advantage for evasion from him; so is the saying of Eliphas verified, Job 5.12, 13.

V. 23. *his brethren*] That is, his kinsmen and country-men.

seven dayes journey] To *Laban*, but by this time to Jacob it was the thirteenth day; for Jacob was gone three dayes journey before *Laban* knew of his departure; by that time that *Laban* had gone those three dayes journey, Jacob passed on, and made his six dayes, and then was *Laban* where Jacob was first set out; from thence pursuing seven dayes with a swifter pace then Jacob travelled (with his wives, his little ones, and his flocks) he overtook him the seventh day of his own, the thirteenth of Jacob's journey.

V. 24. *to Laban in a dream*] The wicked sometimes had apparitions from God, though not for their own, so much as for the godlies sake. See Gen.20.3, 7. Num.22.9.

good or bad] In the Hebrew it is *from good to bad*; but the meaning is, *neither good nor bad*; as Gen.24.23. *from a thread to a shoe-latchet*, that is, not so much as either a thread, or a shoe-latchet. Or by forbidding to speak either good or bad, is meant as if he had said, neither by fair words nor by foul, flattery nor reproaches, promises nor threats, endeavour to bring back Jacob to thy house, or to his former condition when he dwelled with thee. Thus God watcheth over the malignity of the wicked, and for the safety of his servants, and makes them blesse that would curse, Num.23.11. become kind, that came out cruelly minded against them; as Gen.32.6, 7. & 33.8, 9.

V. 27. *Sent thee away with mirth*] Laban hath now changed his place, but not his practice; he playeth the hypocrite still, and pretends if he had known his mind, he would have dismissed him with much cheerfulnesse; whereas if he had foreknown his purpose he would have put his carrying Irons upon him, without any permission to depart, so long as he could keep him in the condition of a servant; Malice will pick a quarrell where no fault is made, and hypocrisie will pick a thank whereto good is meant.

V. 28. *Thou hast done foolishly*] Jacob did very wisely in following of God, and flying from him; and he thinks, no doubt, that he was too wise for him, in getting so much substance under him, and getting it from him with his wives, and children without his knowledge, and against his mind; so the wicked in their reproaches many times betye their own hearts, to impeach the preparation of the righteous.

V. 29. *It is in the power of my hand*] The wicked boasteth of his power to do hurt, not considering how the goodnesse of God

God is able to make a restraint of his power, and spight. See Psal.52.1. Joh.19.10, 11.

The God of your father] He was an Idolater, and therefore would not acknowledge the God of Jacobs father or grand-father (who first forsook the Idolatry of his Father Terah: Paniry) to be his God; and he speaks in the plural number, *your* Father, meaning Jacob and his children, though he call them also his own, ver.43.

V. 30. *Stolne my gods*] It is not probable that Laban having had for twenty years together the society of Jacob, (a man professing the pure worship of the true God appearing oft times unto him, and manifesting his favour by so great blessings upon him, that Laban acknowledged God blest him for his sake, Gen. 30.27.) should be so grosse an Idolater, as to take these little Teraphim or Images for Gods indeed, who were not able to save themselves from stealing away, being such as the Prophet Jeremy derideth, Jer.10.5. yet in that he calls them by the name of *Gods*, it is not unlike that he committed Idolatry to them, worshipping the Image for God, or God by the Image, or the Image with God; and that in so long a time of Jacobs abode in his service, he continued so corrupt in his Religion, it threweth, that Idolatry is a folly deeply rooted in the hearts not only of the silly, but of the subtill worldlings, as Laban was, and therefore is more religiously to be shunned, and more resolutely opposed.

V. 32. *Let him not live*] Hence some collect, that theft, by the law of nature, was to be punished with death; this severe sentence proceeding of innocent confidence was somewhat too sudden, and inconsiderate, whether he means that himself would put the party to death, or give him or her up to the hands of the Idolater; if Jacob had restrained that doom to his own delivering, it had been enough to clear him of the theft, but he made it general, and so shewed himself more just in his meaning, then wise in his speaking.

before our brethren] He meaneth some that came with Laban, whom in civility he calleth brethren. See Gen. 19.7. and in affiance of his own faithful dealing, makes them Judges of Laban accusation, though as partaies with him in that hostile pursuit they were projudiciaries to himself. See Act.4.19.

V. 35. *Jacobs tent, and Leahs tent*] The men had tents apart from the women. See Annot. on. Gen. 24.67. and the women by themselves, according to their distinction, and difference of children and servants; Propriety is usefull for peace, and privacy.

my Lord] Reverend respect is to be shown to a father, though a bad one, as Laban was; as submission to a master, though he be froward, 1 Pet.2.18.

the custome of women] She fate upon the Idols and covered them with her coats, pretending for her not rising (to do reverence to her father) the necessity of her present condition according to her sex, Lev.15.19.

V. 36. *Jacob was wroth and chode*] Anger is a passion soon raised, but hardly ruled; the easiest precept in all the Scripture is that of Paul to the Ephesians, *Be angry*, and the hardest prohibition (that which is joyned with it) *sin not*, Eph. 4.26. and never more hard for a man to forbear sin, then when he doth not forbear anger; if Jacob kept his displeasure within a warrantable temper (especially so provoked by Laban, who carried himself for the most part like a cruel Master, then a kind Uncle or Father) his anger is as much to be commended now, as his patience before; and the more, because he did not smother it with silence, as Absolom did his wrath with Amnon, 2 Sam. 13. 22. nor sugar it over with sweet words or shews of good will, as Joab did by Amasa, 2 Sam.20.9. (which as some conceive is a point of wisdome, but is (as Solomon accompteth it) folly, Prov. 10.18.) but chides it out, and so shews himself to be, as he is flyled, *a plain man*, Gen.25.27. And in this we may take the example of his disposition into our imitation, but then we must take heed that our wrath last not too long, (for though it may be sometimes a guest in the bosome of a wise man, it dwelleth onely in the bosome of fooles, Eccles.7.9.) and that it chide not too loud with a sharper accent of rebuke then the cause will well bear, and so fall upon foul reproaches, instead of free reproofes.

V. 37. *My brethren and thy brethren*] See Annot. on ver.32.

V. 39. *I bare the loss*] The careful Shepherd should not satisfie for casual losses, yet so unjust was Laban to require it, or Jacob so just as of himself to do it.

V. 41. *Thus have I been*] Vers.38, 39, 40. he sheweth (*Labans* iniquity compelling him to praise himself, and so did Paul, moved hereunto by emulous adversaries, 2 Cor.11.5, 10. & 2 Cor. 11.1. &c.) what he did and endured in the service of *Laban*, overseeing his flocks for twenty years together, and yet he had but the charge of beasts, how much better are the soules of men, and how should spiritual Pastors rouse up their spirits, and stirre up their endeavours, and persist in their vigilant care for the sheep of Christs flock? how should they watch, and work, and do, and suffer any thing, lest any sheep or lamb belonging to Christs fold should be worried with the Wolf? See Heb.13.17. 1 Pet. 5.2. Isa.56.10.

ten times] See the Annot. on ver.7.

V. 42. *and the fear of Isaac*] In all these titles, *the God of my father*, *the God of Abraham*, Jacobs grand-father, and *the fear of Isaac*, that is, *the God of Isaac*; he meaneth but one God, but nameth both his father and grandfather, in regard of the great and especial promises made to them both; and the names his father first as being next unto him, and ascends by him to his grandfather; and being that he could go no higher (for the Covenant for the promised Land was first made with him) he comes down from him to his father again and for the God of his father, puts down *the fear of Isaac*, meaning him whom *Isaac* feared, Gen.27.33. for God is the proper object of religious fear. See Isa.8.13.

V. 43. *all that thou seest, is mine*] (1 King.20.3.) That is, all the goods, and cattel, which are within thy view, which thou lookest on as thine own, are mine; as if Jacob had nothing as his own right, either by desert from him, or gift from God; he makes this brag, that Jacob may think he is beholding to him, if he take not from him the goods he hath gotten.

what can I do] He owneth his daughters and grand-children as a tender father; and grand-father, and pretendeth that being so neer of kin to him, they are so dear unto him, that he cannot find in his heart to do them any hurt.

V. 44. *let us make a covenant*] His conscience reproved him of his misbehaviour toward Jacob: and therefore moved him to seek peace at his hands.

V. 45. *a stone*] So in the Original, but the meaning may be *stones*, (by a figure called *Enallage*) or a heap of stones. See Gen. 28.11, 18.

a pillar] As in testimony of Jacobs true intention to keep the Covenant proposed.

V. 47. *Galeed*] So called by anticipation, ver.25. until now, upon this occasion that mountain was not called by that name. It is a long track of hills extended fifty miles in length, and called at a certain distance by the several names of *Gilead*, *Siyr*, *Hermon*, and *Libanus*; in this place it hath two names, the one given in the Syrian tongue by *Laban*, the other in the Hebrew tongue by *Jacob*, both having the same signification, *viz.* The heap of witnesse.

V. 48. *This heap is a witnesse*] That is, this heap raised up in remembrance of the Covenant betwixt us, will be a memorial, or remembrance, which may be alledged by way of witnesse, or testimony to the truth of the Covenant concluded betwixt us; In which speech there is a figure called Metonymie, whereby the signe is put for the thing signified. See Annot. on Chap. 33.20.

V. 49. *Mizpah*] A name given of *beholding*, as men behold out of a watch-tower; meaning that God doth behold and look both upon the Covenant, and those that make it, and whether sincerely or no they intend to keep it; *Laban* gave this name, that he might seem to have some Religion, and to bind *Jacob*, who was religiously minded to be more observant of his part of the Covenant.

V. 50. *If thou shalt*] The sense is suspended, and left imperfect, concealing the words of a curse. See Annot. on Chap.14, 23. which is usually rather implyed, then expresst, out of an unwillingnesse to mention it; whence it was for the word *Curse*, a word of blessing was taken up, as Job 2.9. where according to the Original, the words of Jobs wife may in the primary interpretation be rendred, *blesse God and dye*, though taken according to her wicked intent, they be translated *curse God and dye*: the meaning may be supplyed thus, If thou shalt afflict, then God who both knoweth and rewardeth wickednesse, (especially treachery) punish thee as thou deservest.

take other wives] (Levit.18.18.) Having been (while his daughters were with him) a very ill father. See vers. 15. he now pretends a tendernesse of affection to them, and conditioneth with Jacob against that vice, whereunto through covetousnesse he forced him before.

V. 52. *This heap be witnesse*] See Annot. on ver.48.

V. 53. *of Nahor*] Behold how the Idolater mingleth the true God with his feined gods; he saith not *the God of Abraham and of Isaac*, but *of Abraham, and of Nahor, and their father Terah*, for they agreed in the worshipping of false gods, Josh.24.2. the God in whom Abraham, and Isaac agreed, is the true God, yet Terah was ancienter then Abraham, an Idolater, then a true Believer; and Nahor ancienter then Isaac; Antiquity then (especially if it be but of a few degrees of precedency) is no good proof of the verity of Religion; but the child may be of a better Religion then his father, or his grand-father.

fear of Isaac] See Annot. on ver. 42.

V. 54. *eat bread*] Solemn Covenants were confirmed by sacrifice, Psal.50.5. and feasting, Gen.26.30. the feast thought consisting of *flesh*, is called by the name of *bread*, because it is of most use for mans food, and is always one part of the meale, though other meats be never so much varied; bread without them,

them is many times eaten, they without it seldome, or never.

V. 55. *kissed*] An usual manner in many Countries to begin their meeting, and conclude their parting with a kisse, as here. See Annot. on Chap. 27.26. See also, 2 Sam. 14.33. & Gen. 33.4. Ruth 1.14.

blessed them] There is some seed of knowledge of God in the hearts of the wicked; and an over-ruling power of Almighty God appeareth in making him, who came forth to pursue Jacob and his company as theeves, to take an affectionate farewell of him, with a friendly kisse, and Fatherly blessing. See Gen. 33. 4. the story of Balaam, Numb. 23. 11. and of Paul, Act. 28. 4, 5, 6.

CHAPTER XXXII.

Verf. 1. A*ngels of God met him*] Not in a dream, but when he was awake they presented themselves unto him in a visible apparition; that these were Troops of Angels under the president Angel of the Countrey of Mesopotamia, and the president Angel of the Countrey of Canaan coming with his company to meet the other and his Troops, as some affirm, is a presumptuous conceit, and it is like as false as presumptuous.

V. 2. *This is Gods hoste*] He acknowledgeth Gods benefits, who for the preservation of his, sendeth hosts of Angels; and sometimes his assistance is represented with other apparitions, as 2 King. 6.17. The Angels are called hosts, that is, *companies of souldiers*, for their *number*, for they are many, Dan. 7.10. Luk. 2.13. for their order, for their Captain, Josh. 5.13, 14, 15. the Lord of hosts who *teacheth the hands to war, and the fingers to fight*, is most skilful to direct them, and they most observant of his Discipline; and for their *power*, for one of them in one night was able to slay of the Assyrians Army, an hundred fourscore and five thousand, 2 King. 2.35. Lastly, for their *service*, which is the defence of Gods Church, and children, 2 King. 6.17. Psal. 34.7. Dan. 10.20. and the destruction of the wicked, Gen. 19. 13. Now though Jacob were secured from the danger of Labans pursuit, he must not account himself safe without continuance of the Divine providence over him; for the godly are always in danger to be assaulted by some enemies, or other, and therefore need a guard of Angels, when their estate seemeth safest; and though one alone, yet God himself without their subordinate service could protect them, yet to shew the great favour, and to do them more honour, he limits not the charge of them to any one particular Angel, but sends an hoste here to one man, and hath made them all *ministring spirits to minister unto them, who shall be heirs of salvation*, Heb. 1.14. *all* of them to *all*, to keep them in their wayes, Psal. 91.11. without limitation either of Angels, or persons; so that no Angel is restrained from a particular ministration to any of the elect; nor any of the elect so allotted to the custody of any Angel that he may not expect the protection of many.

Mahanaim] *Two hosts or Campes*, Cant. 6.13. The word is of the dual number, and the hosts might be two, the one before, the other behind; or the one on the one side, the other on the other side of Jacob and his company; and if we take it in a plural sense, these Armies may be thought to compasse him about, as Psal. 34.7. howsoever, they placed themselves in such sort as to give Jacob assurance of safety every way, since their service is appointed them by God for the good of the godly, Psal. 91. 11.

V. 3. *Jacob sent Messengers*] The word *Malachim*, is the same for the Angels that came to him, and for the Messengers sent by him to his brother: and the word *Angel*, signifieth no more in the literal sense, whence some Jews have grosly mistaken the Text, thinking that Jacob sent some of these Angels on the errand to Esau; which is a vain conceit, for he directs the Messengers, ver. 4. what to say, which he would not presume to do unto such Angels as God sent unto him, who were Angels by nature, that is, heavenly Spirits as well as by name; that is, such as bring messages from one to another; the differences betwixt the one and the other may be observed by the circumstances of the place, and collations of Scriptures.

to Esau his brother] Because he was to passe through his Countrey in his return to Canaan.

the Land of Seir, the Countrey of Edom] Here they seem to be the same, but Gen. 36.21. *Seir* is said to be *in the Land of Edom*; so *Seir* may be taken for a part of *Edom*, or *Esaus* possession, which was called *Seir*, not from *Esau*, (though he were called *Seir* for his roughnesse, as *Edom* for his redness) for it had that name before *Esaus* time, Gen. 14.6. but from *Seir* a *Chorite*, or *Horite*, Gen. 36.20.

V. 4. *lord Esau*] (Ver. 18. Chap. 33.8.) He reverenced his brother in worldly things, because he chiefly looked to be preferred in the spiritual promise; and though he had the blessing of the birth-right pronounced upon him, yet the time was not yet come that it should be perfectly accomplished; nor did this substantive, either speech, or behaviour of Jacob to Esau, prejudice his right of primogeniture or birth-right, no more then David did his right of royalty, who after he was anointed King, calleth Saul *the Lords anointed* and his *master*, 1 Sam. 24.6. And in this fair speech of Jacob, he prudently applyed himself to the pacification of Esau, ver. 5. See Prov. 15.1. of whom he had cause to fear somewhat of his old grudge and threat, which drove him to take a long journey and hard service for his security from it.

sojourned with Laban] By reporting his condition as banished from his native Countrey so long, he proposeth himself as an object rather of pity, then of envy, to his brother.

V. 5. *I have oxen*] In mentioning his estate he brags not of his riches, but sheweth that he will not be burdensome either to him or his fathers house, nor a reproach to their family by his poverty.

V. 6. *And the messengers*] Some upon these words note, that the messengers brought word that Esau was appeased, and that he came to meet him of love and respect; but there is not a word in the Text to that purpose, and the fear of Jacob in the next verse sheweth the contrary.

four hundred men] If he came not for mischief, he brought so many for ostentation, or for his security; for those that are a terrour to many, are afraid of many.

V. 7. *greatly afraid*] Albeit he was comforted by the Angels, yet the infirmity of the flesh doth appear; the Angels appeared unto Jacob betwixt two dangers, when there appeared no need of their protection unto him, now the Angels are gone, and his incensed brother cometh with four hundred armed men, in all probability to take revenge for a wrong of twenty years standing: Thus God is pleased to give his servants interchangeable causes of comforts and fears, that they may still be exercised for their spiritual proficiency, and may neither despair in distresse, nor presume in prosperity.

he divided] The people, and the flocks; the greater cattell by themselves, and the lesser by themselves; and some of his company with each sort to drive them together; honest policy (as well as faith, and piety) is both lawful, and needful in the affaires of Gods servants. See Gen. 14.15. & Chap. 30. from verf. 38. to 41. & ver. 16, 17, 18. of this Chapter.

V. 9. *O God of my father*] Here, if ever, was a fit time and occasion for Jacob to betake himself to the mediation of the Angels, who had lately presented themselves to his view, as Military Troops, and it was now seasonable to implore their presence to overmatch the forces of his brother: but he knew that was unlawful, and therefore he directs his supplication for safety immediately to the God of his father, and grandfather, (without any mention of Angels at all;) and he useth their names to quicken and strengthen his faith by the promises of God unto them, and his Covenant with them; for though God sometimes send his servants visible succours in their distresse, as 2 King. 6. 17. yet that is very rarely, because he would have their hearts ordinarily upheld by faith, and not by sense. See Annot. on Chap. 31.42.

V. 10. *of the least*] Jacob pleads his merit towards Laban, Chap. 31. from verf. 38. to 41. but having to do with God, he sets a very low esteem of himself, as not deserving the least of Gods mercies. See the self-same dejection of Abraham, Gen. 18.27. and of Mephibosheth, 2 Sam. 9.7,8. See also Luk. 17.10.

all the truth] That is, not onely by teaching him to discern betwixt truth, and falshood; but by shewing himself true in his predictions, and promises unto him, making them true, and right by an answerable event.

with my staffe] That is, poor, like a wayfaring footman that carrieth all his wealth with him, and yet is not overloaded with his burden.

this Jordan] Which he might see from Mount *Gilead*, or *Galeed*, where he last was, Chap. 31.47. and if at that time out of sight, yet not out of mind, and so as present to his memory, he might say, *this Jordan*.

become two bands] That is, come on, or encreased in estate, so that I have two bands, a flock of lesser cattel, and a drove of greater, and two companies of servants to attend, and order them. See ver. 9. of this Chapter.

V. 11. *Deliver me*] Prayer is as a City of refuge to the godly, against the malice of the mighty; the readiest means of deliverance out of distresse, Psal. 50. 15.

the mother with] Or, *upon her children*, as Hos. 10.14. meaning he will put all to death; This Proverb cometh of them who kill the bird together with her young ones, Deut. 22.6.

V. 13. *which came to his hand*] (1 Sam. 25.8.) That is; not which his hand fetcht in by craft, or guile, or rapine, or wrong, as Hab. 1.15. but which came to his hands, as freely sent or presented him by Gods providence, and his blessing upon his labours; or that which was nearest at hand as fit to make a pacifying present.

a present] A liberal present consisting (as some reckon) of five hundred and fifty head of cattel of severall kinds; where we may observe the prudence of Jacob in his carriage towards Esau, as well as in his prayer, his faith and piety to God; he prayeth to him, and putteth his confidence in him, yet useth humane means to serve the Divine providence, as well as to preserve himself, and his company: and sending of presents is a good means to that purpose, Prov. 17.8. & Chap. 18.16.

V. 16. *every drove by themselves*] Heb. *drove, drove*. See Annot. on Chap. 7.2.

a space between] That Esaus displeasure might be abated by degrees, and so by degrees he might encrease in favour, and acceptance with him; A prudent course, and with Gods blessing like to take that effect he intended, Chap. 33.8. as indeed it did, Chap. 33.9. See Annot. on Chap. 33.1.

V. 22. *eleven sons*] He had a twelfth child, his daughter *Dinah*, the youngest of all his children, (excepting Joseph) who no doubt was under his prudent care with her brethren; but she is not mentioned in this place, either because the female sex is not so much observed in the Scripture, (for they were not entered into the Church with a Sacrament, as the males were, nor is any of their ages registred or summed up at their death, except *Sarahs*, (as some have noted) or it may be *Dinah* was not mentioned, because she was not a mother in Israel as these eleven sons were fishers.

Jabbok] See Annot. on Deut. 2.37. See also Numb. 21.24. Deut. 3.16. Josh. 12.2. Judg. 11.13.

V. 24. *a man*] So in appearance; but indeed God, as is implyed by Jacobs desire of a blessing from him, ver. 26. and his mention of him by the Name of *God*, ver. 28, 30. who, Hos. 12. is called first *God*, ver. 3. then an *Angel*, ver. 4. The same Angel it was whom Jacob remembreth (in his benediction) as his deliverer from all evil, Gen. 48. 16. that is, the Angel of the Covenant, Mal. 3.1. Michael the Arch-angel, Jude 9. that is, Christ; not a created Angel, and Jacobs keeper, as some conceive.

wrestled] You will wish spiritual strugglings, tears, and prayers, Hos. 12.4. but with corporal also, wherein God assayled him with one hand, and upheld him by the other hand.

until the break of day] This wrestling was by night, (but at what time of the night it doth not appear) and took up about break of day, for it was intended for a private conflict without spectators; none must be witnesses of it but Jacob, nor must Jacob fully know with whom he wrestles, and therefore he departed before clear light appeared to discover him to the servants of Jacob, or any other that should come that way.

V. 25. *when he saw*] This is spoken after the manner of men, whose knowledge cometh to them by time, and experience, whereas God by his pure and perfect act of intelligence knoweth all things, not by degrees, or successively, but perfectly and at once.

he prevailed not] Not because he could not, but because he would not, as Gen. 29.22. for in comparison of him Jacob was but a *worm*, as he is called, Isa. 41.14. easily trodden on, and crushed under his foot; and God gave him strength to resist, and hold out, so that whosoever gave over first the victory was his, who gave the vigour to prevail; and if the words had been, *he could not prevail*, they must have been understood not for any over-matching of his power, but for the resolution of his will, which, in regard of his Decree to order the conflict thus, must needs be so. See Mar. 6.5.

out of joint] By the strength that was given to Jacob to wrestle, and to prevail with God, he might take encouragement to meet with his brother Esau now marching towards him, that the news of his approach might not too much perplexe him; and that he might not be too much puffed up with the glory, and success of such a single combate, he is made sensible of his humane frailty, and of his power who strove with him, by a maime in his thigh; so Paul lifted up with revelations to the third heaven, left he should be exalted above measure, 2 Cor. 12.7. felt a thorn in the flesh, and the buffetings of Satan.

V. 26. *Let me go*] See Annot. on Exod. 32.10. See also Deut. 9.14. & Luk. 24.28,29.

for the day breaketh] See Annot. on ver. 24.

I will not let thee go] Though by this hurt in his thigh he was made more *weak*, yet was he *strong*, 2 Cor. 12.10. so strong, as to wrestle again for a blessing; and this was a most vehement wrestling with weeping, and supplication, as Hosea noteth, Chap. 12.4. The power of prayer is next to Almighty, and by this sometimes are the hands of the Almighty, as it were, bound to the peace, when he hath a quarrel with his people, Exod. 32. 10. Deut. 9.14.

except thou bless me] This example is many wayes applyable to the state of the Christian Church; there is a night of wrestling and affliction, and a day of blessing; there is a mixture of strength, and infirmity in the best; there is an holy striving with God by importunity of prayer, Rom. 15.30. and an holy violence to be used for the Kingdome of heaven, Mat. 11.12. and an striving for that, we strive for a blessing; for with a blessing we shall be admitted to it, Mat. 25.34. and with blessings abundantly furnished in it.

V. 27. *What is thy name*] The Angel being God, asketh not this question, as man, out of ignorance, for he knew it well enough, as he did what was become of *Abel*, when he asked of his brother *Cain* where he was, Gen. 4.9. but he asked of his name, to make an occasion for what himself meant to say of the change of his name.

V. 28. *no more Jacob, but*] (Chap. 35.10.) That is, no more onely *Jacob*, (for that word must be understood, as Jer. 7. 22, 23.) for he was often called *Jacob*, after this; or, rather *Israel* then *Jacob*, as Hos. 6.6. Exod. 16.3, 8. For after this he was chiefly called *Israel*, and his posterity more usually *the children of Israel*, then *the children of Jacob*, and familiarly *Israelites*, not *Jacobites*. Or this may be a precept as well as a prophesie; and though all Divine prophesies be fulfilled as they are meant, yet all precepts are not performed as they are enjoyned. The name *Israel*, importeth (as the Angel expounded it) a princely power with God; The change of names in the godly is an argument of favour with God, and of honour with men, and an incitement to change from bad to good, from good to better. See Gen. Chap. 17.5, 15. The name *Israel*, coming of *Sarah*, *he hath prevailed*, and *El*, *God*, according to the reason rendred in the Text.

and with men] Having power with God, thou shalt prevail with men, as with *Laban* before, so now with *Esau* thy brother, though he may seem to overmatch thee, both in the number, and power of thy people.

V. 29. *tell me, I pray thee, thy name*] God appeared to Jacob at least twice before this, yet before now he did not ask him his name. The reason whereof may be, that Jacob might take occasion to return upon him with the same question, not doubting but he would give himself some peculiar name, whereby he might the better both remember, and honour him. See Judg. 13.17.

wherefore is it that thou dost ask after, &c.] The Angel will succour his necessity, and strengthen him against adversity, but not serve his curiosity; it was not more curiously done in him that asked after the name of this Angel, then in many who take upon them to tell the causes why the Angel did conceal it. That some Angels had names, it is plain, by Luk. 1.19, 26. and that the Angel of the Covenant, Christ Jesus, had also a name before his Incarnation, appears, Dan. 10.21. where he is named *Michael*, and that name is repeated, Jude ver. 9. Rev. 12.7. but whether all the Angels have particular names, (which may be be so if God please, for he may call both Angels, and Starres by their names, Psal. 147.4. in a literal sense) and why the Angel in this place would not tell his name, is uncertain; it may be the name here meant, was that which was not to be revealed until afterward. See Exod. 6.3. Or that Jacob must be taught humility, (and we by his example) in setting modest bounds to his inquiries, and contenting himself with ignorance of that which God will have hid. See Judg. 13.18. 1 Sam. 6.19. Rom. 12. 3.

V. 30. *called the name of the place Penie*l] That is, *the face of God*, not that Gods essence is discernable by any, but this vision in humane form in comparison of other apparitions was more plain, and familiar, with face to face, as those that wrestle, or as when a man talketh with his friend in presence. See Exod. 33.11.

face to face] See Annot. on Exod. 33.11.

and my life is preserved] It hath been a conceit of great antiquity (it may be from this place) that men could not see God but with peril of life; so thought *Manoah*, Judg. 13. 22. Yet there is none instance of any one dying upon such a sight, but Exod. 33. 20. the Lord himself saith, *There shall no man see me and live*, by which may be meant, that the vision of God is not in this life, but in the other, so that unless a man die, he shall not live to see such a sight, for God is indeed invisible to carnal eyes, 1 Tim. 6.16.

V. 31. *he halted*] The faithful so overcome their temptations that they feel the smart thereof, to the intent that they should not glory but in their humility. See Annot. on v. 26. And this sheweth that he prevailed not with the Angel by his own ability. Some think that Jacob was cured of his maime before he met his brother; yet is not any person to be despised for any such defect; though the typical priest-hood admitted of none to minister at the Altar, that had any bodily blemish, Levit. 21. from verf. 18. to the 21. yet is none lesse acceptable with God for it; and though Jacob delighted more in the outside of Rachel then of Leah, because she was more beautiful, if she had not a better inside also, God esteemed them both alike: neither the blindnesse of Isaac, nor the lameness of Mephibosheth, nor the leprosie of Naaman (and we may take in any other, either defect or deformity, that was not wilfully contracted by mens own wickednes, as the redness of eyes in a drunkard, Prov. 23. 29.) made them lesse beloved of God. The use of such infirmities, is (to those that have them not) matter of thanksgiving to Almighty

mighty God, who maketh the difference; and to those that have them, to be humbled by them, and withal, to endeavour a recompence of their bodily blemishes, with an advantage of spiritual graces, and endowments of their minds.

V. 32. *unto this day*] The remembrance of this story was kept by general abstinence of the Israelites from eating of that part in the thigh (in any of the creatures) which in Jacob was sinew thrunk; and this continued until Moses wrote this Story without any intimation of fault, or folly therein; and to this day the Jews observe it, though with much vanity and superstition, as they do other observances whether of History or Religion: and indeed the story of Gods wrestling is most memorable, wherein, though profane wit may find somewhat to cavill at, as if such a conflict with man were too mean a businesse for Almighty God, yet religious wisdome will consider, that *Gods thoughts are not mans thoughts, nor his wayes mans wayes*, Esay 55. 8. For he chooseth the *foolish things of the world* (as the world judgeth them) *to confound the wise; and the weak things of the world to confound the things which are mighty*, 1 Cor.1.27. If humane wit had been to set down a Sacrament for the Patriarchs, it would have despised such a one as Circumcision: but God chooseth also *the base things of the world, and things which are despised, and things which are not, to bring to nought the things that are*, ver.28. And for this descending of the Son of God to this wrestling with Jacob, what is it to that humiliation of his in being born in a stable, stooping down to wash his own servants feet, Joh.13.5. to his making himself of no reputation, and humbling himself to obedience, even unto death the death of the crosse, Phil.2.7,8.

CHAP. XXXIII.

Vers. 1. *Divided*] That if the one part were assailed, the other might escape. See Annot.on Chap.32.16. This he doth, making humane prudence subservient and subordinate to Divine providence.

V. 2. *foremost*] He ranketh them according to their right, and his own respect unto them; they are set before in a time of danger, who in time of safety come behind.

V. 3. *before them*] He followed the first company which consisted of the handmaids and their children, and went before the other company where were his wives and their children; Or there were three troops of presents to Esau, and these because first at the same time, and being neer together, might go for the first troop. See Chap.32. from vers.16. to the 20. inclusively; and if all these made the first, his wives and concubines with their children, might make the second troop, and to them he was the Leader; wherein he sheweth himself as a good Pastor, more chary of his charge then of himself, putting himself neerest to the peril, and keeping them as far off as he could.

bowed himself] By this gesture he partly did reverence to his brother, and partly prayed to God to mitigate his wrath; for the heart may be exercised in devotion to God, while the body performeth an outward ministery to man. See Neh.2.4. Of Jacobs homage to Esau, see Annot.on Chap.32.4.

seven times] That is, many times, a certain number for an uncertain; of *ten times*, see Chap.31.7. and the Annot. upon it.

V. 4. *Esau ran*, &c.] Here be many expressions of reconciliation; too many, too emphatical and forcible to be thought fained in a man that had neither occasion nor disposition to dissemble; and herein Jacobs advised prudence, and soft language, and submissive behaviour served under Gods providence to bring this to passe, that he might prevail with men, as well as with God, according to the note set upon his name, Gen.32.28. Thus when a mans wayes please the Lord, the ungodly that are his enemies may be made his friends, Prov.16.7.

V. 9. *I have enough*] Though Esau were a bad man, in this respect there are many worse, who have never enough, Eccles.4. 8. Prov.30.15.

V. 10. *If I have found favour*, &c.] If indeed thou art fully reconciled unto me, receive this present from me.

present] The Hebrew word is *Minchah*, signifying properly *a gift*, which is given to God, or to man, as a superiour, with profession of the excellency of him to whom it is given, and the subjection of him that giveth it.

face of God] In that his brother embraced him so lovingly contrary to his expectation, he accepted it as a plain sign of Gods presence. It is the manner of the Hebrews to entitle to God the things that excell, as *the mountains of God*, *the city of God*. See Annot. on Chap.23.6. & Chap.30.8. So Jacob taking delight in the looks and behaviour, and carriage of his brother Esau, as very excellent and worthy acceptance, he compares his face to the face of God; or in his reconciled countenance and carriage he sees the gracious face of God, whose work it was, (as Jacob acknowledgeth in the next verse) as it were smiling upon him; hereto accordeth that of David, *by this I know that thou favourest me, because mine enemy doth not triumph over me*, Psal.41.11.

V. 11. *blessing*] (Josh. 15.19. 1 Sam. 25. 27. and 30. 29. 2 King.5.15. 2 Cor.9.5,6.) That is, an effect of Gods blessing upon me, or a token of my good will, and well-wishing of blessing unto thee, or of my blessing, or praising of God for his goodnesse in this turning of thine heart from hatred to love.

V. 12. *Let us take*, &c.] They are the words of Esau to Jacob for a sociable passage together to Seir the habitation of Esau.

V. 14. *according as the cattell*] Heb. *according to the foot of the work*. By the *foot*, is meant the *pace*; and by the *work*, the *cattell*, as attended by the work and ministery of Jacob, and his servants.

until I come unto my Lord] Here Jacob implyeth a promise of following Esau to Seir, where he dwelt, but the Scripture maketh no mention of his performance, and it is thought he did not come according to his promise, because Seir is not mentioned among the stations of his abode by the way; thence fome have conceived, that when he promised to come, he said not as he thought, not meaning to trust himself so far with a lately reconciled enemy; which is not likely, for Seir was so neer, that Esau upon his failing, out of diffrust might soon have returned upon him with a new quarrel: It is more probable that Jacob meant what he said, but after might upon a better consideration, or some warning from God, (as the Wise men had, Mat.2.12.) change his mind and course; yet so, as that himself, with some few of his servants, might visite him for a while with some fair and courteous excuse for the rest, who were unwilling to trust himself. See Rom.1.13. 1 Thes.2.18.

V. 17. *built him an house*] Neither of any great cost, or curiosity, for he stayed here but a while; therefore it was like it was a sudden, and slight piece of building, like such cottages or cabines as souldiers suddenly rear for present use, and with a purpose for removal thence.

V. 18. *to Shalem*] Or, *Salem*. The word *Salem*, signifieth *safe*; so fome take it not for a proper name of a place, but for an appellative word or Noun, noting the prosperity of Jacobs passage; that he came safe to *Shechem*; and thence they infer that he was healed of his halting, and that before he met with *Esau*, else he would have made that an excuse for his not following him to *Seir*; but whether Jacob were so soon cured of his halting, or were not as all cured of it, (and therefore gave the more occasion of the Israelites forbearing of some part of the thigh thereupon, as is noted, Chap.32.32.) which is uncertain, there might be a City in the Countrey of *Shechem*, called *Salem*; and it is thought the same that was called *Sychar*. See Joh. 4. 5. See Annot. on Chap.14.18.

V. 19. *he bought a parcell*] This was a part of the Land of Canaan, which was his by promise, yet the time of possession of it, according to the grant to him, and his seed, was not yet come; and therefore without distrust of Gods promise, or renunciation of his own right, he buyeth a piece of land for his present necessity, as Abraham did the field of *Macpelah*, Gen.23. 17,18.

children of Hamor] He was Prince of the Shechemites; and his subjects are called *children*, because a Prince is the father of his Countrey. See the name Abimelech in Annot.on Chap. 20.2.

an hundred pieces] Or, *lambs*. That is, for so many lambs in kind, or the price of so many; or for many pieces of silver having the picture of a Lamb figured upon them; the same word *Kesitah* is used, Job 42.11. of the gift brought to Job, which signifieth a *sheep*, and a *piece of coyn*; but a sheep had been a small matter, therefore it is like it was a piece of coyn with a sheep figured upon it, and liker to be gold then silver, especially as the present of the rich: and out Latine word *pecunia*, is so called, either because it is used in commerce as cattel were before, or else because the portraiture of a beast was stamped upon it.

V. 20. *El-Elohe-Israel*[That is, *God, the God of Israel*: he gives the Altar the Name of God, not Idolatrously, putting it in the place of God, but figuratively, as the signe for the thing signified; as our Saviour called *bread*, his *body*, and the *wine*, his *blood*: or repeating the word *Mizbeahh*, that is, *Altar*, again, which may well be understood; the words may be read thus, *he called the Altar the Altar of God the God of Israel*. Howsoever, this Altar was set up as a pious and grateful memorial of Gods favour in giving him (according to his new name) power, not onely to prevail with himself for a blessing, but with his brother Esau to divert destruction; and by putting Gods Name and his own so together, he more confirmeth his confidence in him, and ingageth his own fidelity and obedience unto him or (as some conceive) the Altar had an inscription upon it, which was *the Altar of the mighty God of Israel*.

CHAP. XXXIV.

Vers. 1. *Dinah—which she bare unto Jacob*] The most faithful and holy family may have some fearful examples of sinful mishaps; Davids had many; which may serve for a caveat against too much confidence in the piety of parents for education of children, and for restraint of rash censures against the religious, in regard of the faults, or miscariages of their children.

went out to see] Dinah was now about fourteen or fifteen years of age, and went upon some festival day, when the women met, to see them, and observe their persons, their habits and behaviour; but though she went but to see her own sexe, she was seen by the other, and being seen, was desired, and desired, was lustfully abused by *Shechem*, the sonne of *Hamor* Prince of the Countrey. This example sheweth, that too much liberty is not to be given unto youth, especially to the weaker sexe, who may be strong enough to provoke to temptation, and too weak to resist it, when it returns upon themselves with solicitations to lust; it is best for such to be ordered by the Apostles rule, which is, that they be *keepers at home*, Tit.2.5.

V. 2. *saw her, he took her*] Concupiscence is begotten by a wanton eye on a beautiful object, and being begotten, it presently groweth strong, and maketh haste to the act; if beauty be not covered with a vail, the eye must be confined with the Covenant of Job, Chap. 31. vers.1. Dinah was the daughter of Leah, and if Leah the first wife of Jacob, by intrusion into Rachels right; if she thought upon the wrong, both to Jacob and her sister, she might have occasion to conceive, that Dinah her daughter did now, by this miscarriage, bring her sin to her remembrance; and so her heart, if it were as tender as her eyes, might multiply tears for her own transgression, in that she was a wife too soon, as well as for her daughters, who was not soon enough; being made a bedfellow to him, whom she had not time to call her husband.

V. 3. *And his soul clave*] Lust, though it be a sin of the flesh, makes the whole man carnal, both soul and body; and the soul rather then the body, for when the body is parted from unclean society, the soul cleaveth still to the object of concupiscence, and sinneth with it, when the body comes not neer it.

V. 4. *to his father—saying*] He asketh his fathers consent, and withal, requireth him to be a means to make a marriage with Dinah. This proveth, that the consent of parents is requisite in marriage, seeing the very Infidels did observe it.

damsel to wife] He had unlawfully lien with her before, and now he would have her to be his wife; thus are the wicked preposterous in their course; so many become mothers with shame, who might first have been wives with credit; and many first make vowes, and after the vow, enquire whether it be lawful or no, Prov.20.25. Yet in this, the example of Shechem condemns the practice of many, who are so loose in their desires, that they make no account of the bond of marriage, if they may have carnal bedfellowes they care not for wives, contrary to Deut. 22.28,29.

V. 5. *held his peace*] His wisdom kept silence, though his grief were great; for it could not be otherwise since Dinah was his onely daughter, and now as much lamented as an harlot, as before beloved as a virgin; yet he holds his peace: the sorrow is many times the greatest at the heart, which is least in the mouth or eyes. See Job 2.13.

V. 6. *to commune*] For pacification of Jacob for the offence of his own sonne, and for perswasion to a marriage with Jacobs daughter.

V. 7. *folly*] *Sin* and *folly*, in the Scripture phrase, are names of the same naughtinesse; the sacrilege of Achan, Josh. 7. 15. and the rape on the Levites Concubine, Judg. 20.6. are called *folly*; and the unlawful bedfellowship of Jacob, if it be sinful, deserves no better a title, for in all sin there is an aversion, or turning from God, who is the soveraign good, and the hazzarding of the best thing within, *viz.* our souls, and the best without, the Kingdom of heaven, for it; so that the greatest politicians, if wicked withal, shall have cause to pass the censure of the Apostle upon themselves, that *professing themselves wise they became fools*, Rom. 1. 22.

in Israel] In the precedent Chapter, vers. 20. and not many years before this, the name of *Israel*, was a personal name of Jacob: *now* it is more general, extending to the whole family descended from him: or these words may be the words, not of Jacobs sons, but of Moses, who writeth this story according to the phrase, or form of speech in his time, agreeable to the Law, which saith, *There shall be no whore of the daughters of Israel*, Deut. 23.17.

V. 11. *find grace*] Chap. 33.15.

V. 12. *I will give*] Though the lust of Shechem to Dinah was lewd, yet his love to her (for now treating of a marriage, his affection deserveth a better name then before) was in this respect commendable; that he set an high price upon her person after her prostitution, which was his fault, if not onely, yet in a degree of excess above hers; and because he had rob'd her of that which he could neither give nor restore, he would now put a great mulct upon himself, that he might buy him a right in her for the future, whom, by his former abuse, he unjustly, as well as unchastly, possessed. Compare this dealing with that of Amnon towards Thamar, 2 Sam. 13. and Shechem will seem an honest man. Upon this offer of his, fome observe that it was the manner of the Eastern Countreys for men to buy their wives, as now it is the manner with us, for fathers to buy husbands for their daughters, by giving both them and money, or fome other dowry with them in marriage; and in fome Countreys (as Herodotus reporteth) the manner was to bring all marriageable maids into a publike view, and such as were beautiful, were bought by those that would give most for them, and the money paid for them, was given in marriage with those that were not so amiable, as to be desired meerly for their own sakes; so they made provision for a numerous increase, that none might be barren by perpetual virginity, whether by voluntary resolution, or upon necessity. Now whereas this example of Shechem, is made the ground of the observation of the custome of the East, fore-mentioned, to which some add the Law, Exod. 22.16,17. Deut. 22.28,29. they do none of them reach to a general practice of that kind: And it is to be noted, that in all these cases, the money comes in as a satisfaction for wrong done, not as a bargain upon free and equall proceeding.

V. 13. *the sonnes of Jacob*] *Simon* and *Levi*, who were brethren to *Dinah* by their mother *Leah*; *Jacob* it seems having no mind to hear of the matter, because he was extremely grieved with what was done, and unwilling to treat of a marriage where he meant it not, (for the holy seed of his family might not mingle with the cursed Cananites, Deut. 7. 3, 4.) suffered his sons to make answer to the motion of *Shechem* and *Hamor*.

deceitfully] Plainnesse and sincerity was the praise of their father, Gen. 25. 27. and deceitful dealing is the reproach of the sons, though toward Idolaters and Infidels; They then that teach and practice false dealing with Christians, holding that faith given to heretickes is not to be kept, may be *Simeonites* and *Levites*, brethren in evil, but not true *Israelites* as Jacob was.

V. 14. *uncircumcised*] They made the holy Ordinance of God a mean to compasse their wicked purpose: It is ill to deceive, though in mere civil matters, but much worse to do it under pretence of Religion, for that is to joyn impiety against God, with injury to man; See Absoloms hypocrisie, 2 Sam. 15.7,8.

that were a reproach] Isaac and Jacob, both took wives out of uncircumcised families, yet without reproach, but it was worse to give a daughter to an uncircumcised husband, for Circumcision was not an Epicene, or common, but onely a masculine sacrament, ordained for men only, not for women; yet it was unlawful for an *Israelite*, whether male or female, to match with a *Cananite*; nor was Circumcision to be obtruded upon them, being unbelievers, since it was *a seal of the righteousnesse of faith*, Rom. 4.11.

V. 17. *our daughter*] If they had treated in their own names, they should have said, *our sister*, but it is like they used the name of their father.

V. 20. *gate of their city*] For the people used to assemble there, and there was justice also ministred, Prov.31.7. 23.

V. 21. *these men are peaceable*] Thus many preend to speak for the publike good, when they onely mind their own private gain and commodity.

V. 23. *shall not their cattell*] To the wicked, gain is godlinesse, as to the good godlinesse is gain, 1 Tim.4. 8. Many choose their Religion with mere worldly respects of profit and advantage, and these are they whose covetousnesse is Idolatry, and who are as easily changed from one Religion to another, in time of persecution, as money, their Idol being melted, will take any stamp that is set upon it: Yet he might mean it not as to spoil from them, but in regard of gainful commerce with them.

V. 25. *the third day*] Wounds received are most painful to the wounded, the third day.

sore] Circumcision put the circumcised to much pain, and for a time disabled them, though at fullage from bodily motion, or action. See Josh.5.8. Yet was it exercised by Gods appointment upon little children; an argument of a Divine power, and authority going along with that Ordinance, else it would have been thought, by the wiser sort, not a reproach to be without it, as the sonnes of Jacob said, vers.14. but rather a reproach to receive it as a Sacrament; and being a great pain, not without some peril, especially to tender Infants, neither fathers nor mothers, nor nurses, nor mid-wives, nor any that had power to refuse or resist it, would have given way unto it; if Gods stamp had not been upon it, though but mean me-

tal in it self, to make it to pass for current Coin among men. Our entrance into Covenant with God by Baptisme by the sprinkling of water, not by the shedding of blood, (as in the Sacrament of Circumcision)is an evidence of the Divine Indulgence to Christian Churches, and may be an inducement to a more general Covenant with God; and a stronger obligation for lightsomnesse, and cheerfulnesse in his service under the Gospel, then that of the Jews living under the Law.

two of the sons of Jacob] Viz. *Simeon* and *Levi*; these are mentioned as they that were most offended for the wrong done unto their sister, both by the fathers and the mothers side, but their other brethren mentioned without distinction, vers. 7, 13. may well be thought to have had their parts in this bloody plot, yea, and it is likely Jacobs servants also, and that in their Masters name, as is observed on vers. 17.

all the males] Because the wrong their sister suffered, came from the male-kind; and though in respect of man, it was not just to slay the innocent with the wicked in this case, yet all being guilty of sin and of death before God, he might justly permit this rage to the ruine of that people; and many times he takes this rage to the ruine of that people; and many times he takes occasion, upon the excesses of sins of Princes, to punish their subjects with them, and for their sakes, as well as for their own. See 2 Chron. 32. 25. 2 Sam. 24. See Annot. on Chap. 20. vers. 7.

V. 27. *The sonnes of Jacob*] In the twenty fifth verse, the sonnes of Jacob are set down by their number, *two*, and by their names, *Simeon* and *Levi*; here the sonnes of Jacob, without distinction of names, or limitation of number, are mentioned: and indeed *Dinah* had four more brethren, besides these *two*, both by the fathers and mothers side, who might be zealous to revenge the worng, as well as *Simeon* and *Levi*, though these two, in degree of rage and resolution, might be leaders to the rest; and because the execution of the slaughter seems too much for two, it may be probable, that others besides those that were named, vers. 25. were drawn into the same bloody combination; and it may be they are here named *the sonnes of Jacob*, for aggravation of their guilt, in that having so good a father as Jacob, they were authours and actors of so great a crime, which that good man so much detested, vers. 30. of this Chapter, and Chap. 49. 5, 6, 7. As then as a good son shall not bear the iniquity of wicked father, Ezek. 18. so a good father should not bear the infamy of a wicked son, or sons.

came upon the slain] Either to take from them their apparel and other appurtenances, worth the taking away, and to spoil them generally of their goods; or to execute the remainder of their rage, which would not be satisfied with death onely; such was that of the enemies of Cicero, *towards* his dead body) when they cut off his head and hands, set them upon the pulpit of Orations, and Fulvia, not content with the cruelty of men, took his head into her lap, spit on his face, and pricked his tongue with pins, as in revenge upon the tongue that had uttered, and the hand that had written those eloquent and vehement Invectives, called Philippicks against Antonius. See Plut. life of Cicero, pag. 881, 882. & Starain Flor. l. 4. cap. 5. The like barbarous inhumanity is recorded of the Antichristian, as well as of the heathen Romanes, as that which was practised upon the body of Pope *Formosus*, by Pope *Stephen* his successour, who took him out of his grave, arrayed him in his pontifical habit, cut off three of his fingers, and cast him into the River Tyber. Luit. Prand. hist. l. 1. cap. 8. And upon the dead body of *Zuinglius*, Sleydan Com. l. 8. fol. 123.

V. 29. *in the house*] That is, in every house; in this fact of Simeon and Levi with their partakers, though as from God, the Shechemites were justly punished, partly for actual guilt, partly for approbation of the sin of Shechem, and their profanation of Gods Sacraments to serve their own turns, and for a purpose to spoil Gods people of all their goods, vers. 23. and albeit the wrathful vengeance of Simeon and Levi argued, either a great deal of zeal against the sinne, or a great deal of pride against the shame of their sisters rape, yet it was a wicked conspiracy, and execution, as being done without the knowledge or consent of their Father, and so beyond the measure of regular justice, both in the number of persons (*for* all were not in the fault that were in the punishment) and in degree of severity, being both murder and rapine, and that as such a time as the Shechemites should rather have been pitied, and all this brought in with treachery against man, and impiety against God in the abuse of the Sacrament; whereby the Book of Judith is convicted of grosse errour, and so justly excluded out of the Canon of the Scripture, which approveth the slaughter of the Shechemites by Simeon and Levi, as done by the sword given them by God, and out of a divine zeal, ver. 3, 4. which their Father accurseth, as proceeding of a wicked and cruel wrath, Gen. 49. 7.

V. 30. *And Jacob said*] By this reproof of Simeon and Levi, Jacob witnesseth his great dislike of their wickednesse; But he seemeth to take the matter upon himself, when he assigneth that which was gotten from the Shechemites, to the power of his *sword and bow* for obtainment, and bequeatheth it for enjoyment unto Joseph, Gen. 49. 21. Which words of Jacob are taken by some Interpreters, as a Prophesie fulfilled in the expulsion of the Canaanites by his posterity, whose bow, he calls *his bow*, because they were then in his loyns, and speaks of the conquest as already made, because of the undoubted assurance of it upon Gods promise; but most take the words in an historical sense, and so some refer them to this exploit of his sonnes Simeon and Levi against the Shechemites, wherein he approves of the fact, but so farre onely as it was the execution of Gods Justice for the injury to his daughter, and as God confirmed that title of what was taken from them, by calling an axe upon the neighbouring Canaanites, that they durst not offer, either revenge, or rescue of the prey out of his possession; this was Gods Sword and Bow, and he may be said to call it *his*, because of the late great league betwixt God and him, wherefore, See Gen. 32. 28. & 33. 20. but it is rather meant of that parcell of ground which *Jacob* bought of *Hamor*, *Shechems* father, who (Gen. 48. 22.) might be called an *Amorite*, though he were an *Hivite*, either because he might be an *Amorite* by parentage, an *Hivite* by possession, or dwelling place; or the Amorites mingled with the Hivites, and being of more note then they, might give the denomination for them both; and, (which is more then that) the Amorites were so famous among the Canaanites, as to give a name to all the people of the Land of Canaan, Gen. 5. 16. This Land being Jacobs by particular purchase, he bequeathed it with speciall favour, as a Legacy to Joseph as *a portion above his brethren*, as he saith, Chap. 48. vers. 22. *Object*. But he bought this with his money, or Iambes, Chap. 33. vers. 19. How then did he take it with *his sword and his bow?* *Answ.* It is not unusual in Metaphorical phrase, to call that by the name of a sword, and a bow, which, in effect and use, is answerable to them now. Money is (as Solomon saith) answerable to all things, Eccles. 10. 19. it is a defence, Eccles. 7. 12. and can do as much, as the sword and the bow, thence was the saying of a publike Warrier, that no City was so strongly walled, but an Ass, laden with gold, might make a breach into it; so may gold be called Artillery, and great Ordnance, and silver may be called an hook to take fish, and he that buyes it, may be said, (according to the Proverb) To catch it with a silver hook; in like manner Jacobs silver, wherewith he bought the ground, may be said to be taken with the sword and bow; and he may use this phrase in this sense, with particular opposition to the bloody sword, and bow of his sonnes Simeon and Levi: Or that which Jacob thus purchased, might be violently invaded by the Amorite, when he departed thence towards *Hebron*, and might, by force of Arms of Jacob his sons and servants, be recovered again, as some conceive, not without probability; for though nothing of faith or life, necessary to salvation, be left out of the Scriptures, yet many particular actions and occurrences, are omitted in the History of both Testaments; and in this particular story of the slaughter and spoil of the Shechemites, though it be not set down what became of the captives of women and children, which were brought away by Simeon and Levi, vers. 29. it is not unlike, that many of them were by Jacob sent back to the City, (for he had not room for them at home) with a proportion of the spoil for their necessary maintenance, keeping what he thought fit, to serve for a recompence of the wrong to his deflowred daughter.

ye have troubled me] A wicked man is a troublesom man; troublesome, not onely to others, as *Achan*, Josh. 7. 25. *Ahab*, 1 King. 18. 18. but to himself, and therefore he is compared to the *troubled Sea*, *when it cannot rest*, *whose waters cast up mire and dirt*, Isa. 57. 20.

made me] Though with God the soul of the son shall not bear the iniquity of the father, nor the father the iniquity of the son, Ezek. 18. 20. with men it is usually otherwise; for the miscarriage of the children is many times imputed to the reproach of the parents, though they deserve it no more then Jacob did here; the more must their care be by good example, and education, and by constant prayer to God, for his blessing upon it, to do their best to make them unblameable in their ways, and free from all scandall in their lives and conversation; this would be a comfort and credit to both sides; and the contrary a double discomfort and disgrace, to parents, and children.

stink] (Exod. 5. 21. 1 Chr. 19. 6.) Cruelty and treachery are odious, and abominable sins, both in the sight of God and men, good, and bad; in the sight of the good, by whomsoever they be committed; and in the sight of the bad, if committed by any, but by themselves: for this the Popish Religion is infamous, and the infamy of it should make us keep aloof from the ill sent of that abomination.

I being few] That is, I and my family consisting of a small number: The dwelling of a few faithful among many Infidels is very dangerous; such is the condition of the Protestants with the Papists, who are many for one in the Kingdome of *Ireland*, who

who now have shewed themselves as treacherous and cruel, as Simeon and Levi; who not under the cheek of a good Father Jacob, but spurred on rather by the spirit of Esau, a man of the sword, Gen. 27. 40. shew no moderation, or mercy in perfection, and pursuit of those, over whom the confidence in their overmatching number makes them insult, and with more intolerable Tyranny to oppresse them; which will no doubt be a warning to our brethren, if they recover peace in that land, to be more curious in their course of life, that they may rather sweeten their reputation with pious, modest, temperate, chaste, kinde, and humble behaviour, then by any contrary excesses, give any just cause of scandal, to make them, as it were, to stinke, and be abominable to those that live among or about them: It may be an admonition to *England* to use all good means to lessen the number of our English Papists, I mean not by putting them to the sword, for that is their way of advancing their Religion, but by driving out of Priests, and Jesuite, who seduce them; and by removal of the great scandals of lewd and unlearned Ministers, by setting up godly, able, and painful Preachers, with especial choice of them for their gifts and parts, for those places where Papists do most abound; by taking the children of Papists, especially their heirs, from the corrupt education of their own parents, and placing them where they may be trained up in the truth of doctrine, and holinesse of life, and by other waies and means, which the wisdom of the State, conceiveth to be most meet to work this effect.

V. 31. *as with an harlot*] The answering their Father by such a question, gives an echo or relish of their wrath against the *Shechemites*, and theweth, that they did not think themselves too rash, but mild towards them, as if they had been more chary of their sisters chastity, then her father; or had disliked the lowlenesse of Shechem more then he. Extremity of passion, takes notice of no mean, betwixt careless connivence at sin, and cruel violence against the sinner; this thewetb that yet their hearts were bloody, though their hands were washed; and so in this passionate demand they bewray further wickednesse, to wit, impenitence for their bloody fact, impatience at the just rebuke of their good minded, and much grieved Father.

CHAP. XXXV.

Vers. 1. *God said*] By immediate revelation of himself to Jacob, whether by vision, when he was awake, or by dream, when asleep, it is not set down; but howsoever, hereby we see that God is ready at hand to succour his in their troubles.

Bethel] That is, *the house of God*, where, at his going to his Uncle Laban, when he fled for fear of the threatned revenge of his brother Esau, he made a vow to God to be confirmed upon his safe return. See Gen. 28. from vers. 19. to the end of the Chapter.

An Altar unto God, that appeared] That is, to me who appeared unto thee, as Numb. 26. God speaks as if himself were a distinct Person from the God, to whom this Altar must be built; and thence some infer, that God the Father commands an Altar to be built to God the Son; and it is true, he being God, is to be worshipped no less then God the Father; but though that be true, and it be a sign of a pious mind, to take all good occasions to intimate the doctrine of the Trinity, and the Deity of the Son of God, yet this phrase will not serve to bear up an argument against such as are opposite to that high and hard, though Orthodox or true doctrine; since that phrase, *viz.* of Gods speaking of himself, as in another person, is used else-where, whence no such observation can be deduced, as both in the third and fourth Commandements of the Decalogue.

V. 2. *Jacob said*] It belongs to the head of the family, to have care of those under his charge, that they serve God aright; See Gen. 18. 19. Josh. 24. 15.

to all] All must serve God in the like pure, and religious manner, therefore no toleration of any in an idolatrous religion; See Deut. 29. vers. 9, 10, 11.

with him] Besides his own houshold, lie might have some of the captive Shechemites with him, Chap. 34. 29. for some it is like were sent back, his house not being of a sufficient receit for them all.

put away] (Josh. 24. 23. Judg. 10. 16. 1 Sam. 7. 3.) Whether such as were stolen by Rachel from Laban, or any taken in the spoil of Shechem; it is uncertain; but there must be no mixture of a false religion with a true; when Gods Altar is to be erected, Idolatry is to be deposed. God is too great to be served by the halves, and mans heart too little to entertain him, and Idols with him, whose rival-ship in religion his jealousie cannot endure; therefore where his Ark was set up, Dagon was thrown down, 1 Sam. 5. 2 Cor. 6. 16.

strange gods] Or, *ethnaugs*, *alienating gods*, because they draw the heart from the true God; or *strange*, because it is strange, that men should be so simple as to take those for gods, which are made with hands, as Demetrius and the Idolaters of Ephesus did, Act. 19. 24. such as the Psalmist and the Prophet Jeremy deride, Jer. 10. 3, 4, 5. Psal. 115. 5. or such as are the gods of a strange people, with whom the Israelites must not hold communion, especially in marriage, or matters of religion.

among you] Jacob had not all this while, since his departure from Labans service, (which was about ten years space) wittingly tolerated Idolatry in his houshold, for he was ignorant of Rachels stealing away her Fathers false gods, and confident (upon Labans curious search, and finding nothing in all his Tents, that there was no such vanity in his family; but it is like now Rachels theft was brought to light, and it may be some new strange gods were brought into by the Shechemite captives.

and be clean] Outward washing is a sign of inward cleansing of the soul from the sin of Idolatry, Isa. 1. 16. which is principally required; for the outward ceremony, is nothing to the inward sincerity of sorrow for sin, Joel 2. 13. This cleansing arguetb the filthinesse of Idols, though made of silver and gold, and therefore they are to be *cast away as a menstruous cloth*, with extreme detestation, saying, *Get you hence*, Isa. 30. 22.

change your garments] They might be changed by washing them, Exod. 19. 10. or putting on other cloathes in stead of them. The cleansing by water, and changing of garments were both ceremonies, though yet the ceremonial Law was not written, it was in part practised by the Patriarchs (*who* in many things were to be distinguished from the Heathens) and afterwards committed unto writing by the ministery of Moses.

V. 3. *In the day of my distress*] That was at least thirty years before, for it was at his going to his Uncle Laban; which must admonish us not to forget Gods mercy, when we are got out of misery.

V. 4. *earrings*] (Hos. 2. 13.) Which either had been abused to the Idols of Shechem, or might be easily turned to occasion of superstition, as Tablets, or Agnus Dei's amongst the Papists; their readiness to part with the memorials of Idolatry and superstition, though of some price, condemns the superstitious disobedience of some, who though upon the command of Authority, will not part with superstitious pictures, albeit they be neither in price nor propriety, to be compared with these earrings, or other precious appurtenances of Idolatry, which are to be rejected with abhorring detestation, as Isa. 30. 22.

hid them] It is like that he first melted them, or otherwise defaced them, left they should be found; and again abused to idolatry, as Moses did, Exod. 32. 20. and Hezekiah. 2 King. 18. 4.

under an oak] Idolaters had a superstitious respect unto trees; thence it was that groves were to be destroyed as monuments of Idolatry, Exod. 34. 13. Deut. 7. 5. & 12. 3. and among trees the oak was especially accompted of, as appears, Esay 1. 29. The Idols there buried, were the more like to lye hid, because they were superstitiously preserved from cutting down, or digging up.

V. 5. *terrour of God*] (Exod. 23. 27. Josh. 2. 9, 11. 1 Sam. 11. 7. 2 Chron. 17. 10.) Jacob was afraid of the Canaanites, that they being many and his people few, they would destroy him, and his house, Chap. 34. 30. God secures him from this danger, by making them to fear, of whom he was afraid. So he exercileth a power, not onely over the hand, but over the hearts of men, to make them timorous, who otherwise might be most confident, and on the contrary to give them most courage, who have most cause to fear.

V. 6. *Luz*] See Gen. 28. 19.

V. 7. *there an Altar, and called the place, El-Bethel*] That is, the God of Bethel; and *Bethel* signifieth the *house of God*. Of this see Annot. on Chap. 28. 19. The building of an Altar here at his return, was the performance of his vow there made, as he went to his Uncle Laban, Chap. 28. 22.

V. 8. *Rebekahs nurse*] Sent with her when she was sent with Abrahams servant, to be married to Isaac, Gen. 24. 59. Her name is here called *Deborah*: whether she had given suck to Rebekah or no, is uncertain; yet it seemeth she had a motherly affection towards her, and not unlike she was a kinde, and carefull overseer of Jacob in his minority. *Object*. But how came she into Jacobs Family in his return from Mesopotamia, who was left with Rebekah in the Land of Canaan? *Answ.* Rebekah might be now dead, and Jacob now returned into Canaan; and having lived eight years in it, though at some distance from his parents dwelling, it is probable he might fetch (or some one for him) *Deborah* to his family to comfort and cherish her, as a woman of much prudence, and experience, (being now above or about 100. years of age) and that she might be an assistant in the government of his family, especially to keep peace betwixt his emulous wives, and their handmaids; or for hearing of his return with wives, and children, and flore of cattel, might come to see him of her own accord. Some of the Hebrews say the was sent by Rebekah to Haran, to call home Jacob, and that in their return she dyed in the way.

the oak of weeping] For the death of Deborah; though neither Jacob nor his family got by her life, yet they make great lamentation for her death. The affection of good people are more moved with respect to goodness then to gain.

V. 9. *again*] God revealed himself in special manner to him, six times before this. The *first*, Gen.28.13. The *second*, Gen. 31.11. The *third*, Gen. 31. 10. which two apparitions though they be reported together, were about six years distant the one from the other. See Annot. upon those two verses. The *fourth*, Gen.32.1,2. The *fifth*, Gen.32.24, &c. The *sixth*, vers. 1. of this Chapter, and the *seventh* is that in this ninth verse.

V. 10. *not any more Jacob*] See Annot, on Chap. 32. 28.

V. 11. *I am God Almighty*] See Annot. on Chap. 17.1.

multiply] (Chap. 8. 17. & 9.1. & 28.3. & 48. 4.) Multiplication is a blessing often promised by God in favour to man; it is an ungratefull part in many to murmure at his blessing; a wicked part, to prevent it by abortion, a devillish part to destroy the increase, and to make prodigal waste of mankinde, as ambitious Warriers do, who make no more scruple of slaying of a multitude of men, then a reaper to cut down a field of corn.

Kings shall come] In the promises of God touching the seed of Abraham, Isaac and Jacob, we are to understand a spiritual posterity, as well as a carnal; so those are Abrahams children that are true Beleevers, as he was, Gal. 3.7. And godly livers doing such workes as he did, Joh. 8.39. and these, as sons of Abraham, shall be received into happy rest, and repose in Abrahams bosom, Luk.16.22. Taking the Prophesie in this, as well as in the other sense, we may conceive it fulfilled *literally* and *spiritually*; *literally* in *David*, in *Solomon*, in *Rehoboam*, &c. who lissically descended from the loynes of *Jacob*; and *spiritually* in those Kings of the Gentiles, who first became beleeving sons of *Abraham*, *Isaac* and *Jacob*, and then nursing Fathers of the Christian Church, Isa.49.23.

V. 12. *to thee—and to thy seed after thee*] So it was said to *Abraham*, Gen. 17. 8. yet he was not possess of a foot of it, Act. 7. 5. viz. as a chief owner, but as a sojourner, or not as taking possession of God's promise, for that must needs be made to *Abraham*, *Isaacs* and *Jacobs* posterity, by war upon the *Canaanites*, and victory over them by Gods assistance; yet may the Land be said to be given to *Abraham*, and *Isaac* and *Jacob*, because it was given (to those that did possesse it) for their sakes; so they that fed the hungry, gave drink to the thirsty, cloathed the naked, and visited the sick and imprisoned, are said to do all this to our Saviour, (whom they never saw) because they did it to others for his sake, Mat. 25.40. And as to the intension of the giver, *Abraham* was he in whose name the original grant was made (so that whosoever was not of the seed of *Abraham* could have no title unto it, no not all the seed of *Abraham*; for *Ismael* was excluded, as *Esau* of the seed of *Isaac*) *Abraham*; for *Ismael* was excluded, as *Esau* of the seed of *Isaac*) so in the acceptation of the receiver, *Abraham*, *Isaac* and *Jacob*, took that where of their posterity was possessed, as if they had injoyed it themselves. Or, if by the land of *Canaan*, we understand the *Canaan* above, (as by the *seed of Abraham*, the *true Beleever*, see Annot. on vers. 11.) we may say, that to him and his spiritual seed in that good Land given, and therefore they that are possessed of it, are said to rest in the bosom of Abraham, Luk. 16. 22.

V. 13. *God went up*] As God is said to *descend* when he sheweth some signe of his especial presence below, as Chap. 11. 5. Exod.3.8. Numb.11. 17. So he may be said to *ascend* when he withdraweth it again, and the apparition is ended. See Chap. 17.22. & Judg. 13.20.

V. 14. *set up a pillar*] He set up one in that place about thirty years before, but that was but an extemporary pile of stones, made by him alone, which by this time happy was demolished, or at least profaned, and therefore now he set up a new pillar.

V. 15. *Bethel*] Of Bethel, see Annot. on Chap.28.19.

V. 16. *a little way to come*] (2 King.5.19.) That is, less then a mile from Bethlehem, as some say that have seen it.

Ephrath] *Ephrath* is derived of a the word *Phwah*, signifying *he hath made fruitful*, or (as some conjecture) from *Ephrath* the wife of *Caleb*, 1 Chron. 2. 19. and *Bethlehem*, signifieth the *house of bread*; the Prophet *Michah* joynes both names together, Micah 5.2. There was another *Bethlehem* in Galilee in the portion of the Tribe of Zebulun, for distinction, from which this is called *Bethlehem of Judea*, because it was in the portion of the Tribe of Judah; and in this *Bethlehem* was our Saviour born, Matth. 2.1. And he was (as some observe (as by way of fit correspondence betwixt the person and the place) the bread that came down from heaven, Joh.6.33.

V. 18. *as her soul was in departing*] The beginning of life, is when the soul is united to the body, upon the configuration of the parts fit for reception of it, and operation by it; and the end of it is, when there is a parting of them by the souls departing from the body, which liveth while the soul is in it, 2 Sam. 1. 9. where the English hath *my life*, the Hebrew *Nephsh*, *my soul*, and dyeth when the soul departeth, as here; and resuscitation to life, is the return of the soul unto that body from whence it was departed, 1 King. 17.21,22.

for she dyed] Rachel called to her husband for children, with such passionate importunity, as if she should dye of grief if she had them not; and now the hath her desire, and dies by that means. How fond are many in their affections, who thinke there is no contentment without satisfaction to them, when it may be their greatest affliction to have them take effect? It is good to be so moderate in our wishes of all temporal comforts, as to crave them onely with condition of Gods good will and pleasure, and that with such indifferency, as to be pleased without them, if he please not to bestow them.

Benjamin] Rachel gave unto her son a name of sorrow, *Jacob* liked not that, because it would be too constant a motive of mourning in remembrance of the losse of his best beloved *Rachel*, therefore (though he permitted much to his wives in this kind) he used his own authority for the change of that name, and choice of a better, which is, *Benjamin*; whereby burying the intimation of grief, he would bear in mind a memento of love, and profess by that name, that *Benjamin*, for his mothers sake, should be as neer and deer unto him, as his right hand. See Psal. 80.17.

V. 19. *buried in the way*] It is not material where one dyeth, or where he is buried; the body is not curious in what bed of dust it sleepeth; and the soul finds as well a way to heaven or hell, from one place as another.

V. 20. *pillar*] Monuments and memorials of the dead, are not unlawful, but may be useful to minde such as survive of the virtues of the deceased for their imitation, and of the hope of their happy resurrection to eternal life; But they must not be set up with too much pomp, nor out of superstition, or immoderate affection, which sometimes produce each other; and it is no impossible, that Idolatry had its beginning from memorials of the dead, made for consolation of the living. See the Book of Wisdom, Chap. 14. from vers. 12. to the 23. A clear conviction of the Papists, who allow that Apocryphal Book, the credit and authority of Canonical Scripture.

unto this day] That is, the day of Moses writing this Story, which continued many years after this; for there is mention made of Rachels sepulcher, 1 Sam. 10.2. which could not so well be kept in memory, if the pillar remained not; the Papists take upon them to tell, that this monument was made up of twelve stones in remembrance of Jacobs twelve sons, with a pillar like a pyramis set upon them all; under the shadow of an oak; and this Adrich. delivereth upon the report of Bredenbachius, who said he saw it; and others tell the like story upon the relation of pilgrims; So Adrich. Delph. Theatr. p. 19. in Tribe Benjam. & Salian. Annal. An. mund. 2366. p. 340. col. 1. But it is like these narrations, are either fained to foment superstitious pilgrimages, or than additional structures were made of later times, to revive and refresh the memory of Rachel, and of the dear love of Jacob towards her, both alive and dead.

V. 22. *tower of Eder*] That is, a thousand paces from Jerusalem, where the Angel appeared to the Shepherds, and brought the glad tidings of the birth of our Saviour, Luk. 2.8. &c.

V. 22. *his fathers concubine*] It was a great grief to *Jacob* that *Dinah* was ravished, yet so much the less, as he was more innocent, being, as it is like, abused by force; but this Act of *Reuben* and *Bilhah*, was a sinne of greater guilt in them, because willing (it is like) on both sides, of greater grief to him, and of greater shame to the whole family; yet it is set down with the silence of *Jacob*, or *Israel*, (though as a father to the one, and as an husband to the other, the wrong touched him in the nearest degree) and without correction of the offender: which may teach us to rate notice of the faults of religious families, rather with silent sorrow, then with clamorous reproach, if such scandalous sins be committed among Christians, that Religion should not suffer for it; the Religion may be good, though some that professe it, may sometimes do such wickednesse as is not to be named, 1 Cor.5.1. And this fact of *Reuben* reacheth, that the Patriarchs were not choosen for their merits, but by Gods mercies, whose election, by their faults, was not changed. After this incest of his son, Jacob abstained no doubt from *Bilhah*, as David did from his defiled Concubines, 2 Sam. 16. 22.

Twelve] With *Dinah* the children of Jacob were thirteen; but women come not into the account of the Tribes; and with; out her the Tribes (taking the two sons of Joseph, Ephraim and Manasseh for several Tribes) were thirteen; but usually they are reckoned but for twelve, because those two were not the sons of *Jacob* by immediate descent, as Joseph their father, and all his brethren were; and now the number of Jacobs sons is made up, for after the death of Rachel he had no more.

V. 26. *born—in Padan-Aram*] Not all of them, for in this Chap. it is plain, that *Benjamin* was born where his mother dyed, that

that is, hard by *Bethlehem* in the Land of *Canaan*, where Jacob had continued for the space of eight years. So that we must understand these words for the greater part of *Jacobs* children, and indeed for all but one. See Annot. on Chap. 15.13. And for that there needed no particular exception to be made, since that is done already by relation of the story of *Benjamins* birth, and *Rachels* death in this Chapter, ver.18,19. so that no Reader can be mistaken for want of an expresse exception of *Benjamin* in this verse.

V. 27. *Jacob came unto Isaac*] That is, with his wives and children, family, and furniture, wherewith God had blessed him; for it is not probable that having lived many years in *Canaan*, and not very far distant from him, but he visited him divers times at Hebron, before he finally removed himself from his former habitation.

V. 28. *an hundred and fourscore years*] A longer life then any of the Fathers enjoyed after him; with which, *Moses* willing here to close up the story of *Isaac* by a figure called Prolepsis, or anticipation, brings in his full age 180. years, with his death, and burial, and after makes report of things concerning his posterity unto the 41. Chapter, which fell out when *Isaac* was alive, for he lived twelve years after his grand-child *Joseph* was sold into Egypt.

V. 29. *gathered to his people*] See Annot. on Chap.25.8.

CHAP. XXXVI.

Vers. 1. THe *generations*] This genealogy declareth that Esau was blessed temporally, and that his fathers blessing, Chap. 27.39. took place in temporal things. The ambiguities and seeming repugnancies in this genealogy, may be briefly reconciled by these rules. *First*, some persons have many names, as *Esau* is called also *Edom*, in the first verse; *Jacob* also is called *Israel*, Gen.32.28. & 35.21,22. So one of Esaus wives the daughter of Ishmael is called *Mahalath*, Gen.28.9. and *Basheemath*, Gen.36.3. and Sarah is called Isca, Chap. 11. 29. And this not onely in proper names, as in the instances forementioned, but in names National, as the same person is called sometimes an *Hittite*, Chap. 26.34. sometimes an *Hivite*, vers. 20. of this Chapter; because the *Hivites* were the greater Nation, and comprehended also the *Hittites*; and sometimes an *Horite*, ver. 24. of this Chapter: and the rather because the one might in habitation be mingled with the other. *Secondly*, sometime the fame name is given to several persons, as there were two called *Anah*, two called *Zorah*, three called *Dishon*, or *Dishan*, in this Chapter. *Thirdly*, the grandfather is called also a father, and the grand-child, (whether Nephew or Neece) a son or daughter unto him, 2 King. 8.18,26. *Fourthly*, some are called sons of others who were not their natural issue, but adopted children; as *Amalek*, whose mother was *Timnah*, yet is he called the son of *Adah*, ver.12. to the one he was a natural son, to the other a son adopted. *Fifthly*, some men had the names of women given unto them, as *Timnah*, and *Aholibamah*, mentioned vers.40,41. were called by the names of the first mothers of their Nation.

V. 5. *And Aholibamah*] The wives of Esau are not ranked in the order of their marriage, (for the daughter of *Ishmael* was married to Esau after *Aholibamah*) it being fitteft to name her first of whom he had least to say; and her last, who gave occasion by her fruitfulnesse to say the more.

V. 6. *went into the country*] That is, to another Countrey then that of *Canaan*, where he had dwelt; and herein appeareth Gods providence which causeth the wicked to give place to the godly, Esau removes thence to Mount Seir, that Jacob might enjoy Canaan according to Gods promise.

from the face] This removal of *Esau* from *Canaan*, is taken to be after he had dwelt in *Seir*, and had come thence to solemnize his fathers funeral, Chap. 35.29. after which time *Jacob* and he being upon good termes, are thought to have dwelled together, untill their riches (increasing as Abrahams and Lots, Chap.13. 6.) gave occasion of their parting. Or, it may be this understood, that after *Jacob* was gone to *Padan-Aram*, or *Mesopotamia*, *Esau* after a time being encreased in estare, and finding his father, but especially his mother, so affectionate to his brother *Jacob*, that he had no hope of any joy of living there, when he returned, removed himself, with his wives, children, and estare, (which he had gotten in *Canaan*) to dwell in mount Seir, vers.8. a place which haply pleased him better for commodiousnesse of hunting, to which he was very much addicted, and where he might make himself more room then as a sojourner with his father, in that Countrey could be allowed him.

V. 7. *For their riches*] Esau being commodiously seated, and encreased in riches, resolved not to remain where he was, conceiving his brothers estate and his would be too much for such a portion of *Canaan*, as in the way of journing would be allotted to them: such thoughts as these he might have before *Jacob* returned, and therein might be continued, which are fare his greatest, and was reconciled unto him; and therein the affections and intentions of Esau, (though he minded onely his own commodity) conducted to the accomplishment of the Divine providence, which had designed *Canaan* for the Inheritance of the posterity of *Jacob*, not of *him*.

could not bear them] Not but that the Land of Canaan was both spacious and fruitful enough to support, and sustain them; but they not possest of it as in their own right, but sojourning in it, could not be supplyed with scope, and compasse enough for all their cattel.

V. 9. *Father of*] To all that descend from another in right line he is a father, though a grandfather never so remote; and to such a one the descendents in what degree soever are children; so our Saviour Christ is called *the son of David*, *the son of Abraham*, Mat. 1.1.

V. 15. *Dukes*] Are *leaders*, or chief Governours, or Heads of some eminent families or kindred; who joyning together made an Aristocratical form of Government, that is, a Government of divers choyce and chief men, governing among themselves in an equal tenour of Authority without any King ruling over them by any absolute power, though for order sake some one might have the preeminence, as the *Duke* of Venice hath; such a government the Edomites had at the first, after that Kings, from them they came back to Dukes again, all being elective, and not by succession. If God dignifie them so much who are not of his houshold, how much will he honour and exalt those that are?

V. 20. *which inhabited the land*] That is, before Esau did there inhabite, whose posterity by their sword made themselves room in the Countrey, by expelling the old inhabitants thence, Deut.2.12. So verifying Jacobs prediction, Gen.27.40. to their gain, and glory in the world; but withal it is to be noted, that Esau had married *Aholibamah* neece to *Zeon* the child son of *Seir*, ver.2. & 20 of this Chapter; yet for all this affinity, Esaus posterity expelled their kinsmen by marriage out of their possession: There is no trust then in the alliances of wicked men; though they make marriages with one another, they will vex, late all lawes of affinity and friendship for their own advantage. See Gen.31.23,24,29.

V. 24. *that found the mules*] The word *Jemim* in the Heb. (as Schindler observeth, and the best Interpreters agree with him) is here, and no where else found in the whole Scripture, which makes the signification of it the more uncertain; the Vulgar Latine turns it *Bathes*, or *hot springs*; the most and best Divines take it for *Mules*, and that his finding them out was by an experiment of his own, causing a mixture of an asse and a mare, whence mules are ingendred, who can ingender nothing; this did Anah, who not contented with those kinds of beasts which God had created, found out the monstrous generation of mules, between the asse and the mare, which as an enormity against nature the Lord forbidderh, not onely in that, but in any other kind, Lev.19.19.

V. 31. *before there reigned any King*] The posterity of Esau was advanced sooner to royal dignity, then the posterity of Jacob, which in the Egyptian servitude were under a rod of Iron, while Esaus off-spring swaid a golden Scepter. The wicked rise up suddenly to honour, and perish as quickly; but the inheritance of the children of God continueth for ever, Psal. 102. 28. But how could Moses write this, since the Israelites had no Kings in his time? This he might write by the Spirit of Prophecy, for he prophesieth of the peoples desire of a King, and gives rules both concerning his choyce and his carriage, Deut. 17.14,15.

V. 33. *Jobab*] Many of the Ancients hold this to be that Job, of whose patience there is an history, but the words differ much in the Hebrew writing; for this *Jobab* beginneth with *Jod*, but *Job*, of Whom the Book is written, beginneth with *Aleph*, and is called *Job*, or *Jhob*, never *Jobab* in the Hebrew Text.

Bozra] A famous City of Idumea not far distant from the City Teman. See Amos 1.12. which is brought in allegorically in the Prophecy of Christ by the Prophet Isaiah, Chap. 63. 1.

V. 34. *the land of Temani*] Heb. *of the Temanite*. The whole South Countrey of Idumea, so called from the City *Teman* the Metropolis of Idumea, and the Princes Palace, situated on Mount Seir; which City might be so named from Teman the eldest son of Eliphaz, vers. 11, 15. and hence it is probable, that Eliphaz one of Jobs visitants, was called a *Temanite*, Job 2. 11.

V. 37. *Rehoboth*] Which is a City situate by the River *Euphrates*, built by Nimrod, Gen.10.11. Some say this is another Rehoboth from that noted in the place foresaid, and that it is distinguished from it by the mention of the River; but the matter is somewhat uncertain, and of no great weight.

V. 40. *the names of the Dukes*] From Kings they come down to Dukes again, God having a power to advance, and depose Principalities, to set up, and pull down; and to change not onely the Governours, but the manner of government as he pleaseth.

pleaſeth; for whoſe ſucceſſion two hundred yeares or thereabouts (the length of Edoms regiment limited with Moſes death, as by ſome it is) will be found too little; but after the government of Dukes, Moſes reckons eight Kings, and after them eleven Dukes again. See 1 Chr.1.51. for the King of Edome (it may be) he was degraded to a Dukedome, becauſe of his hard hearted uſage of his brother Iſrael returning out of Egypt, Num. 20.14,20. To which the Anſwer may be, that though the Kings ſucceeded one another, the eleven Dukes might be contemporaries all at once; or if they be accounted in ſucceſſion, Moſes by the Spirit of Prophecy, as well foretels their names, and dignities which did ſucceed when he was dead, as reports precedent matters for many hundred years before his birth. To this may be added a third anſwer, (which is yet not to be preferred before the former) *viz.* that this might be inſerted by ſome ſuch authour as made up the ſtory of the book of Deuteronomy from the fifth verſe to the end of the Chapter.

V. 43. *father of the Edomites*] Or, *of Edom*, that is, of that race or off-ſpring which hath its original from Eſaus loynes: for all the deſcendents bear the name of their principal progenitor, though many degrees diſtant from him, becauſe that virtually they were contained in him, elſe they could not have been derived from him; ſo the Jews many hundred years after Jacobs deceaſe are called *Iſrael*, or *the children of Iſrael*; whereby we are directed from the condition of the one, to look both forward and backward to the condition of the other, and to obſerve how Gods promiſes, or threats given out with reference to their mutual relations, are made good upon them in ſucceeding ages: and withal the name of *Edom* (being given Eſau by occaſion of his parting with his birth-right for a meſſe of red pottage, for which he is condemned as a profane perſon, and thrice repeated in this Chapter as an addition to the name of Eſau) is to be taken as a brand of perpetual reproach upon him; as *Jeroboam the ſon of Nebat*, with this addition, *which made Iſrael to ſinne*, 1 King. 16.26. and Chap. 22. verſ. 25. 2 King. 3.3. and elſewhere.

CHAP. XXXVII.

Verſ. 1. IN *the land*] The land named was *Canaan*, the place in particular not named was *Hebron*.

V. 2. *generations*] (Chap.5.1. and 36.1.) That is, the ſtory of ſuch things as came to him, and his family with reference unto the generation, or catalogue of his Iſſue ſet down before, Chap.35. with the interpoſition of the generations of Eſau, Chap.36. to ſhew by way of compariſon the different condition of Gods Church, and children, and of the families of the wicked.

ſeventeen years old] Some Popiſh Tranſlators ſay, *ſixteen years old*, a manifeſt ſwerving from the Hebrew Text, and with it from the Greek Seventy; from which ſome eminent Papiſts pretend a ſecret inſtinct of the Spirit in the Author of that Tranſlation, which is a gloſſe more corrupt then their Text; for if Joſeph were ſeventeen, he was ſixteen in *truth of ſtory*, though *not of interpretation*; but it can be no way true that Gods Spirit would correct in a Tranſlation that which it had dictated in the Original.

with the ſons of Bilhah, and] The ſons of the handmaids, (it ſeemeth) were ſorted together, and with them Joſeph, becauſe his mother Rachel was now dead, and he envyed perhaps by Leah, for his mothers ſake; and by her ſons, becauſe he was the darling of his father; therefore Jacob for preſervation of peace divided (as it is probable) both his women, children, and cattel into two companies; in the one was Leah, her ſix children, and a great part of his flock with them; in the other the handmaids, their children and Joſeph with them; where Jacob might expect more ſafety, becauſe there leſs envy would follow the love of his father, or the preeminence which that might produce on Joſephs behalf.

his fathers wives] Not properly ſo called, for Bilhah, Chap.35. 22. is called a *concubine*; yet they above others might be called *wives*, becauſe their ſons ſhared in the Inheritance in the Land of Canaan with the ſons of *Rachel* and *Leah*, who were wives in a proper ſenſe. See the difference betwixt a wife and a concubine, in Annot. on Chap.22.24.

their evill report] Which is thought to be ſome injurious uſage or carriage towards Joſeph; yet it may be beſides that the ſons of *Bilhah* and *Zilpah* miſ-behaved themſelves, and raiſed an ill report upon the family of Jacob by their criminal converſation, which if it were ſuch as ſome have imagined, was moſt abominable. Joſeph obſerving it with diſlike, acquaints his father with it, that by him they may be reclaimed from their evil courſes; wherein he doth the office of a good ſon, and brother, to his father, and brethren, and acquitteth his own ſoul from all guilt that might have been contracted by his ſilence.

V. 3. *more then all*] That is, more then any of them all.

the ſons of his old age] (Gen.44.20.) He was 91. years old at the birth of Joſeph; now that parents love their young children better then the elder, there may be many reaſons; as *Firſt*, to be parents in old age argueth the continuance of Gods bleſſing, and of their good and ſtrong conſtitution, when it was moſt like to fail for ever. *Secondly*, they more value ſuch an iſſue, becauſe they expect no more of that kind, and that makes it more dear, becauſe more rare. *Object.* But Benjamin was younger. *Sol.* Firſt, this is to be underſtood in reſpect of his elder brethren; and for Benjamin, he was not yet come to any proof to gain ſo much of his fathers affection. *Thirdly*, in the youngeſt they look that the memory ſhould hold out longeſt, and natural affection gaineth ſtrength in its courſe, ſo that the further it goeth the ſtronger it groweth. *Fourthly*, the young children are commonly more converſant with old men, ſince they keep home, whereas the bigger children are much abroad. *Fifthly*, their innocency breeds acceptation without exception, whereas the elder children commit faults, it may be crimes, (as Reuben did, Gen.35.22.) to grieve the hearts of their parents, & ſhorten their lives. *Sixthly*, Old fathers decline towards the infirmity of young children, (as the Proverb hath it, *once a man, and twice a child*) and are commonly more tender, and kind to thoſe who are by their tenderneſs more apt to be expoſed to injuries by others. *Object.* But *Benjamin* he was younger then Joſeph, and ſo was he alſo ſon of Jacobs elder age. *Anſw.* True, there was ſomewhat there, beſides the reaſons here alledged, which made *Joſeph* ſo beloved of Jacob; as that he was the long deſired iſſue of his beloved mother *Rachel*, and her firſt born that took away the great grief of her former barrenneſſe, and left no matter of miſhap behind to afflict the heart of the father, as the birth of *Benjamin*, with the death of his mother, had done, and he was beautiful like her; and certainly, there appeared in young *Joſeph* the preſages of very virtuous acts, and employments of great importance.

a coat of many colours] (2 Sam.13.18.) Or, *pieces*; And it might be both, wherein both pieces and colours were ſo mingled, as might make moſt for delight and decency in the eye; The Greek word *Poikilon*, uſed by the LXX. and the other Greek word *Polymita*, by the Latines, ſound both to the ſame ſenſe, the one ſignifieth *varied*, the other *varied* in particular *by pieces* of ſeveral colours. This coat is here mentioned both as an Argument of Jacobs love to Joſeph, and as an occaſion of his brothers hate, and a colour and cover for their bloody plot from the eyes of their father. Some curiouſly inquire concerning the *matter* of Joſephs coat, whether it were ſilk, or of divers kinds of threads, (which afterward was forbidden by the Law to be made of linnen and woollen, Lev.19.19.) and concerning the *making* of it, whether it were long, or with ſleeves or no; but as there is no need of ſuch nicety, ſo can there be no good ſatisfaction given unto it. It is of more uſe to note, that as Jacob loved him better, ſo he ſhewed his love unto him by ſuch outward ſignes, as ſet him out unto his brethren as an object of envy: it had been better Jacob had loved him more, and ſhewed it leſs; it is a part of prudence in parents, ſo to govern their affections, or themſelves in the expreſſion of them, that they give no cauſe of grudge, or malignant emulation among their children, Eph.6.4.

V. 4. *hated him*] Many things met together to make Joſeph maligned of his brethren, as his fathers favour, which in his gay cote was an eye-ſore to their envious looks; his complaint of his brethren, and after this his dream, raiſed their hatred to a great height, verſ. 5, 8, &c.

could not ſpeak peaceably] Wherein appeares the power of humane corruption, which is too ſtubborn to bee held in by any bond, either of Religion, or nature; thoſe that are very bad cannot ſo much over-rule their naughty hearts, as to permit a good word to come out of their lips, Matth.12.23. an evidence againſt the opinion of the power of free-will in matter of morality.

V. 5. *dreamed*] Of Dreams, ſee Annot. on Chap. 20.3. & on Chap.31.24.

V. 7. *Obeyſance to my ſheaf*] This was but a dream, the dream of a child, but in the dream was a myſtery; and the meaning of it was, that Joſephs brethren ſhould bow down to him, as their ſheaves ſeemed to do to his ſheaf; if this had been acted in the field, it would have been matter of amazement to them all; but then the providence of God in ordering the various affections, paſſions, and paſſages of his brethren towards him had not been ſo manifeſt, nor his advancement ſo ſtrange, and above their expectation, as when the preſage was but a dream, and that but Joſephs own dream related of and by himſelf.

V. 9. *Behold, the Sun and Moon*] See Annot. on ver.10.

did obeyſance] It was twice revealed to him, how he ſhould be honoured, but he hath no revelation how he ſhould be humbled, for God meant to bring this about by wayes unknown both to Joſeph, his father, and brethren; when God reveales himſelf to any, he doth it with ſtint and limitation; the light he giveth unto them being like that of a dark-lantern, which may be ſhut, and opened by ſeveral acts of illumination; ſo that neither the

Prophets, nor Apoſtles, knew any more of Gods ſecret counſel, then he was pleaſed by particular informations, to impart unto them; for this purpoſe compare 2 King.5.26. with 2 King.4.27. & Act.5.3. with Act.10.17,21.

V. 10. *his father rebuked him*] Partly in ignorance whence the dream came, and how it was to be accompliſhed; and partly in wiſdome, and good will to Joſeph, whom he would not have by this means become more hated of his brethren.

ſhall I and thy mother, &c.] Jacob takes himſelf to be meant by the Sunne, his wife by the Moon, and his ſonnes by the Starres, according to the promiſe made to his grandfather Abraham, Gen. 22. 27. wherein he takes notice of his own preeminence above his wife in the compariſon; But though Joſephs brethren did moſt humble homage unto him, Gen.42.6. did his father do ſo too? if he did, his mother could not, for ſhe dyed before in travail with Benjamin. *Anſw.* Firſt, for his father; though that be not expreſly written of him, yet before he was made known unto him as his ſon, he had him in the eſtimation and honour of a Viceroy, or Deputy of a great King, and therefore did Joſephs brethren call their father his *ſervant*, and with that word in their mouthes bowed their heads and made obeyſance, Gen.43.28. And when Jacob came into Egypt, it is not to be doubted but he gave him reſpect according to the dignity of his place; and if Rachel were dead at this time, (which ſome deny) the words of Joſeph might, as to her, ſeem to ſound like an idle dream. Or, the mother of the Family, who was unto Jacob as the Moon to the Sun, might, when ſhe came with Jacob her husband, do homage unto him, albeit it be not expreſſed.

V. 11. *obſerved the ſaying*] (Luk. 2. 19.) He thought there was ſomewhat extraordinary in it, and though he knew not what it was, he ſet his mind to obſerve it.

V. 13. *I will ſend*] This was a good while after his brethren had expreſſed their envy againſt him, and by this time he hoped it was appeaſed.

V. 14. *whether it be well*] Heb. *peace.* Peace is a compendium of all proſperity, even the proſperity of Warr is called Peace, 2 Sam. 11.7. Text and Margine; as on the contrary, Warr is the Maſter of all miſeries. See Annot. on Chap.29.6.

to Shechem] Which was from *Hebron* where his Father was, (as ſome compute the diſtance) ſixty Engliſh miles, (as others) eighteen leagues, which wants not much of that meaſure: thoſe that were rich in cattel, to have them well paſtured, were fain to keep them many times at great diſtance; when Laban, by Gods bleſſing upon Jacobs faithful ſervice, was enriched, his flocks were ſometimes fed at the diſtance of three dayes journey, Gen.30.36. *Queſt.* But how durſt Jacob truſt his children, and his cattel in that place where his ſons had committed ſuch cruel revenge upon the *Shechemites?* and how durſt he adventure his darling *Joſeph* upon ſuch a journey alone? *Anſw.* For the firſt, though his ſons had gotten them a title to *Shechem* by the ſword, God gave Jacob a peaceable poſſeſſion of it by an admirable over-awing of the people in thoſe parts, for the terrour of God fell upon the Cities round about, Gen.35.5. and by that, or Gods protection otherwiſe, he hoped his Joſeph would be ſafe, though ſent alone, as himſelf had been, when he travelled a ſingle wayfaring-man a far longer journey, Gen. Chap.28.

V. 17. *Dothan*] *Dothan* (as ſome write) is as far diſtant from *Shechem*, as *Shechem* from *Hebron*; others reckon them to be about eight miles aſunder, but if it were no more, yet added to the former journey, it was a great way, and Joſephs readineſſe to take the pains to do more then his father did command him, following to the full rather what he meant, then what he bad him do, is a commendable example of child-like obedience to his father, and might have been an occaſion of great benevolence from his brethren, if they had not been prepared with the prejudice of precedent envy, and malice, to requite his good with their evil. In this place (yet not a City) was afterwards a City built, called by that name, 2 King.6.13.

V. 18. *conſpired*] The Holy Ghoſt covereth not mens faults, as the vain Writers, which make vice virtue.

to ſlay him] To lay him in a dead ſleep, ſo that he ſhould never dream again. In this was Joſeph, a Type of Chriſt, conſpired againſt by thoſe, whom he came to viſit, Luk.20. verſ. 14.

V. 19. *this dreamer*] Heb. *maſter of dreams.* See Annot. on Chap.14.13. They give him this nick-name in ſcorn, as the manner of ill-minded men is to ſet terms of reproach upon the Religious; ſo Chriſt was called a *Galilean* in deriſion by *Julian*; the Apoſtle Paul a *Babler* by profane *Philoſophers*, Act. 17. 18. This age abounds with ſuch abuſive appellations caſt upon the beſt Chriſtians, by ſuch as are of an heretical Religion, or of no Religion at all; the practice of this kind of contumely is ancient, and the patience under it as ancient; which may make us both to look for it, and make light of it.

V. 20. *pit*] The Hebrew word *Bor*, ſignifieth ſometimes a ciſtern, or any receptacle of water which hath no ſpring to feed it, and ſo is ſometimes dry; the Hebrew Scholiaſt makes the difference betwixt *Beer* and *Bor*, the former, ſaith he, ſignifieth a Pit, or Well only digged; the other the ſame, when it is built up about with ſtones, or other materials.

we will ſay ſome evill beaſt] To unnatural cruelty, they purpoſe to adde an act of inhumanity to kill him, for whoſe ſafety they ſhould hazard their own lives; and being killed, not to vouchſafe him a buriall: and to both theſe a probable lye to cover the matter, they will impute their bloody fact to wild beaſts, a lye like enough to be believed, by that we read, 1 King. 13. & 2 King. 2. 24. they would do a brutiſh act, but would not own it. How much better is it to be reputed a murderer, and to be none, as Paul was, Act.28.4. then to be one indeed, and lay the blame upon another, whether man, or beaſt, as theſe would do?

V. 22. *to deliver him*] Reuben his half brother the eldeſt ſon of Jacob by Leah, perſwades them not to ſlay him, but to caſt him into ſome dry pit; whence his meaning was to fetch him out, and to return him ſafe unto his father; he made no ſcruple to pollute his fathers bed with inceſt, Gen.35.22. yet he makes a conſcience of being defiled with his brothers blood: and it may be he is the more deſirous to redeem the guilt of his luſt with a grateful office to his father, and to regain his love. How corrupt is this Church in the Patriarch Jacobs Family, when moſt of his ſons are tainted with the hainous ſins of inceſt; or murder in intent, and endeavour, though not in deed? for they were innocent in fact, but againſt their wills.

V. 24. *into a pit*] Their hypocriſie appeared in this, that they feared man more then God; and thought it was not murder, if they ſhed not his blood, or cared not though it were, while they had an excuſe to cover their fault.

V. 5. *ſate down*] Here is not a word how Joſeph took the matter at his brethrens hands, nor what he ſaid to ſave himſelf; yet it is plain by the confeſſion of his brethren among themſelves, (when they ſaw themſelves entangled by their own fault) that he beſought them in the anguiſh of his ſoul to ſpare him; but they would not hear, Chap.42.21. whence we may be directed to ſupply the ſenſe of a doubtful place with ſuch additions as in probability of reaſon are ſuitable to it.

to eat] They refreſhed themſelves, or it may be feaſted, becauſe now they were freed from their dreaming brother; their conſciences were aſleep, as Jonah was in the ſide of the ſhip, Jonah 1.5. ſo they make much of themſelves, and little regard the afflictions of Joſeph, Amos 6.6.

to eat bread] An uſual phraſe in Scripture for the ſuſtenance of man, which is put many times for a full meal with variety of meats, Exod.18.12.

Gilead] Which was the way from Arabia to Dothan, and Dothan the way thence into Egypt.

V. 26. *what profit*] It would be a ſtrong bridle of reſtraint from ſin, if we would but poſe our ſelves with the queſtion of profit, What ſhall we get to gain the good will of men, and loſe the love of God? what eaſe will it be to our minds to ſacrifice innocent blood to our wrath, and when that is allayed, to raiſe a tempeſt of anguiſh, and fear, in our own conſciences? what profit to *win the whole world, and loſe our own ſouls?* Mat. 16.26. See Rom.6.21.

and conceal his blood] Conceal it from men, when it will cry to God for vengeance againſt us, Gen.4.10. Job 16.18.

V. 27. *ſell him*] Men, eſpecially captives, taken in war, were in many countreys ſold upon a price, as cattel were, and therefore the ſervant is called the maſters *money*, Exod. 21.21. and becauſe he was his money, if he corrected him ſo cruelly that he dyed within a day or two after, his maſter was not to be puniſhed for it. See the place forecited. In after times ſuch as were taken in war, and might in war have been killed, remained in the power of their Saviours (for ſo are men ſometimes called, 2 King.13.5. Nehem. 9. 27.) for their lives, and for all hard uſages on this ſide death; but againſt this tyranny, eſpecially among Chriſtians, there have been many both Eccleſiaſticall, and ſecular prohibitions, as againſt a practice both irreligious, and inhumane.

V. 28. *Iſhmaelites*]. It ſeems uncertain whether Joſeph were ſold to the *Iſhmaelites*, or *Midianites*, for Verſ.25,27. and in this verſe, & Chap.39.1. the *Iſhmaelites* are named for that purpoſe, and in this verſe alſo, and verſ.36. the *Midianites*: the like change or confuſion of the names of the *Iſhmaelites*, and *Midianites*, may be obſerved, Judg.8.24,26,28. and the reaſon may be, becauſe though they were a diſtinct people in their Original, (for the *Iſhmaelites* came of *Iſhmael*, the ſon of *Abraham* by *Hagar*, Chap.15.6. The *Midianites* of *Midian* his ſon alſo, but by Keturah, Chap 25.2.) yet they were a mixed people for a good part of them in their habitations (the *Midianites* living in the countrey of the *Iſhmaelites*, and exerciſing the trade of Merchandiſe among them) and therefore the Chaldeans call them both together, *Arabians*, (that is) *a mixed people*; coming of the Hebrew root *Gnarab*, which ſignifieth *to be mixed*; and for the

particular of selling of Joseph, we may conceive that the *Ismaelites* bought him, and such Merchants as were (though by their dwelling and commerce mingled with the posterity of *Ismael*) by descent sprung from *Midian* the son of *Ketura*; and that here *Ismaelites* and *Midianites* must be two names of the same persons, is plain, by the comparison of this verse with the last of this Chapter, where it is said the *Midianites* sold him to *Potiphar*, and in the first verse of the 39. Chapter, it is said, that *Potiphar bought him of the hand of the Ismaelites*, to which agreeth that which is said in this place.

twenty pieces of silver] In this again was Joseph a type of Christ, Joseph is sold by those of the twelve, who should have been more affectionate and faithful to him then any other; so Christ was sold by one of the twelve chosen for especial service and fidelity; and as Joseph was passed over from hand to hand, from his brethren to the *Ismaelites*, from them to *Potiphar*; so was Christ delivered over from hand to hand, Luk. 23.7. *Joseph* was sold for twenty pieces of silver, and Christ but for ten more; and though there were no comparison betwixt the worth of the wares and the price; for *Christ* was infinitely more excellent then *Joseph*, (though of a mere man he was of great worth, and renown) yet they that bought *Joseph* had the better bargain, for they were preferred by their purchase, but they (at least some of them,) that bought Christ, bought a stumbling stone, or rock of ruine to themselves; to whom may be applyed that speech of his; *Whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall it will grind him to powder*, Matth.21.44. and though Joseph were sold (in the intent of those that sold him) to save his life, and in the purpose of Gods providence to be a means to save others from famishing to death, and *Christ* were bought with a mind to murder him, yet he saved many more by his death, (which was the aym of the Divine decree for mans redemption) then *Joseph* by his life; and this is respect Gods providence might set the sale of the antitype *Christ* upon an higher price, then that of *Joseph* his type, or figure.

V. 29. *and he rent his clothes*] Reuben having carefull thoughts to deliver Joseph out of danger, went some way about (to shun the suspition of his brethren) that he might take him out of the pit; before he came thither, sale and delivery was made of *Joseph* to the *Ismaelites*, whereupon he returned with much anguish of heart, and extremity of passion, rent his clothes, and often made the expression of a troubled spirit, and a sign and testimony of hearty sorrow: which manner was taked up, no doubt, at first by extremity of passion, without any regard to the decency of whole apparel, or damage by rearing them, and afterwards from the example of some eminent persons drawn into common practice; for so it seems to be, Num. 14.6. 2 Sam. 1.2. and Chap.13.19. 1 King. 21.27. 2 King.6. 30. & 19.1. Ezra 9.3. Job 1.20. & 2.12. Esther 4.1. Joel. 2. 13. and from practice it was sometimes put into precept, as 2 Sam.3.31.

V. 30. *The child is not*] He calls him a *child*, though seventeen years of age, because himself was eldest of all, and Joseph the youngest but one. See Annot. on Chap. 22.5. and he saith, *he is not*, that is, *not there*, *viz.* in the Pit, or *not at all*; for that is the speech used for one that is dead, or so reputed, Gen. 42. 13.36. Jer.31.15. Mat.2.18.

and I, whither shall I go?] He thought some mischief had befallen him, because he could not find him, and feared his father would most require account of him at his hands, because he was the eldest; and that he would take it the worse from him, as being prepared for a misconceit by reason of the offence at his former evill act with Bilhah his Concubine, Chap. 35.22. thence is he in great perplexity, as not knowing what to do, or whither to go.

V. 32. *and they brought it*] In the beginning of this verse it is said, the brethren of Joseph *sent his coat*, and presently after, *they brought it*; in the word *sent*, there is to be understood messengers, and those messengers are they that brought it.

V. 33. *an evill beast hath devoured him*] The bloody coat makes Jacob take the matter just as the conspirators had plotted it; but thereby both are deceived; they, who thought their bloody hypocrisie was sufficiently covered with Josephs coat; and he, who thought his Joseph was unrecoverably lost.

V. 34. *rent his clothes*] See Annot.on ver.29.

put on sackcloth] This is here first mentioned; a ceremony of sorrow, (among the Eastern people) and used among the Religious also before the giving of the Ceremonial Law; and was afterwards taken into ordinary practice (as the renting of the clothes before mentioned.) See 2 Sam.3.31. 1 King. 20.31. & 21.27. 2 King.19.1. Neh.9.1. Esth.4.2. Psal. 30.11. & 35.13. Lam.2.10. Joel 1.13. Jonah 3.5. Mat.11.21.

V. 34. *and mourned for his son*] There was more cause to mourn for the wickedness of his sons, that were alive, if he had known what they had done, then for Joseph, if he had been dead; for if wild beasts had devoured his *body*, that is to the soul but as a garment to *it*; but with this difference, that though the garment may be cut, or pierced, or torn with the body; or the body may be wounded, the garment kept whole, yet the soul can never be harmed by any outward violence; for the wounds of the body are but outlets of the soul of the just to a state of liberty and safety; so that they, that sorrow overmuch for the death of their holy friends, are as Jacob washing the bloody coat of his son with tears, when his body was rescued out of deadly danger.

V. 35. *And all his sons*] They that had their hearts and hands deepest in the plot that did so afflict their father, pretend a sympathy of sorrow with him, and a desire to minister comfort unto him; thus they encrease their own sin by hypocrisie, while they make offer of lessening his sorrow by compassion.

and all his daughters] That is, *Dinah* with his sonnes, for he had no daughters of his own but *Dinah*, nor were his sons of age to have children (who being Jacobs grandchildren, might be called his *daughters*, see Chap.31.43.) to comfort him; for his eldest son being not above twenty five years old, it was not like that any child of his, or any of the rest were now of sufficient age to be his comforters.

I will go down] Jacob was so passionately affected with the conceit of his sons untimely death, that by sorrow he is like to hasten his own; and carried with the tyde of his distemper beyond himself, he both refuseth all comfort, and resolveth to carry his grief to his grave. He was perhaps too fond in his love to *Joseph*, and now he smarts for it, as *David* did for doting upon *Absalom*, 2 Sam.18.33. The excesse of one affection (the case being changed) turneth to the excesse of another; in both the best may offend, and therefore all must watch more carefully over their hearts, that their passions grow not too wild to be governed with grace, and reason.

grave] The word *Sheol* here used and Englished *the grave*, signifieth *generally* the state of the dead, without any reference to pain, or anguish, as Psal.30.3. Isa.38.18,19. and in many other places, especially in this place where Jacob, when he conceived that Joseph was killed, rent his clothes and refused comfort, saying, *I will go down into the grave unto my son mourning*; for by the *grave*, he could not mean a place digged below in the earth, for he thought he was devoured and torn in pieces by some evil beast, ver.33. much lesse that he was gone to hell, the place of the damned, because he was a good child, and had evident signes of the favour of God towards him; and *particularly* it is taken for a low place in the earth, and that either shallower, as the grave, Prov.30.16. or deeper, as that devouring gulf which swallowed Core, and his company, Numb. 16.33. or for the place and state of the damned, where they are thus up to suffer torment without mitigation or end. The Popish Divines in their Annotations upon this place find fault with our Translation for the word *grave*, and would fain have it be believed, that because Jacob thought his son went not into the grave, and meant not himself to go to hell, that *Limbus* is the place meant by *Sheol*, a place bordering upon hell, where they must meet, and where there is no pain; and some of them deny the word *Sheol* to be any where in Scripture taken for *the grave*; but others of them confesse it is frequently so taken. We may take the word *Sheol* then here for the *grave*, or state of the dead, out of commerce with the living; and if the Papists will have the word *Sheol* to signifie either *hell*, or some place of the dead next about it, and neer unto it, as *Limbus Patrum*, or *Purgatorie*, what will they say of the sheep and oxen and rents which in the sixteenth of Numbers, ver.33. went down in the *pit?* in the Originall the word is *Sheol*, for sheep and oxen, &c. went not to Hell, or Limbus.

V. 36. *And the Midianites sold him*] See Annot.on v.28.

an officer] The word in the Originall is an *Eunuch*, that is, a *gelded man*, Isa.56.ver.3,4. but it is not like that Potiphar was so, for he had a wife, Gen.39.9. And some by a *daughter* also married to *Joseph*, but that is an error: See Annot. on Chap. 41. ver.46. And because Eunuches were Chamberlaines to the Kings women, Esth.2.3. and consequently Courtiers, and those Courtiers employed sometimes in other offices, the name *Eunuch* came to be a name of Court honour, or office, and so to be given to some who were perfect men and not gelded, as *Eunuches* were; such a one might Potiphar be in this place.

captain of the guard] According to the Hebrew (as the Marginall reading hath it) it is *one who is chief of the slaughter-men*; and the word put for a *slaughter-man*, is sometimes taken for a *cook*, as 1 Sam.9.23 because the same man many times killed the meat he dressed, and in some places the Butchers office and the Cooks met in one, the slaughter-house being a neer neighbour to the kitchin; in this place it may be a Captain of the guard or fence; the Greek word *Mageirikosin*, which properly is *to play the Cooke*, is used for to *kill*, and from killing of beasts and fowles, &c. it is made a Military word, and put for killing of men: in this place the words rendred *Captain of the guard*, may be a *Provost Marshall*, or, *chief Marshall*, (so it is in the Marg. variat. in 2 King.25.8. or such a one as was of chief Authority over

over the custody of malefactors, and was to see execution done upon them, when they were to be put to death, as a *Sheriffe* with us. He was fitly disposed of by the Divine providence, that of a son being made a slave by his brethren, he might by his Mistresses love and hate, (for he had both by turns) and by his Masters jealousie and authority be made a prisoner, and of a prisoner a Ruler, that the goodnesse of God might appear more powerful then the wickednesse of men; (whereof in Josephs case there is clear evidence, for his honour was manifold more then his humbling, for he was in a contempitible condition but thirteen years, and fourscore years in an honourable estate) and that his children might have faith for the fulfilling of his prophecies and promises, not onely without the helps of humane means, but against them.

CHAP. XXXVIII.

Vers. 1. *At that time*] Part of the story in this Chapter fell out after the selling of Joseph into Egypt, but that part concerning Judahs marriage was before; Some take the words [*at that time*] in respect of his taking of a wife, for the time betwixt Josephs selling into Egypt, and Jacobs sending for to sojourn there; (which was twenty three years (or as some reckon twenty two) as may be gathered by comparison of Chap.37.2. & 41.46.) and at the beginning of that account they conceive that Judah married the daughter of Shuah the Canaanite, for otherwise the story of Judah may be interrupty to be left off, and that of Judah to be unseasonably brought in: secondly, they say, that at time when Joseph was fold into Egypt, Judah dwelt in the presence of his brethren, and therefore it is likely, that after this he made his choice of a Canaanitish consort: but neither of these reasons are convincing, for Judahs story might be brought in in this place, because of the dignity of his Tribe, by the descent of Christ from him and Thamar according to that which is here reported of them, and because the most of these matters concerning him and his sons, had their course in the time prefixed; and for that which is said of Judahs dwelling in the presence of his brethren, it will not infer such a dwelling in the presence of his brethren, as will not infer such a strict residence athome, but that he might make a visit to a friend else-where, and there might see, and like, and steal an unmeet match with the daughter of a Canaanite. Therefore this notwithstanding the story of Judah may have its entrance before the selling of Joseph, and yet might be brought in here, because the greater part of it followed after; and *so at that time*, must be understood in some larger latitude, and be referred to the time of Jacobs continuance in Canaan, after his departure out of Mesopotania; as it is set down, Chap. 37. ver.1. and accounting the time by the story of Joseph, being seventeen years old when he was sold, and Judah being about twenty one years of age, seven years before that, that is, at fourteen years old he married; and in the three years, near enfuing, had three sons successively one after another, *viz.* *Er*, *Onan*, and *Shelah*; when *Er*, his eldest son, was about fourteen years of age, he married him to *Thamar*, and *Er*, for his wickednesse, being smitten dead by God, he gives Thamar to his second son *Onan*, to raise up seed unto his eldest brother, who doing as wickedly, God doth as justly by him, and so he cutteth off him also; the then expecting the third son for the same reason that the had the second, and disappointed of her desire, in the disguise of an Harlot, is used like an Harlot by her father in law *Judah*, (who was now about thirty years of age) by him she was mother of twins, *Pharez* and *Zerah*; Pharez being married at fourteen years old (as *Er* his elder brother, and father were) begat *Hezron* the same year, and the year after he begat *Hamul*, that year went Jacob into Egypt, and carried those two little ones with him in the fourtieth year of *Josephs* age; so that for the moft of the story of this Chapter, we may take the words, *at that time*, or, *in that time*, for the time after the selling of *Joseph* into Egypt, onely *Judahs* marriage (as the ground of the ensuing passages) is related here, though it fell out before, because it was fit to mention things so coherent together; all the story besides happened after the selling of *Joseph* into Egypt, and so the whole is moft fitly set down, as one continued story in this place. The marriage of *Judah*, *Er* and *Pharez*, at fourteen years old, especially *Judah* his begetting of *Er*, and *Pharez*, his begetting of *Hezron* and *Hamul* about that age, may seem somewhat strange; and so are many things in Scripture, yea, in the narration of this Chapter, yet it is not improbable, because, in very many of that age, there is a natural ability for that purpose, and there wants not instances of some, who were fathers sooner then at fourteen, as *Ahaz* was when he begat *Hezekiah*, which is plain by comparison of 2 King. 16.2. and 2 King.18.2. and ver.1. And Doctor River in his exercitation on this place out of Scaliger, relates a story of one, who was under twelve years of age when he begat a child; but no doubt but there are divers instances of such early fruitfullnesse, as at fourteen, and might be more, if men were usually married at that age.

Judah went] Judah is singled out in this story from the rest of his brethren, and brought in with Thamar, because of these two (though wickedly made one) the holy Child Jesus was to be descended, according to his pedegree, Mat.1.

Adullamite] That is, one of the City of *Adullam*, called also *Odollam*, which in the division of Canaan fell to the Tribe of Judah: See Josh. 12.15. & Chap.15.35. situate in a lower part of the Countrey, where his father dwelt, and therefore he is faid to *go down* thither; David made an escape from *Achish* King of *Gath*, and betook him to a Cave there, 1 Sam.22. verl. 1.

V. 2. *saw there a daughter of a certain Canaanite*] He was but a raw youth, about fourteen years old, and he took a wife by sense, not by reason, or religion; for both would have dissuaded him, to have made his choice by his fathers advice, who would never have consented to match an *Ethnick* with a *Canaanite*; such mixed marriages of the blessed and accursed seed being forbidden, first by his grandfather, Gen. 24.3. and after by his father, Gen.28.1.

whose name was Shuah] This was not the name of Judahs wife, but of her father, as the Hebrew Text importeth by the Gender, and as it plainly appeareth, ver.12.

V. 3. *and he called his name*] Of these three sons, the first had his name given by his father, the two latter by their mother; the one it is like by licence, the other by the absence of her husband; for the authority of giving names is principally the mans, and the time of imposition was most ancient, by at the birth, afterwards at the time of circumcision of the child, Chap.21.3,4. & Luk. 2.21.

V. 5. *he was at Chezib*] That is, *Judah* was at *Chezib*, another City of *Canaan*, (not far from *Adullam*) which could conceive to be the same which is called *Achzib*, Josh.15.44.

V. 6. *Judah took a wife for*] Now Judah hath a son he useth his own right to dispose of him in marriage, and thereby shewed the wrong he did unto his father, in marrying himself without his consent; children many times use their parents so, as they would not be ruled themselves by their children, when they have them; it would make them more apprehensive of their duty, and better disposed to do it, if they would think when they are children, what they would require of their own, if God do them the honour to make them parents.

Thamar] Some Jewish Doctors would have her to be the daughter of the High-Priest *Melchisedech*, because Judah dooms her to that death, which in case of whoredome was to be inflicted on the Priests daughter, Levit. 21.9. but the comparation of time, will not allow him at this time to have a daughter young enough to bear children, for he died one hundred and fourteen years before this foul fact; It is more like *Judah* chose for his sonne, as he did for himself, a Canaanite, who if she were willing to leave the Religion of her Countrey for that which Judah professed, might be a good woman. Some doubt whether she were not rather a Philistine then a Canaanite, ver.7.

wicked in the sight of] All wickednesse is in the sight of the Lord, but of some it may be faid, rather then of others; as secret sins may be faid to be *in his sight*, because no eye but his can see them; and great sins and sinners are faid to sinne *in his sight*, or *before the Lord*; as was faid of Nimrod, Gen. 10.9. and the men of Sodome, Gen.13.13. because they sin with so much boldnesse as if they would professe impiety before his face; and he in justice sets an especial eye, and observation upon them to reward them according to their wickednesse: What wickednesse this was, is not set down; it is thought by some to be the like that *Onans* was, ver.9. but not of envy, but to preserve the beauty of his wife, which by bearing of children, and giving suck, would be impaired; but this was not like to be the consideration of one so young; some heinous and hateful sin certainly it was, both for kind and degree; and if it were of that kind, it is not unlike it would have been mentioned, as well as the sin of his other brother; and because the wisdome of God thought fit to conceal it, it is not fit to be inquisitive after it.

and the Lord slew him] By a wicked Angel, say some Popish Commentators, quoting for it, Psal. 78.49. And some more particularly, the chiefest Angel was Asmodeus the slaughterer of the lascivious husbands of Sarah, Tob. 3.7,8. but this is but their conceit; it was doubtless, whether immediately by the Lord, or by a good or bad Angel, such a stroke of divine vengeance as might be known to come from the hand of God: He was but young, about fourteen years of age; (as hath been noted in the first verse) at this age and beyond, many make account they have a priviledge for youthful pranks, though profane or impure, but they should *remember their Creator in the dayes of their youth*, Eccles. 12.1. least they provoke him to be their destroyer, either in the midst of their dayes, Psal. 55.23. or sooner, as he was to *Er* in this place, and to his brother *Onan*, ver.10. and yet sooner, as he was to the little children, who mocked the Prophet, 2 King. 2.24.

V. 8. *raise*

V. 8. *raise up seed to thy brother*] This order was for preservation of the stock, that the child begotten by the second brother should have the name, and inheritance of the first, which is in the New Testament abolished. This is the first example we finde of the marriage betwixt the widow of the dead, and the surviving brother, but when it was first ordained we finde not, but no doubt it was at the first by revelation from God, but when, and to whom it was first prescribed, doth not appear; but it is plain, that in Moses time it was made a written Law, Deut. 25. 5. And this was so to be understood, that if there were no natural brother in the necrest degree of kindred to marry the widow, the next kinsman was to do the office of an husband to her, Ruth. 4. and this was to preserve the preeminence of the first born, as a Type of Christ, and for the distinction of the Tribes, that the Prophesie of his descent and pedigree, might more plainly appear; otherwise the brothers marriage of his dead brothers widow, was forbidden, Levit. 18. 16. And therefore, before the ceremonies of the Jewish Church were abolished, Herod was reproved by John Baptist for marrying his brother Philips wife, doing it rather in wanton lust, then of charity or necessity to raise up seed unto his brother, who dyed not childless, for he had a daughter; but in the Christian Church it is no way lawful; it is therefore an evidence of Antichristian pride in the Pope (exalting himself above God) to dispense with incestious marriages, which God hath perpetually forbidden, as he taketh upon him to do, and others to defend; he might as well discharge men from the Law of the first Commandement, because God in some cases alloweth killing, as in the Commandement, because God in some cases alloweth killing, as in the Commandement, because he allowed the Israelites to spoyl the Egyptians, as he doth in this case discharge men from the Law of the seventh Commandement, allowing such marriages unto Christians, as were permitted onely by way of dispensation to Gods people in the Old Testament upon especial reasons, which being made for their peculiar state, with it are at an end. In comparison of such Ordinances, which seem to be repugnant the one to the other, as in these forementioned, Deut. 25. 5. Lev. 18. 16. with others, we must learn to distinguish the constant and perpetual precept, or prohibition from the temporary exception; as in the second Commandement, the Law is negative against Images for religious use, the exception is the making of the resemblance of *Cherubims*, Exod. 25. 18, 19, 20. and withall, the remembrance that it belonged to him to make the exception, who makes the Law.

V. 9. *on the ground*] The lewdnesse of this fact was composed of lust, of envy, and murther; the first appears, in that he went rashly upon it, it seems he stayed not till night, for the time of privacy for such a purpose, else the bed might have been named, as well as the ground; the second is plain by the Text, he envyed at the honour of his dead brother, and therefore would not be father of any child, that should be reputed his, and not his own; the third, in that there is a seminal vital virtue, which perisheth if the seed be spilt; and to do this to hinder the begetting of a living child, is the first degree of murder, that can be committed, and the next unto it is the murdering of conception, when it is made, and causing of abortion: now such acts are noted in the Scripture as horrible crimes, because, otherwise many might commit them, and not know the evil of them: It is conceived, that his brother Er before was his brother in evil thus farre, that both of them refished their sensuality against the order of nature, and therefore the Lord cut them off both alike with sudden vengeance; which may be for terrour to those Popish *Onanites* who condemn marriage, and live in Sodomitical impurity, and to those, who in marriage, care not for the increase of children (which is the principal use of the conjugal estate) but for the satisfying of their concupiscence.

V. 10. *slew him also*] See Annot. on vers. 7.

V. 11. *a widow at thy fathers house*] By the same reason that *Onan* was to marry *Thamar*, the third son *Shelah* was to marry, her, (*Onan* being dead) but Judah fearing the like mischap to him which befel his elder brother, having perhaps a suspition of some fault in her, or that some unluckinesse followed her, had no meaning to make a third marriage with her; and for better prevention thereof, lest by being together she should intice his sonne *Shelah*, he appoints her to return to her fathers house, and there to tarry (as he pretended) but untill *Shelah* were grown up.

V. 12. *to his sheep-shearers*] It was the manner of old, (as appeareth by this place) and is continued many years after (this) as we see by Nabals practice, 1 Sam. 25. 36.) to make a feast at the shearing of sheep, and it is continued to this day in many parts of this Kingdom; at this feast the owners of the cattel had a double evidence of Gods bounty to them; for while some sheep parted with their woolle to cloath them, others, it is like, were stripped of their skins, having lost their lives, to feed them.

friend] The same word here rendred *friend*, the prickes onely varied, signifieth a *Pastor*, or *Shepherd*; both these acceptions happily met together in our blessed Saviour, who was both a good Shepherd to his sheep, and a very good friend to them, laying down his life for them, Joh. 10. 11.

V. 14. *her widows garments*] The manner was (as by this it seems) for widows to be distinguished by some grave, and mournful habit, from wives who enjoyed the comfort of their husbands.

in an open place] Hebr. *the door of Enaijm*, a proper name of a place, or *of the eyes*, that is, a place which affords an open prospect to the eyes; or a cross-way where the eyes are put to it, to look intentively what way to choose, and what to refuse; or, *the door of two fountains*, a way which is an open passage betwixt two fountains. Such as are of that tempting profession though to secret sin, haunt places which are open and obvious to common commerce and recourse; as the harlot by Solomon is set out; *Now she is without, now in the streets, and lyeth in wait at every corner*, Pro. 7. 12. & Ch. 9. 14. See Jer. 3. 2. Ezc. 16. 24, 25.

Shelah—grown and—not given] It appeared now to Thamar, that Judah had no purpose to do the right that belonged to her widow-hood, so being hindred by him from being a lawful wife, she takes thence occasion to make her self his bed-fellow, she takes thence occasion to make her self his bed-fellow, by an unlawful means; his being now a widower, as well as low by an unlawful means; the thought it more lawful to be done, and Judah more likely to be drawn unto it.

V. 15. *because she had covered her face*] That he did not know her by her voyce, the reason might be, either for that she spake to him in a whispering noise, because it was a secret matter; or, not suspecting his daughter in law in that place, he might think it another, though she spake like her, and his own inordinate passion might by Gods judgement be an occasion to blind his judgement, so that hearing he might hear and not understand, and seeing he might see and not perceive, Matth. 13. 14. See Annot. on Chap. 29. vers. 25.

V. 18. *and he gave it her*] That is, the pledge she demanded, to wit, his finger, or seal, his bracelets, and staffe; lust whether for corporal, or spiritual whoredome, is a besotting evil, which makes a man part with his precious things to a pernicious purpose; so did the Israelites with their ear-rings to make the golden Calf, which they set up to their own ruine, Exod. 32.

and he came in] Not by the high-way where he stood to tempt, but in some private place not far off, more like to be chosen for such a sinful secrete. This fact of Judah is recorded for many reasons. First, to shew the impartiality of Gods Spirit, which indicted unto the Pen-men of the holy Scriptures, who useth no connivence to the offences of any; therefore Moses, though he were of the Tribe of Levi, tels his faults, Gen. 34. 25. & Chap. 49. 5, &c. as well as Judahs; and his own defects, Chap. 38. 15, 16. Exod. 4. 13. and Gods displeasure towards himself, as well as others, Exod. 4. 24. Num. 20. 12. and *David*, howsoever he is highly magnified, hath his faults laid open, thought done in secret, as well as others, 2 Sam. Chap. 11. & 12. though done in secret, as well as others, 2 Sam. Chap. 11. & 12. Chap. 24. and Jonah reports his own murmuring against God, and took a chiding for it, answering nothing in his own defence, and so his book is ended. Secondly, That we should not make Idols of the Worthies of former Ages, but consider them as frail men, though never so eminent. Thirdly, To shew them that the favours they received from God, were not rewards of their works, but the exercises of mercy, whereof the best thought themselves most unworthy, Gen. 32. 10. Fourthly, To take away all boasting of a carnal birth, and therefore out Saviour himself, though immediatly born of a pure Virgin, was linearly descended from this *Judah*, and *Thamar*, that men might respect him for himself, not for the worth of his progenitors in the flesh; and so the vanity of the Jews brag is evident, who gloried that they were not born of fornication, Joh. 8. 41. by Judah (for from him they are called *Judei*, *Jewes*) who here committed incest with the widow of his own sonnes. Fifthly, To comfort penitent sinners, though they have soully fallen into grosse offences, for though divers of the Patriarches were great sinners, as *Reuben*, *Simeon*, *Levi*, and *Judah*, yet were their posterity all sharers in the Land of Canaan, and all their names written in precious stones on Aarons breast-plate, Exod. 28. 21.

V. 20. *his friend the Adullamite*] (his name was *Hirah*, ver. 12.) but he had shewed himself a better friend if (when he went with Judah to his sheep-shearers, at which time the fact was committed) he had disswaded Judah from it; but it is like he had his part in consenting to the sin, as well as in concealing of the shame; but friendship is not rightly understood, nor practised; the truest friendship is to save, or deliver a friend from the greatest evil, and the greatest evil is sin, but to tempt any to that, or to tolerate him in it, is the pare rather of an enemy, then of a friend. See Annotations on Gen. 20. 9. See also, Levit. 19. 17.

V. 23. *least we be ashamed*] Men are more afraid of shame, in respect of men, then of sinne, in respect of God; yet not so much afraid of shame as they should be, for they think not

much of that untill they have made way for it by their wickednesse; else if the importunity of their carnal desires would give them leave and leisure to consider what shame attendeth upon sin, it might be a meanes to with-hold them from it, Rom. 6. 21.

V. 24. *bring her forth*] From the house she dwelled in to prison, that being first delivered of child, she may be afterward burned.

let her be burnt] We see that the Law was written in mans heart, which taught them that adultery should be punished with death, albeit no Law as yet was given: of those Laws which were written by Moses divers were in use and practice before Moses time, as for *Altar*, *Sacrifices*, *Oblations*, *Tithes*, the *distinction of clean*, *and unclean creatures*, with others, and so adultery was punished with death; and it was taken for adultery, if a betrothed virgin plaid the harlot, for which, both she, and her carnal male were to be put to death, Deut. 22. 23, 24. and the death was stoning, as in the place forecited, except in a Priests daughter, and she, if she offended in that kind, was to be burnt, Lev. 21. 9. In regard that Judah made offer of his third son *Shelah* for an husband to *Thamar*, ver. 11. and she accepted of it, she was in the case of a betrothed woman, and so her fault was reputed as adultery, at least by the discipline of Jacob, and his sons. Now because Judah calls for her out to be burnt, it is probable, either that he took her as one of his family in relation to his son (though dwelling for the present in her fathers house) and that so he had authority to judge her as he thought meet; or that there was some, either Law, or practice, among the Canaanites, to punish adultery with death, and that might sometimes be with fire, or some Heathens have had that sin in such detestation, as to inflict that penalty for that fault. See Jer. 19. 22, 23. Or if there were no set Law or Custome for such severity against that sin, it may be such as were of credit and accompt in the place, as Judah was, might propound, and perswade to such a punishment; howsoever Judah (in passion, and disdain, to have his Family so disgraced, and with a desire to rid *Thamar* out of the way, because he was unwilling to match her with *Shelah*) might in his heat, and hate, make such a motion upon the pregnant proof of her conviction. But herein Judah is himself convicted of many faults; First, of his unjust dealing with *Thamar*, as the widow of his two dead sons. Secondly, his unchast meddling with her in that habit of an harlot. Thirdly, his rash and cruel sentence against her, before he had heard what she could say for her self, notwithstanding the was with child, which was in effect, to slay the innocent with the wicked, for what fault could be laid to the charge of the child yet unborn, that it should be burnt before it came to light? the light of nature hath taught men to abhor such cruel executions, unjust as well as unmerciful; God resolves against it, Ezek. 18. & Deut. 24. 16. And with all this severity towards *Thamar*, there is joyned much partiality to himself, who if he had not been too indulgent to himself, would not have been so severely bent, as to desire the night be burnt. See 2 Sam. 12. 5, 7. and the Annot. before upon ver. 18.

V. 25. *when she was brought forth*] What ever authority Judah had, his words prevailed so far with those to whom he spake that she was brought forth as a capital offender, but she escaped death, by stopping the mouth of her accuser.

whose are those the signet, &c.] The pawnes left with her for performance of his promise to send her a Kid, she bringeth against him, as proof of his partnership in the crime; she scales up her charge against him with his own signet, entangles him with his own bracelets, and beats him with his own staffe; and very good cause, for he is unexcusable who is guilty of the same fault for which he condemneth another, Rom. 2. 1.

V. 26. *Judah acknowledged them*] He might no doubt have made excuses against her accusation upon such arguments; and if he had not denyed the things to be his, he might have pretended that they were hers, or came unto her hands some honester way, then by an unchast contract with her by the highway; but now the confessionesse of his own heart, and the force of truth extorts a confession from him, that the things were his, and that they were assured evidences of his offence.

more righteous then I] That is, the ought rather to accuse me, then I her; he doth not onely confesse, but with words of aggravation against himself, *she is more righteous then I*; If we compare their faults, in some respects he was more faulty, and she in some others; he, in that he failed to perform what he had promised, not as matter of courtesie, but of right, and whereby her chastity might have been preserved, and in that he both perswaded her to the sin, and covenanted to pay her for it; for though she came forth with an intent to tempt, and to be tempted, if he had not solicited the busnesse, she would not have offered to perswade him unto it, and in this she was more righteous then he, because he in his familiarity with her cared for nothing but his carnal pleasure, the minded more the propagation of mankind. Lastly, he intended to put her to a painful and shameful death without any compassion to the innocent within her, she had no such dangerous desire, or design upon him. But in this he was more righteous then she, for the knew that she lay with her husbands Father, he knew not that he lay with his sons wife; but his free confession makes him more capable of pardon in respect of God, and her in respect of men; for the cause was like to fall, when the prosecutor was changed from charging of her to accusation of himself, wherein he further testified the truth of his repentance.

again no more] This is the truest sign of the sincerity of his confession, when he forbears the sin, and doth so no more; many confesse a fault, and soon fall to it again; but the true contrition is, when a man takes such offence at his own offending, that with an upright heart he can say, as in the Book of Job, *I will not offend any more. That which I see not, teach thou me, if I have done iniquity, I will do no more*, Job 34. Ver. 31, 32.

V. 27. *twinnes were*] Which a skilful Midwife when the mother was in labour might perceive.

V. 28. *put out his hand*] The birth was very painful, and perilous by the strife of the twins; as Chap. 25. 26. and by that God would chastise *Thamar* for her offence, and though she had all the pain, yet Judah was her partner in the shame, (as well as in the sin) which was double, for two base begotten children would do them twice as much disgrace as one alone.

V. 29. *saying*] That is, the Midwife speaking in some passion, as fearing left the manner of the birth would be perilous to the mother, or children, or to both.

this breach be upon thee] That is, imputed to thee. Sarah when she chargeth Abraham with the contumacie of the handmaid, saith, *My wrong be upon thee*, Gen. 16. 5. Or, *this breach be upon thee*, that is, the remembrance of it shall be set upon thy name, thou shalt be called *Pharez*, that is, *a breach*, because thou hast not put forth an hand as thy brother did, but hast broke through all impediments, and made him draw back his hand again to give thee precedence, that thou maist be the first-born; and accordingly is *Pharez* set before his brother *Zarah* in the Genealogie, Num. 26. 20. 1 Chr. 2. 4, 5. and brought in by Saint *Matthew*, Chap. 1. 3. as a progenitor of Christ. In the birth of these two brothers, we may note the difference in the new birth, which should be whole, and intire, as that of *Pharez*, not like that of *Zarah*, who was born but in part with one hand thrust out and presently drawn back again; such is their regeneration, or new birth, who are religious but in part, and soon depart from the possession they have begun; that birth though it may make some shew for a time, as Zarah's hand tied about with a Scarlet thread, will not be sufficient for salvation, no more then thread is enough to make a whole suit to cover the nakednesse of a sinner. Divers Divines of ancient, and late time, apply these two brethren to the different state of the Jewish and Christian Church, understanding by *Zarah* who put forth the hand, the Church of the *Jews*, appearing with justification by works, which are attributed to the hand, and drawing back by unbelief, and obstinate rebellion, Rom. 10. last; and by *Pharez* the Church of the *Gentiles* coming after him, yet being a more perfect birth, getting the primogeniture or birth-right from him; and then by *Zarahs* coming forth wholly after him, the new birth of the Jewes, called to the profession of the Faith of Christ in the Evangelical Church.

V. 30. *called Zarah* From a word signifying to *arise* as the Sun doth, or *to appear*, because he appeared and in part came forth first, as the Midwife said, ver. 29.

CHAP. XXXIX.

Vers. 1. A*Nd Joseph*] Moses returneth again to the story of Joseph (whence he made some digression concerning Judah and Thamar) and goeth on with it to the end of the Chapter.

and Potiphar, &c.] See Chap. 37. 24, 36. with the Annotations upon them.

V. 2. *a prosperous man*] The favour of God is the Fountain of all prosperity, and therefore though God many times use secondary means, as a mans own diligence, and others benevolence, to make him prosper, we must direct our Prayers onely to God, that we may do so, and our praises to him when it is so.

V. 3. *his Master saw*] By the effects; for though he knew not the true God, he might know that some Divine power ruling over mens affairs, gave good success to what he did and dealt in, See Annot. on Chap. 30. 27.

V. 4. *found grace in his sight*] Though he were hated of his brethren, he was favoured by a stranger; that was another effect of Gods favour, and therefore to be sought for at Gods hand, as Neh. 2. 4, 5.

overseer] For this office was requisite some acquaintance with the Egyptian Tongue, to the learning whereof no doubt he had addicted himself; and he was very capable of that or any o-

ther skill, else he could not so soon have been sufficient for such Offices as were put upon him; it is like at first he spake it imperfectly, but use in one so ingenious would advance apace to proficiency. Here we see an instance of the Divine providence, for Joseph was sold to be a servant, a slave, but God preferres him from a state of contempt to a place of Authority; his diligence and faithfulnesse made him well accepted of his Master, according to that of Solomon, *He that waiteth on his master shall be honoured*, Prov.27.18. Thus the prediction of his Dream begins to work, which by degrees (though with some interruptions) proceeded to an higher preeminence of honour, and power.

all that he had he put] Because God prospered him, Potiphar thus trusted him, and so he made Religion to serve his profit.

V. 5. *For Josephs sake*] The wicked do foolishly in seeking themselves against the godly, whom if they would respect, as they ought, they might enjoy as affectionate, and faithful friends, and trusty servants, on whose fidelity they might relye with much ease, and advantage to themselves. See Annot.on Chap.30.27.

V. 6. *ought he had, save the bread*] The words are taken to be a proverbial speech, whereof the meaning is, that he was assured that all things should prosper well, therefore he did eat and drink and took no care: by *bread* is meant in the phrase of Scripture, that which is necessary for a mans sustenance, especially his dyet; of that he took more notice, because he would please his palate; or it may be Joseph had lesse to do in that, then in other matters, because there was something peculiar in the dyet of the Egyptians, whence it was that the Egyptians might not eat bread with the Hebrews: for it was *an abomination to the Egyptians*, Gen.43.32.

a goodly person, and wellfavoured] Sometimes God is pleased to joyn inward and outward grace in the same person; that beauty may make grace more acceptable with carnal people, and grace may make beauty more safe from their solicitations, and from self-conceit. See 1 Sam.16.12.

V. 7. *after these things*] After Joseph had served Potiphar first as a servant, then as a more especial attendant on his person; lastly, as a chief Officer in his house, which might take up about nine or ten years time.

cast her eyes] Beauty is a dangerous object to a wanton eye, and a wicked heart; in which respect blemishes, and blindnesse may be born with more patience, since by the one we are not so apt to give, by the other not so apt to take occasion of sin.

Lie with me] In these words is declared the sign whereto all her flatteries did tend; for it is like her solicitations to lust (at least at the first) were not in the plain expression here set down, but her favourable, and familiar usage of him, like a friend shen a Mistresse, (though in the language of our time a Mistresse is but a the familiar) by wonton glances, and sometimes by words of immodest intimation, which in effect forted to no other meaning then these words expresse.

V. 9. *how then can I*] The grace of God is a powerful restraint against the provocation of sin; so that the godly cannot consent unto it, 1 Joh.3.9. whereas the wicked on the contrary cannot cease from it, 2 Pet.2.14.

this great wickednesse] Adultery is a great wickednesse: first, because it is a theft of that which is most precious, and should be most peculiar to the owner, as in this verse is shewed; and therefore the suspition or jealousie of injury in it raiseth the rage of a man to such an height, that it will not be allayed without revenge, Prov.6.34.35. And it steaketh sometimes an heir into a mans estate, or at least thrusteth in for a portion among the legitimate children a stranger that hath no right to be a sharer with them. Secondly, marriage being not made without the bond of loyalty, the breach of that bond is treachery. Thirdly, in a religious and godly person it is a sacrilledge, for the body of such a one is *the Temple of the holy Ghost*, 1 Cor.6.19. and to turn the temple of God to the use of carnal pollution is a profane sacrilledge. Fourthly, besides all this, Joseph if he should yeeld to his lascivious Mistresse, should then himself not onely ungracious towards God, but ungrateful unto a very kind, and respective master: no: without great cause then, he called Adultery *a great wickednesse*.

against God] The fear of God preserved him against her continual temptations. See Chap.42.18. Neh.5.15. See Annot. on Chap.20.6.

V. 10. *day by day*] Heb. *day day*. That is, daily: the word doubled imports continuance of time without *intermission*; so also Exod.16.5. Or *omission*, Lev.6.12. Deut.14.22. Or progress in place without diversion or digression, Deut.2.27. We see here how sin abounded in the temper, and in the tempted how grace abounded much more, with whom such importuneesane solicitations could not prevail; which should be renumbered as a pattern of perseverance in the resistance of sinne.

or to be with her] Occasions of evil, 1 Tim.5.14. yea and the appearances of it also, 1 Thess.5.22. are to be avoided, as well as the evil it self: The society then of the wicked is to be shunned, Prov.1.15. especially of such as are tempters to sin, Prov.5.8.

V. 11. *his businesse*] That is, the business that belonged to his office, and that being private (for privacy afforded her a fit opportunity to tempt) it is like it was ordering the accounts, and reckonings of his charge.

none—there within] It is like Potiphar was abroad at some feast, or some publick occasion, and had most of his servants with him; his wife making her self an occasion to stay at home with a few of her family, whereof Joseph was one.

V. 12. *caught him by the garment*] How unruly a thing is lawless lust, which breaks through the bonds both of conscience, and of modesty, putting a woman (who by her sex should be shamefast, and by her calling (as being the wife of a Governour, a Mistress) grave) into an impudent offer to commit a rape upon a man.

he left his garment] He stayes not to parley with her, no not so much as to plead with her against her lewd motion, having done that before, because the temptation came to such an height, it might be more safe to fly from it then to fight with it; much lesse would he though strong enough (being an able young man) strive with her to recover his garment again, for he liked it the worse for her sake, and feared he might be tainted with the touch of her.

V. 14. *she called to the men*] She went out and made a noise to those few that were in or about the house. See ver.11. Where we see the difference betwixt mere lust, and true love; that oft times seems to have, whether unsatisfied, as here, or satisfied, as 2 Sam.13.15. whereas true love is constant, and would not make a quarrel for such repulses of sin, but would rather take them for occasion of thanks, as David did when he was kept by Abigail from his bloudy purpose against Nabal, 1 Sam. 25.

to mock] That is, so to abuse one that others may mock, and contemn him; though ordinarily *to mock*, is to delude, disappoint ones expectation; so *Balaam* chargeth his asse with *mocking him*, Num.22.29.

mock us] To make Joseph the more maligned, she intitles the offence in general terms, as if it were a nationall wrong of an *Hebrew* against the *Egyptians*, who were forward enough to take offence under that title. See Gen.43.32.

he came—to lye with] The manner of the wicked is to charge that upon the innocent, whereof themselves are most guilty; the blasphemous Jews charge Christ with blasphemy, Matth.26. 65. And the heretical Church of Antichrist calls the most Orthodox Christians by the name of *Heretickes*; and many account the best Christians troublers of the State, as Ahab did, 1 King.18.17. when not they, but themselves are those that trouble it.

V. 17. *which thou hast brought*] She layeth a fault upon him, that to quit himself to her, he may lay more rigour upon Joseph.

V. 20. *into prison*] It was strange that Potiphar being a Military man, Master of the *slaughter men*, as is noted on Chap. 37. 36. and so incensed against Joseph for a crime so capital, brake not out into some moral violence; this must be imputed to the power of Gods providence, who can bridle mens corruptions, or manacle their hands, as pleaseth himself; so he withheld Abimelech from Sarah, Gen.Chap.20.6. and David from Nabal and his houshold, 1 Sam. 25. 32, 33. who stopped the Lyons mouthes, Dan.6.22. setteth bounds to the swelling waves Job 26. 10. and suspendeth the operations of the fire, that though it blaze, it cannot burn, Dan.3.21,22,&c. under whose favour, and power is sufficient security, against the anger and terrour of the whole world.

prison] And in the Dungeon also, Chap. 40.15. his evil intreatment there may be gathered by Psal.105.18.

V. 21. *But the Lord was with Joseph*] He suffered not only as an evil doer, though he were none, but for an evil doer; for if the truth had been known, the wife of Potiphar had been fitter to be put in prison then he; but howsoever he were misdeemed among the Egyptians, God knew his innocency, and was with him in prison, as well as in the house of his Master. How good is it to have God for our friend, who will be with those he loves, as well in their affliction, as in their prosperity, and will shew them light in the place of darknesse, Psal.112.4. though it be the darknesse of a Prison?

gave him favour] See Annot.on ver.4.

V. 22. *he was the doer of it*] Not that he was as a common drudge to do every ones work; but that having the rule of the whole prison, all things were done either by him, or his command, or direction.

V. 23. *looked not to any thing*] See Annot.on ver.6.

the Lord made it to prosper] Psal.1,ver.3. See Annot.on ver. 2,& 3.

CHAP.

CHAP. XL.

Vers.3. HE *put them in ward*] In Joseph's case (once a great favourite in the house of Potiphar, and afterwards with wrath and reproach turned out of his house, and committed to prison) we may observe the sicklenesse of humane favours; and in these two Court Officers, the slippery condition of Courtiers; who either by their own errours, or others malice, or the mutability of the minds of their great Masters suffer many times a lamentable change of their estates; which yet is oftentimes not lamented, because their former elevation (haply abused by insolency of carriage) hath made them observed with an envious as well as with a curious eye.

V. 4. *the Captain of the guard*] This may well be thought to be the same with Potiphar who before committed Joseph to prison; for by this time, (the Lord being with him and shewing him mercy, Chap.39.21.) his innocency might be made known unto him by meanes of the keeper of the prison, to whom it is like he told the true story of his Mistress's false & foul dealing towards his Master, and himself, though for his own credit sake he might desire to bury that unhonest businesse in perpetuall silence.

V. 5. *And they dreamed*] See Annot.on Chap.20.23.

according to the interpretation] (Chap.41.11.) The interpretation should be according to the dream, not the dream according to the interpretation; The meaning is, that each had his dream congruous to his condition, which was not idle, but such as did presage somewhat to come to passe, requiring correspondent interpretation, and it was interpreted accordingly, ver. 12.18.

V. 8. *we have dreamed a dream*] Not both one dream, but each of them a dream; as ver.5.

there is no interpreter] That is, for us to consult with, because being shut up in prison, we cannot have recourse to the Magicians of Egypt, with whom in such matters we should consult. See Gen.41.8.& Dan.4.7.

Do not interpretations?] You are deceived if you expect the interpretation of your dream from such Wisards, the true interpretation of them belongeth to God, and to those to whom he is pleased to reveal them; so Chap.41.16.

tell me them] By this he taketh not upon himself to be God, for Chap.41.16.he faith, it is not in him to give answer to such doubts, as of himself, but addressing himself unto God, and receiving answer from him, he makes no doubt but he shall be able to tell them both, what is meant by their dreams. See Dan. 4.8.& Chap.5.12.

V. 12. *are three dayes*] That is, signifie three dayes; so it is usually in the Scripture, where there is no Hebrew word to answer our English word *signifie*.

V. 13. *within three dayes*] That is, on the third day, ver.20. which interpretation Joseph had not by conjecture from the three branches, ver.10. (for branches have no reference unto dayes, and the three might have been as many weekes, or moneths, or years) but by Divine revelation.

lift up thy head] This phrase is sometimes taken for *advancing*, as Jer.52.31.and sometimes it is used for *reckoning*, numbering, or summing up to an head: so it is used, Exod.30.12. Num.1.2. & Chap. 26. 2. In both these senses it may be taken in this place; for the Butler was to be lifted up again to the office from whence he was deposed, and to be reckoned, and accounted in the number of his Court Officers as before.

V. 14. *think on me*] Though Joseph could tell when the Butler should be released, and restored to his office, it seemes he knew not the time of his own deliverance, as the man of God that came out of Judah, who prophesied against the Altar for up by Jeroboam, knew not the calamity which was to come upon himself, 1 King.13. See Annot.on Chap.46.27.

make mention of me] He refused not the means to be delivered which he thought God had appointed; we may trust in Gods providence, and yet use what meanes is in our power to bring his purpose to passe; without which though he can work what he will, yet it being his revealed will to us, that we shall use the means, we must not divide them from the end. See Annot.on Chap.7.1.

bring me out of] Servitude, or restraint, if God put it upon us, must be patiently born; yet liberty is rather to be desired, if it may be had, 1 Cor.7.21.

V. 15. *I was stolen*] There was a stealing of men forbidden upon pain of death, Exod. 21.16. and men were stolen to be sold, as there it is said; now Joseph by the injustice of his brethren was stolen from their father, or, (which is all one) conveighed away from him without his knowledge, and sold to the Ismaelites, Gen.37.28,&c.

the Land of the Hebrewes] That is, the Land of *Canaan*; so called, because the posterity of Abraham the Hebrew, Gen.14.13. were the best of those that dwelled in it; and for that by especiall grace from God they were the true Lords and Owners of it.

I have done nothing] Innocency is no protection against the power of malice; yet may it well be pleaded against the wicked, and thereby God may have the glory of the patient suffering of his people, and the wicked may have the shame of their unjust dealing with them. See Joh.10.32. Act.24.12,13.

V. 16. *white baskets*] The word *Chor* rendred here *white* is a substantive, though the sense be adjective; and it signifieth *whitenesse*, and so it is referred to the baskets made of white pilled twigs, or to the white bread in the baskets: and it signifieth also an *hole*, for such baskets might be wrought with holes, and the more loosely twigged to let in the air; but of this we need not be very curiously inquisitive, since they were but baskets in a dream, which do not require a real determination to pass upon them.

V. 17. *in the uppermost*] They were all manner of baked meats, so far goeth the Text, no further; but some say, that in the middlemost and lowermost, there was bread and nothing else.

V. 19. *lift up thine head*] The same phrase that was used, ver.13. and afterward, ver. 20. but in a contrary sense, as the words following (*from off thee*) shew, wherby may be meant that his head should first be stricken off, and lifted up as the head of a traytor, and afterward his body hanged on a tree.

the birds shall eat] The Gentiles, it seems, did not cut those down they hanged up, (as did the Jewes, according to the Law ordained of God, Deut.21.22,23.) the same day of their execution; and herein Joseph doth freely and faithfully forewarn him of his danger, that he may prepare himself the better to undergo it: It were to be wished, that Physicians, and those that attend on sick folk, would, if they see any signes, or presages of death, take occasion to warn them to make them ready for another world; the neglect of this duty hath endangered many a soul while the Physician loath to affright his Patient, lest it should hinder the operation of his Physick, and the friends of the sick unwilling to speak an uncomfortable word, have suffered them to depart without due preparation for so great a change; and if they be unwilling to hear of death, they must bear it for all that, that they be made willing, for none come to heaven against their will.

V. 20. *birth-day*] It is a practice of great antiquity, and of long continuance (for it is the practice of many people to this day) annually to celebrate the remembrance of their birth-day in particular, as God did the worlds birth-day in general by a solemn and weekly Sabbath; whereof though we find but two examples in the Scripture, and those not of good men that did it, *viz. Pharaoh* in this place, and *Herod*, Mat.14.6. And two examples of good men who cursed the day of their birth, Job Ch. 3.1. & Jer. Chap.20.14. yet the example of *Abraham* making a Feast at the weaning of *Isaac*, comes somewhat neer it, for at the birth of the child the mother was too weak, (and sometimes the child's birth is the mothers death, as Benjamin was to his mother Rachel, Gen.35.18.) to bear a part in such a solemnity; at the circumcision the child was in too much pain for an occasion of her rejoycing; and the first fit opportunity was, when the child giving over milk was grown up in strength to feed on stronger meat: and if a birth-day be remembred with thanks giving to God, as the Lord of life and death, the author of health and strength, the giver of children, Psal.127.3. and done without superstition, or vanity, or excesse, at abuse of Gods creatures, learned and godly Divines give allowance to it; who teach also that it might be lawful for Pharaoh and Herod to keep their birth-day, and yet deny the Popish celebration of the Festivities of Peter, and Paul, and other holy men or women; for it is one thing for one to keep a memorial of his own, or anothers birth day, while he is alive, another to make a perpetual practice of it, when he is dead; one thing to do it onely by a way of thanksgiving to God, and for his honour onely; another to perform Idolatrous devotion to the Saints, as the Papists do.

V. 22. *he hanged the chief Baker*] His birth-day celebrated with mirth and magnificence, gave him occasion to take notice of his chief Officers, and to retain, change or discharge, and deal with them as he saw causes; so came the *Butlers* and *Bakers* faults to his consideration, and censure, and in both Joseph was approved a true Prophet.

V. 23. *but forgate him*] The ungratefulnesse for favours received, and unmindfulnesse of men in misery, is a grievous sin; this was the *Bakers* fault towards Joseph, and that fault is complained of by the Prophet, Amos Chap.6.6.

CHAP. XLI.

Vers. 1. AT *the end of two full years*] That is, two yeeres after the Butlers return from prison, and restitution to his place, which might be the third year of Joseph's imprisonment; for he had, before the Butlers and Bakers commitment, given forse good evidence of his virtue and fidelity, which caused the Keeper to give him so much trust, as to commit them to his custody.

dreamed

dreamed] This dream was not so much for Pharaoh, as to be a meanes to deliver Joseph, and to provide for Gods Church.

behold, he stood] That is, he dreamed that he stood.

river] That is, the river *Nilus*, which watereth the plains of Egypt, and so makes them fruitful without rain.

V. 2. *out of the river*] That is, *Nilus*, whose inundation, if it be deep, promiseth plenty; if shallow, it threateneth famine; see in what degree of both the observation of Plinie, Annot. on verf. 34. of this Chapter. Thence may both the fat kine signifying fruitful years, and the lean, signifying years of famine, be fitly faid to come out of Nilus; and since the chief fubstance, for mans fustenance, consists in kine and corne, the years both of plenty and of famine, are fitably fet forth in both kinds.

V. 6. *the East wind*] Is a very strong and drying wind; by that the waters of the red Sea were divided, Exod. 14. 21. and by that tempests are raised, Job 27. 21. Ezek. 27. 26. and ships ruined, Pfal. 48. 7. fruits dryed up or blasted, Ezek. 19. 12. and by that, together with the heat of the Sun, was Jonah made faint, Jon. 4. 8. And this wind is so much the worse for Egypt, as it cometh with more force and vehemence from the desert of Arabia.

his spirit was troubled] (Dan. 2. verf. 1, 3.) How weak is the spirit of Kings! how strong and powerful is the King of kings, who in their sleep can make trouble ready for them against they be awake, and can make waking misery of a representation in a dream! and more then that, even in dreams he can terrifie them, and their time of repose and rest, a time of tribulation: See Chap. 40. 6. & Match. 27. 19. So it was with Job, (and it may be as ill with any whatsoever) *When I say my bed shall comfort me, my couch shall ease my complaint, then* (saith he) *thou scarest me with dreams, and terrifest me through visions*, Job 7. 17. There is good cause then to close up the day with supplication to God, that the words of *Solomon* may be made good unto us, *when thou lyest down thou shalt not be afraid, yea, thou shalt lye down and thy sleep shall be sweet*, Prov. 3. 24. and when day returns (after a comfortable and quiet night) to make that mercy a part of our mornings praise and thanksgiving to God, by whose onely favour we have enjoyed it.

Magicians] They are called also *wisemen*, Exod. 7. 11. *Soothsayers*, Dan. 5. 7. *Sorcerers, Astrologers*, Dan. 2. 2. that is, such as professed a curious art of telling secrets, and of foretelling future things, which they did by observation of the Stars, and other superstitious wayes, wherein concurred the suggestion of Satan, either revealing the secret fought after, or crafty concealing his ignorance, by giving answer in ambiguous, and doubtful terms; yet so often did he discover secret matters by such instruments, that it was believed by the greatest Kings, they could tell almost any thing: as when *Nebuchadnezzar*, had dreamed, and forgotten his dream, he called the Magicians, Sorcerers, and Astrologers, and Chaldeans, who were much exercised in such curious arts, and threatned them, that if they would not reveal his Dream, both what it was, and what it meant, he would *cut them in pieces, and make their houses become a dunghill*, Dan. 2. verf. 2, 5. And though they would not take upon them to tell what was his dream, they undertook if he would tell it to interpret it, verf. 7. a manifest evidence of the strong illusions of Satan, whence Atheists may be convicted: for if there be a devil, and devillish divination, there must needs be a God, and Divine revelation; and happy is the world by the coming of Christ, as in many other respects, so in this for one, that the Devil and his Chaplains have not had that power to deceive, and miflead the world, as they had before his incarnation.

none that could interpret] The wisest of the world understand not Gods secrets; but to his servants they are revealed: See Gen. 18. 17. Pfal. 25. 14. The Magicians at this time seem to be astonished, or stupified, that they had nothing to say by way of probable conjecture, though the dreams afforded them ground, and scope enough for such a purpose; fitely this silence of theirs was of God, as was Joseph's speech, according to that of the Prophet Isaiah, *Surely the Princes of Zion are fools, the counsel of the wise counsellours of Pharaoh is become brutish*, Isaiah 19. 11.

V. 9. *I do remember my faults*] God gives the Butler occasion to call Joseph to minde, whom he had forgotten till now, at least had not made good his promise to remember him to Pharaoh; he beginneth with a confession of his fault, but so, as meaning rather to please Pharaoh, then to perform his promise made unto Joseph, of whose condition he had no minde to think or speak, because he had endured it as an agrievance: and he was loath to remember Joseph's state to the King, lest the remembrance of his own fault (if he were guilty) should be renewed, or the Kings wrong (if he were innocent); yet this forgetfulnesse was serviceable to the divine providence, for thereby Josephs knowledge of interpretation of dreams, was referved to the best occasion to make use of it, to the fitrest season, when the Magicians consulted with (about Pharaohs dreams) could not say any thing for the interpretation thereof.

V. 11. *we dreamed a dream*] See Annot. on Chap. 40. 8. *according to the interpretation*] Heb. *according to the solution of his dream*. See Annot. on Chap. 40. verf. 5.

V. 13. *me he restored*] If we refer the words to the person last spoken of, they may be meant of Joseph, *me he restored*, that is, Joseph restored, *viz.* by his interpretation he declared, I should be restored; or Pharaoh restored, &c.

V. 14. *called Joseph*] The wicked feel to the Prophets of God in their necessity, whom, in their prosperity, they abhor: but thus God doth promote his own purpose by wicked men, though they think not of it: and this was to make Josephs humiliation a ladder of promotion, to make his enemies his friends, as his brethren were his enemies, and by means of dreams, to enlarge and advance him, who by occasion of his dreams was fold for a slave, and afterwards thrust down into the dungeon.

out of the dungeon] The word is taken usually for the lowest place of the prison, but Joseph at this time was not there; (being ruler over the prisoners, for there, not as a prisoner himself, but as overseeing the rest in that place; it may (by a Synecdoche of the part for the whole) be taken for the prison itself, as many Interpreters render the word in this place.

he shaved himself, and changed, &c.] Such as were in a condition of great distress, did usually neglect the ornament of the hair, and therefore suffered it to grow wild, without cutting or trimming; but their state being changed, especially when they were to appear in the presence of Kings or very great persons, they put themselves into a form of decency, both for their hair and habit of attire; for true piety and civil decency well suit together. It is therefore a grosse errour of some Popish Monks, who think they cannot seem holy enough, unlesse they shew themselves slovens in their persons and apparel.

V. 16. *It is not in me*] Joseph assumeth not unto himself so much wisdom, but ascribeth it to God, as though he would say, It I interpret the Dream it cometh of God, and not of me. So Dan. 2. 28.

an answer of peace] By *peace* is meant all manner of welfare, and so the words are an appreciation of all prosperity to Pharaoh; or, by *an answer of peace* we may understand, such an answer as may quiet his troubled mind concerning his Dream.

V. 17. *Pharaoh said unto Joseph*] Though Pharaoh were a great King, Joseph but young, by condition, a *Prisoner*, by Nation, an *Hebrew*, (and so an abomination to the Egyptians) yet he disdaineth not to propound his Dream unto him, and to desire a resolution from him, touching the interpretation thereof; None thould think himself too great, or too wise to learn of any one who can teach him any thing. See Eccl. 9. 15.

V. 21. *still ill favoured*] What is thewed here in a dream, is many times true in story; when those that have good things have not Gods blessing in their use, it is with them as though they had them not; and though they snatch on the right hand, and greedily devour on the left, they are not satisfied, Isa. 9. 20. it is so with some wicked ones in the dayes of plenty, who are poor, not so much by their own portion, as by their unmeasurable desires, which admit of neither brim nor bottome; whereas it is faid of the godly, that *in the dayes of famine they shall be satisfied*, Pfal. 37. 19.

V. 25. *The dream is one*] In signification; that is, both dreams signifie the same things.

V. 26. *seven good kine are*] That is, signifie, so verf. 27. A figurative speech, as when it is faid (in the Sacrament) of the bread, *This is my body*, and of the wine, *This is my blood*, so the figure of a Calfe is called the *Calfe*, Exod. 32. 19, 20.

V. 30. *shall be forgotten*] Because the grievousnesse of the famine shall fill their hearts and minds with matter of complaint for the present misery, so that by the importunity of their famishing desires they shall have no lift, nor leisure to look back to what they have had, but forward to what they may get to supply their necessity.

V. 31. *shall not be known*] According to the meaning of the precedent verse. See the Annot. upon it.

V. 32. *dream doubled*] Repetitions of things in the Scripture have their use, and the use is to make the deeper impression upon the mind, and to import assurance, and expedition in the act; so it is in this verse.

V. 33. *let Pharaoh look out a man*] Comminations of misery do not exclude mans careful endeavours, either to avoyd, or qualifie it, that it may be more tolerable.

V. 34. *a fifth part*] Why not rather the half, since the eares of plenty and of famine were eaves. *Answ.* A fifth part might suffice. First, because it was fit that in the dear yeares, men should be more frugall in their dyet, and content with lesse. Secondly, there was somewhat in stock of former years, before the dreams of Pharaoh, which foretold the Famine. Thirdly, though Nilus did not overflow the fields in the dear years, as at other times, and therefore tillage was laid down, Chap. 45. 6. yet this was not so universall, but that neer the banks of Nilus, somewhat might be sowed and returned with increase. At other times the measure of increase in the Land of Egypt was commonly according to the proportion of Nilus over-flowing, if it overflowed but twelve cubits deep, it was like to be a famine; if thirteen, a scarcity; if fourteen, a competency; if fifteen, a security; if sixteen, a plenty: See Plin. Nat. Hist. lib. 5. cap. 9. Fourthly, as Pharaoh was according to Josephs advice to buy up such a proportion of corn, and lay it up in store under the custody of officers in every city, so it is like (by his example) that other great men would be buyers and floters to the same purpose, according as in Josephs judgment would be convenient.

V. 36. *for store*] He foretells not onely the misery to come, but the means fo to mitigate it, that it may be born, by laying up provision against it come.

V. 38. *in whom the Spirit of God is*] (Dan. 5. 11.) The godly are most worthy of offices of honour; it is the same Spirit which maketh holy, that maketh wise, 1 Cor. 12. 4, &c. and therefore for the Spirits sake holinesse should be as highly accompted of as knowledge, though of prophesie; yea and more, for with true prophetick knowledge men may go to hell, Mat. 7. 22. but none that is truly holy shall come thither.

V. 39. *none so discreet, &c.*] Wisdome, and holinesse are meet qualifications for the same person; which discoveteth a double folly of many, the one of those who think they shall not seem wise enough, unless they be sometimes profane; the other of such as think they cannot but be wise enough, if they be zealous, though they be not discreet; and so on both sides, there is made a divorce betwixt these qualifications which Christ hath married together, Mat. 10. 16.

V. 40. *Thou shalt be*] Men should be preferred according to their parts, and none put into any office who have not gifts and endowments to make him able to discharge it. See Num. 11. 17. Act. 6. 3.

be ruled] Or, *armed*, or *at thy mouth shall all the people kisse*, For, so the words may be rendred from the Hebrew Text; the sense comes all to one, for this last phrase imports very submissive obseryance, as kissing the commands that come from his lips, not only assenting to them, but professing their assent with a kind of delight; and though sometimes superiours did kiss their inferiors, yet was it many times an act of homage of the inferiours to their superiours, as 1 Sam. 10. 1. Pfal. 2. 12. Prov. 24. 26. importing a submission, rather of affection, then of compulsion; of love, then of fear.

V. 42. *took off his ring*] The ring was an ensigne of honour, as we find it mentioned both in holy Scripture, as Esth. 8. 2. Luk. 15. 22. and in divers humane Authours: but withall, this ring might be a signet of royall authority to seal and confirm such commands, orders and decrees, as Joseph should sign for the peoples observance.

fine linen] (Exod 25. 4. Revel. 19. 8, 14. According to the countrey, for Egypt was famous for fine linen, and broidered work, Prov. 7. 16. Ezek. 27. 7. The word is taken also for *silke*, especially for *white silke*, in such were the noblemen arrayed, and were thereby distinguished from vulgar persons.

gold chaine] This likewise was an ornament of honour, Prov. 1. 9. Ezek. 16. 11. Dan. 5. verf. 7, 16, 29. How lawfull it is for godly persons to weare such precious things, and with what conditions, see Annot. on Chap. 24. verf. 22.

V. 43. *the second chariot*] Which was for him who was next to the King, the second man in the Kingdome; all the precedent honour he might have within doores, and that his dignity without might be suitable to this, when he went abroad, as Mordecai was mounted on the Kings horse, Esth. 6. 8. so Joseph must ride in the Kings Chariot; but in the Throne the King reserved to himselfe a settled preeminence, verf. 40. and in the Chariot did he reserve to himselfe a movable preeminence, so that he would have the first place, Joseph shall have the second, and so shall he known to be the second man in the Kingdome; which is more honour then Daniel had for his reading of the writing on the wall of Belshazzars palace, for he was made for it, not the *second*, but the *third* man in the Kingdome, Dan. 5. 29.

Bow the knee] The word is *Abrech*, which fome expound *tender father*, or *father of a King*; for *Ab* is father in Hebrew, and *Rech* in the Syriack is sometimes used for a *King*; from whence perhaps the Latine word *Rex* might have its derivation; and Joseph faith of himself, that God made him father of the King, Chap. 45. 8. Some derive the word from *Ab*, which is *father*; and *Rech*, which is *tender*, as meaning Joseph to be a father in prudence, though young and tender in years: howsoever, it is a title that calls for reverence, and that reverence may well be bowing of the knee, in which sense also thy word is taken by many learned Divines.

V. 44. *I am Pharaoh*] The words may be taken by way of protestation, as if he had faid, *As sure as I am Pharaoh*, &c. Of the name Pharaoh, see Annot. on Chap. 12. 15. All the kings of Egypt were called Pharaohs almost 1400. years from the first of that name.

hand or foot] A proverbial Hyperbole, or figurative speech, whereby as much authority as may be signified, that lesse then is truth may not be conceived; or it may be understood of the publick affairs in the government of the Kingdome, wherein nothing shall be done, no man shall use his hand to do any thing in the affairs of State, his foot to go on any publick message or ambassage without Josephs *advice*. By all this hath Joseph a temporal recompence of his wrongs; for his servitude, he hath a ring, an ensign of liberty; for course rayment, such as was suitable to a servile condition, he hath a suit of silk or very fine linnen; for the fetters of his feet, Pfal. 105. 18. he hath a chain of gold about his neck; and for a fixed prison, or dungeon, from whence he could not stirre, a moveable Chariot (at his pleasure) to bring him abroad with honour; and for contumelious terms, and reproaches, such as his lewd Mistress loaded him withal, loud acclamations of honour; as *Abrech, tender father of a King*, or *bow the knee*; last of all, for a full accumulation of comfort, he hath as ample recompence in proportion of time, as in the kind of his usages, for the years of his affliction were but about thirteen, the yeares of his honourable preeminence or principality foursfore: which may chear up the hearts of the godly, though for a season they suffer under the prevailing power, and spight of the ungodly, for they may assure themselves that God (if they suffer not as evil doers) will do them right, and make them a full amends for all their wrongs.

V. 45. *Zaphnath Paaneah*] Egyptian words, as the most of those, who professe special skill in the Oriental Tongues, take them; and some fo leave them without any interpretation at all; the Vulgar Latine repeating them, addeth *[in the Egyptian tongue]* but those words are not in the Hebrew Text: the former word *Zaphnath*, some derive of the Egyptian word *Zephon*, signifying an Idol, whose name is given in honour to Joseph, as the names of *Bel* and *Nebo*, Isa. 46. 1. to Belthazzar, Nebuchadnezzar; but as some expound the name, according to the Egyptian tongue it signifieth *the Saviour of the world*: because Joseph, by his storing up of provision against a general famine, was a meanes to preserve them from perishing by famine. But if we what reduce the former word to an Hebrew Original, it may be render it *La revealing of secrets*, and that is more pertinent to this story, wherein the most remarkable thing reported and most acceptable to Pharaoh is the interpretation of his dream of the seven years of plenty, and famine; and his provision by the former, against the latter. This giving a new name, especially with such a signification, is an act of favour; with an intent of honour. See Gen. 17. 5. & Dan. 1. 7. The latter part of this Name is left by some learned Hebrews as inexplicable, though it be faid by an eminent Hebrician in his censure of the Vulgar Latine of the Pentateuch, that the Egyptian, Punick, Arabick, and other Eastern Tongues are Dialects of the Hebrew, and of neer affinity with it.

daughter of Potipherah] This is not the same man whom Joseph first served, when he came into Egypt, for there is difference betwixt the writing of the names, and the titles and offices of the men; nor is it like that in so short a time (the time of Josephs imprisonment) the Captain of the Kings Guard, or Provost Marshall of Pharaoh, thould become either a *Prince*, or *Priest of On*; but most inprobable that so good and chaste a man as Joseph was, would take to wife the daughter of such a mother, as his wanton, and (many other wayes) wicked Mistresse was: the first Potiphar was of the City *Memphis*, this of *On*.

Priest] Or, *Prince*, Exod. 18. 1. the word is taken both wayes, because anciently both offices met together in one man, who was both Prince in the Family, and Priest in the Church; and for that (as some observe) it was the manner of Egypt, out of *Philosophers* to choose *Priests*, and out of *Priests*, *Princes*: but if this *Potipherah* were a Priest, he was an idolatrous Priest, and then Joseph would not for Religions sake accept of his daughter for a wife, it might be a fitter match for him if he were rather a civil Prince, then a Priest, and yet being an Idolater, though not a Master of Idolatrous mysteries (as the Priest was) it is questionable whether it were well done of him or no. In the general it is not good, nor safe to be unequally yoked in respect of religion, whether heathenish, or heretical, 2 Cor. 6. 14. since there want not woful instances in some who of the stronger sex, and wiser fort have been drawn by the weaker to side with the worser part; and so, though with hope, and purpose haply to win others, have loft themselves; if then it were not some onset of unavoidable necessity, or that Joseph had not especial direction from God in his marriage (as in other things he had) the act was ill in him; and if the case were such, that he could make no better a choyce, or were dispensed with for it by Divine instinct, the example as rare, or extraordinary, is not to be drawn into a rule, nor can be lawfull where the reasons are not alike, because of the expresse prohibition

bition thereof, Exod. 34. 12. Deut. 7. verf. 3, 4. 1 King. 11. 1. Nehem. 13. 26. Exod. 34. 15, 16. 2 Cor. 6. 14. and the great perill thereby, 2 King. 11. 1. Nehem. 13. 26. Exod. 34. 15, 16.

of On] A City of Egypt (called also *Aven*, Ezek. 30. 17.) in circuit about an hundred and fourty furlongs, more usually called by the Greek name, *Heliopolis*, (which by interpretation is the *City of the Sun*) then *On*, or *Aven*; and in latter times the more common name is *Damiata*.

V. 46. *thirty years old*] His age is mentioned, to shew that his great prudence proceeded rather of revelation from God, then of experience in the world; and also to note that he suffered imprisonment and exile twelve years and more, that is, fourteen at the most, if when he was sold into Egypt at the seventeenth year of his age, we reckon the seventeenth but curseventeenth year of his age, we reckon the seventeenth but current or new begun, and account this thirtieth not for new begun but for compleat, and ended. On the age of Joseph divers observe that it is an age of ripenesse for publick employment, for at that age David began his reign, 2 Sam. 5. 4. Ezekiel his Prophesie, Ezek. 1. 1. John Baptist and Christ their Evangelical ministery, Luk. 3. 23 the Levites their service in the Tabernacle, Num. 4. 3. which should admonith those that are about that age, or above it, to extend their thoughts beyond their own particular interests, and to set them on work, some way to promote the publick good.

when he stood] By this phrase in Scripture is understood a serviceable attendance, as Dan. 1. 19. 1 Sam. 16. 21. as to be ready at hand to receive commands, and to go presently to put them in execution.

V. 47. *by handfuls*] Or, *heaps*. *viz.* from one grain so many as would fill the hand, or make an heap; by which speech is meant a very great increase.

V. 48. *gathered—the food*] That is, the corn principally, not other fruits in general; for of many there was no great need, and many would not keep.

V. 49. *untill he left numbring*] He laid up the provision by rule, and proportion, and reduced the Barnes, and Bayes of building to number, with the quantity of corn contained in them; and when he had sufficiently provided for the publick supply of Egypt, he laid up afterward without any such exact account, as before he used.

V. 50. *Priest of On*] See Annot. on ver. 45.

V. 51. *hath made me forget*] It is thought by some that notwithstanding his fathers house was the true Church of God, yet the company of the wicked, or prosperity caused him to forget it. But that he did not altogether forget his fathers house is plain, because he maketh mention of it; this forgetfulness then is to be referred to the toyle he endured (for that he expressly speaketh of) and to that which was offensive to him in his fathers house, which yet he needed not to forget, but so far as not to think of it by way of offence, (as God may be faid to forget or not to remember mans sin) or in a sense of affliction as before is premised, Isa. 65. 16. And whereas he continued divers years in Egypt, some principal part whereof (as the City of *Memphis*) was but about fifty miles distant from *Hebron*, where was his fathers Family, and his Father heard not from him all the while, until he sent for him into Egypt, it may be thought he failed somewhat, if not in his faith, yet in his filial affection; but though Joseph made not himself known unto them, he might send privately to them, and be informed of their welfare, though they knew not from whom the inquiry came; and for concealment of himself so long from them, he might do it as foreseeing a fitter opportunity to reveal himself unto them afterwards; but certainly Gods providence disposed of his discovery so, as that it fell upon the fitest season; and if Joseph were somewhat faulty towards his best friends, it is no marvell, since he had his infirmities as a man, and might have the more failings as a Courtier, especially his condition being so strangely changed, and his favour, and honour, and power so great with a King, and people who had the Hebrews his natural kindred, and Countrey men, in extreme disdain.

V. 54. *And the seven years of dearth began*] The seven years of plenty were now fully ended, the seven years of Famine presently followed; which may warn us in times of plenty to think of want that may come after, and to take heed we do not hasten it by a wanton wastfulnesse of Gods good creatures, nor by unthankfulnesse to him that giveth them.

as Joseph had said] Divine predictions never fail of full effect.

dearth was in all lands] That is, in all those lands that were neer to Egypt, as *Phenice*, *Canaan*, *Syria*, and *Arabia*, which are next in situation to it, and border upon it, not in all without exception: as Cæsar is said to take *all the world*, Luk. 2. 1. which Taxe extended not beyond the bounds of the Romane Empire.

there was bread] That is, corn laid up in several Cities, so as with convenience to furnish the whole Land.

V. 55. *famished*] That is, vehemently hungred, the private stock of provision now being spent.

cried to Pharaoh] Though it were known to the people that Joseph was appointed both to lay up, and lay out the provision made out of the seven years of plenty, yet many of them came unto the King, and it may be the more, because Joseph was a stranger born, and of that Nation which the Egyptians had in great abomination; and because Pharaoh was (as a common father) to see to the safety and succour of all his people; therefore in the famine of *Samaria* a woman called upon the King for help, 2 King. 6. 26.

V. 56. *all the face of the earth*] Which words are to be limited, as ver. 54. See the Annot. there.

V. 57. *all countreys*] See Annot. on ver. 54.

all lands] See Annot. on ver. 54.

CHAP. XLII.

Vers. 1. *Jacob saw*] That is, *heard*, or *understood*, or as surely believed as if he had seen it, (though he had it but by report, vers. 2.) because the sight gives best assurance (for one eye-witnesse is of more credit then many eare-witnesses) therefore it is many times used for the notice that is taken, or comes in by hearing; as the people are faid to see the *thunderings, and the noise* of the Trumpet, Exod. 20. 18. and sometimes also for the knowledge of things by the other senses; as, *ye have made our savour to be abhorred in the eyes of Pharaoh*, Exod. 5. 21. Savour is apprehended by the *nose* or *palate*, not by the *eye*. Yea, by reason also, or by faith; because many things are apprehended as assuredly by the light of reason, and evidence of Faith, as if they were set before our eyes.

corn] Heb. *breaking*. Why corn is called *breaking*, sundry Writers give several reasons; some suppose it is called *breaking*, because it breaketh hunger; some, for that it is broken, or taken off from the heap; some, because it is broken by the mill; and some, for that it is broken into divers parts, and distributed when it is sold; and so *Sheber*, the Hebrew word here used, (which some read *breaking*) signifieth *buying* and *selling*, Amos 8. 5. Or, generally any act whereby distribution is made.

Why do ye look] Or, *gaze*; as men destitute of counsell, or so perplexed and amazed in mind, as not knowing what to do to be furnished with food against the famine; a grievous and terrible affliction, when the violence is sometimes such as makes many like hungry dogs to feed upon abominable meats, and to pay a dear rate for them; as in the famine of Samaria, an Asses head was sold for fourscore pieces of silver, and a little Pigeons dung for five pieces of silver, 2 King. 6. 25. (the Pigeons dung (as Josephus noteth) served instead of salt, Joseph. Antiq. lib. 8. cap. 2. pag. 227.) and sometimes it is so fierce that it makes the mother to use her teeth, instead of her lips to that it makes the mother to use her teeth, instead of her lips to her own child, to bite without pity the Infant which she was used to kisse, and instead of giving it suck, to let out the blood used to kisse, and instead of giving it suck, to let out the blood (Deut. 28. 57. which hath been done in a famine, not only by some hard-hearted mothers, but by such as were of a kinde and tender nature, as the Prophet Jeremy sheweth, *The hands of the pitifull women have sodden their own children, they were their meat in the destruction of the daughter of my people*, Lam. 4. 10. and they that have nothing besides themselves to offer up in sacrifice to this merciless tyrant Famine, are made sometimes sacrifice to this merciless tyrant Famine, are made sometimes to be so fierce towards themselves as to eat the flesh off their own armes, Isa. 9. 20. The consideration hereof may be a motive of thankfulnesse to God, though but for scraps, or crumbs which fall from the Tables of the wealthy; and may be a Caveat against murmuring at ordinary wants, and against wanton abuse of Gods bounty, when he gives abundance: and *Jacob* and his Family having their part in this common calamity, (which was also the lot of his Father *Isaac*, and of his grandfather *Abraham*, Gen. 26. 1.) may be remembred to warn even the best, and holiest, that they expect not a priviledge from the common crosses of this life, nor be too much perplexed (as it seemes Jacobs sons were) when God giveth them occasion to exercise their faith, and patience in the like kind; for that which is farmine to others, shall be but a fast or more moderate dyet unto them, for God their Father will so provide for them, (as in this case he did) that *in the dayes of famine they shall be satisfied*, Psal. 37. 19.

V. 2. *get you down*] Egypt lay lower then Canaan, and therefore when *Joseph* sends his brethren for his father to *Canaan*, he saith, *go up*, Chap. 45. 9. but when he bids them bring his father into Egypt, he saith, Bring him *down hither*, vers. 13. and Egypt lying lower, was the fitter to be made fruitfull by the over-flowing of Nilus. See Annot. on Chap. 13. 1. See also, Chap. 46 4.

live and not dye] (Chap. 43. 8. Psal. 118. 17. Isa. 38. 1.) To live, and not dye, is all one; yet the phrase is not idly, either varied, or doubled, but to express a strong affection in the speaker, and to imprint the like in the mind of the hearer; and sometimes

sometimes the first imports a blessing of long life, the second a preservation from the second death, by which damnation is noted, Revel. 20. 6, 14.

V. 4. *But Benjamin*] Jacob was very tender towards Benjamin, as Josephs brother by Rachel, whom he most dearly loved, and as the youngest of all his children. See Annot on Chap. 37. vers. 3.

V. 6. *bowed*] (Chap. 43. 26, 28. & 44. 14. & 50. 18.) Doing this homage to Joseph, as Master of the corn, they make good, though unwittingly, his prophetick dream of his brethens sheaves doing obeisance to his sheaf, Chap. 37. v. 7.

V. 7. *he knew them, but they*] Some of them were at mans estate when they sold him, and by them he might guesse at the rest, especially hearing, and understanding their speech one to another; but the being then but seventeen years old, and now very neer fourty, was so changed in countenance, and language, (speaking the Egyptian Tongue) in habit and condition (being nobleman-like, which they little looked for, having sold him for a slave) that they could not know him.

made himself strange unto them] This dissembling was more suitable to the condition of an heathen Courtier, then to the qualification of a *true Israelite in whom is no guile*, Joh. 1. 47. and is therefore to be taken rather as an example of Caution, then of Imitation: But this strangeness was kept with the better decorum, because he had so ordered the sale of corn, that whereas he implored others to sell to the natives, he himself sold unto strangers, for which purpose he appointed a peculiar place to furnish them, and that was the chief City of the Kingdom.

spake roughly] They deserved no better entertainment at his hands, who dealt roughly with him, and had no pity on the anguish of his soul when he besought them to spare him, ver. 21. but Joseph did not this by way of grudge, or revenge, but to make them the more sensible of their own ill dealing with him, and of his kindnesse to them, when he discovered himself unto them.

V. 9. *to see the nakedness*] (Exod. 32. 25.) That is, the weaknesse of the Land by want of walls, or other necessary safeguard; for he that hath no arms or defence, may be said to be *naked*, as exposed to peril from the hands of enemies; as he that hath no cloaths, is exposed to the sharpnesse of the wind and weather.

V. 11. *all one mans sonnes*] That shews they were no Spies, for no man would send so many sons together for such a purpose: when Spies were sent by Moses to take a view, and to give information of the Land of Canaan, they were not sent many of one family, but one of a Tribe, Numb. 13. 2. and their direction was to see the Land what it was, and the people that dwelt therein, whether they were strong or weak, few or many, and what they dwelt in, whether in Tents, or in strong holds, and what the Land was, whether it were fat or lean, whether there were wood therein, or not, Numb. 13. 18, 19, 20.

V. 12. *Nay, but to see*] See the second Annot. on v. 7.

V. 13. *one is not*] (Lam. 5. 7.) That is, not alive, Chap. 44. vers. 20. See Annot. on Chap. 37. vers. 30. Or, not in this world, as was faid of Enoch, though he were not dead, but taken up alive, Gen. 5. 24. Heb. 11. 5.

V. 14. *This is it that I spake*] That is, you pretend you have another brother, and have not, and therefore being false in this, ye are Spies, and no true men.

V. 15. *by the life of Pharaoh*] Some read, *Pharaoh liveth*; some, *let Pharaoh live*, or, (which is the meaning) *as Pharaoh liveth*; Hebr. *the lives of Pharaoh*; if the words be rendred, *Pharaoh liveth*, or, *let Pharaoh live*, or, (which is the sense in effect) *as Pharaoh liveth*, the sense may be, *as truly as Pharaoh liveth, ye shall not go hence*, as Ezek. 33. 11. *As I live (saith the Lord.)* [*I have no pleasure in the death of the wicked*] So also 2 Sam. 1. 26. & Chap. 17. vers. 55. If [*the lives of Pharaoh*] the meaning is, *by the life*, or, *lives of Pharaoh*, (of which expression in the plural number, see Annot. on Chap. 1. vers. 7.) and so we may conceive Joseph had got a taint of the Courtiers language, which was to honour and flatter the King, by taking his name into their attestations; foin after ages, it was the manner to swear, *by the life*, or *genius of the Emperour*: a sin which God hath forbidden, as a great dishonour to himself, Deut. 6. 13. compared with Matth. 4. 10. So great, as if it were uncapable of pardon, Jer. 5. vers. 7.

Psal. 37. 19.

ye shall not go hence] That is, *ye shall not all go hence*. Hebr. *if ye shall go hence*; the words are suspensive, where the latter part, which is implicitly a curse, is forborne; the sentence made out may be, *if ye go hence, let me be punished*, or, *I will be punished for you*. See Annot. on Gen. 14. 23.

V. 16. *esse by the life of Pharaoh*] He swears again *by the life of Pharaoh*; it is like that he had contracted a custom (by his ill company) so to swear; which sheweth how dangerous it is to be familiarly conversant with the wicked.

ye are spies] Though he swear, he doth not forswear, for he calls them *spies* but conditionally, if they brought not their younger brother to him; which condition they accepted of, and so were to be taken as spies, if they did not bring him.

V. 18. *I fear God*] (Nehem. 5. 15.) And therefore will be true and just in my promise. See Annot. on Gen. 20. 11.

V. 21. *we are guilty*] Affliction, as a rack, inforceth the confession of those faults, which otherwise would not be acknowledged, and consequently not pardoned, Psa. 28. vers. 13. 1 Joh. 1. 9. Though then affliction be not pleasant, as a banquet, it is profitable, as a medicine, for the recovery of the soul from the sickness of sin; though it have been of long continuance: for the guilt of their sinne was about twenty years old, though the smart and anguish of it was not felt until now; affliction wakened their consciences, which before were asleep; their bonds and imprisonment, were a means of freedom to their souls, from the bonds of wickednesse, according to the words of Elihu; *If they be bound in fetters, and holden in cords of affliction, then he sheweth them their work, and their transgressions that they have exceeded; He openeth also their ear to discipline, and commandeth that they return from iniquity*, Job 36. 8, 9, 10. See Hos. 5. 15.

therefore is this distresse] Here they do well to entitle their trouble to their sin; though they were no politick Spies, yet they deserved as much & more then they suffered; herein their present state is answerable to their precedent fault, for they disdained that Joseph should have any preeminence above them, and now they are fain to do humble homage unto him; they conspired against him, and he hath a plot to perplex them; they bound him, and cast him into a pit, he commits them to close custody, whence they could not stir, and binds the chief of their conspiracy before their faces; they would not hear him, when he begged to them for mercy, and he sheweth himself inexorable towards them; and so is Joseph a minister of divine justice upon them; for God hath faid, *Who so stoppeth his ear at the cry of the poor, he also shall cry himself, and shall not be heard*, Prov. 21. 13. See Judg. 1. 7. Matth. 7. 2. Jam. 2. 13.

V. 24. *wept*] (Chap. 42. 30.) Joseph had acted the part of a fevere Inquisitour towards his brethren until now, and now he can hold out his hypocrisie no longer; nature puts forth eyewitnesses of good affection to them, while art pretends both cause and purpose of rigorous dealing with them: which was an assured proof that he troubled them to do them good, and not because they did or meant him hurt: and here we see how natural affections are too strong to be kept in by artificial disguises. Joseph was wise, yet could he not so keep on his dissimulation, but his kindnesse overcame his craft; hence it is that hypocrisie will not long be hid, and that *a lying tongue is but for a moment*, while *the lip of truth is established for ever*, Prov. 12. vers. 19.

bound him] Simeon had a chief hand in the massacre of the Shechemites, and it is like he shewed himself most harsh, and hard-hearted to his brother, for if he had been but as well inclined to him as Reuben and Judah were, (he being the eldest son but one) they three, by their seniority, might have prevailed much with the rest in their brothers behalf, wherefore he had most need of humbling; and it may be Joseph feared his perverse disposition would diffuse his father from sending Benjamin unto him, and hoped that Simeon being the worst of his brethren, the detaining of him would be the least affliction to his father; howsoever he being left in his hands, Joseph wanted neither means, nor mind to use them with more respect, when he saw a meet season for it.

V. 25. *provision for the way*] To serve both them and their cattel, that is, their asses, verf. 27. in the way, that they might bring home all they had bought without diminution.

V. 27. *as one of them opened*] That there was but one sacke opened in the Inne, may seem by this saying, which appears the more probable, because when they came home and emptied their sacks before Jacob, they were all afraid to see every man his money restored again, which had not so much affected and affrighted them, if they had all opened them before in the Inne; and though Judah say they opened their sacks in the Inne, Chap. 43. 21. They that hold there was but one single sacke opened, reply to that, that as Noah, in the five hundreth year of his age, is faid to beget Shem, Ham and Japhet, Gen. 5. 32. where as he then began to beget them; *and* the same may be faid of Terah, Gen. 11. 26. (so they were faid to open, when they did but begin to open their sacks in the Inne, and finished the discovery at their coming home: But it seems not probable, that when one sack was opened, and they so troubled, but that they would presently make trial of the rest; and it is enough that the rest are mentioned to have done the like, Chap. 43. 21. and though upon the opening of their sacks in the presence of Jacob, they were affrighted again, that might be, not as at a new thing, but upon some new reason of danger, discovered by their father, which from his apprehension of peril, might work a stronger operation of fear in them then before they conceived; or it might have so much new force, as to renew their former fear, for a time instermitted.

V. 28. *afraid*] Guilty persons are very timorous, and easily take a fright even at that which is done in favour, if it be strange and beyond expectation. See Levit.26.36.

that God hath done unto us] Because their consciences accused them of sin, they thought God would have brought them to trouble by this money; Though they were most of them very faulty towards Joseph, and otherwise wicked, yet they rightly apprehended that punishment was the reward of sin, and God the author of that punishment, and the disposer of that matter by his providence, which reacheth even to the smallest matters, Mat.10.29.

V. 35. *they were afraid*] Sore afraid, for the Hebrew phrase is, *their hearts went out of them*; upon the sight of their money, when they opened their sacks in the Inne, they were afraid that there was some subtle device to ensnare them. See Annot. on verse. 17,28. and now they open them at home, it is said *they were afraid*; it is like the first fear was sudden, and short, at least that it did not last until they came home, yet with a second sight of the money, their passion might return upon them, especially their father being taken with it, and giving reasons for it, might easily receive the passionate apprehension of his sons, and so they were now (father and sonnes) afraid together: or, the sons would not acknowledge they had opened their sacks before, and found the money in them, lest their father should have chidden them, and so they fain a fear with him, as if now they had first taken notice of the matter.

V. 37. *slay my two sons*] He had four sons, Gen.46.9. therefore some read, for *slay my two sons, slay two of my sons*, or *two* which were then present, the other was at that time absent; but what security was this to Jacob, who would be more loath to slay two of his grand-children, then to send his son Benjamin? this was a passionate and inconsiderate speech of Reuben, yet so that Jacob might think that though his words were rash, there was some reason for his confident undertaking for Benjamins return.

CHAP. XLIII.

Vers. 1. *The famine was sore*] The longer it continued in time, the more it increased in degree; this was a great temptation to Jacob to suffer so great a want where the Lord had promised to bless him with abundance; see Gen. 28. 13. This was the second year of that great famine.

V. 2. *eaten up the corn*] That is, when there was very little left, and after a while like to be none, without a new supply.

buy us a little food] To serve us in the famine of this present year, for Jacob knew not that five years famine were yet to come; he had a great family of sons, daughters, grand-children, and servants, which by conjecture might amount to two or three hundred, so that a *great deal* of corne might be held but *a little* in respect of so great a company; but by calling it *a little*, he might mean in regard of the spare dyet which men were to be tyed unto in hard times, so that now they were to spend lesse in provision, then when the Lord sent it in a greater proportion.

V. 3. *not see my face*] With favour or safety to your selves, for I will apprehend you and punish you as spies, except your brother be with you.

V. 4. *buy thee food*] They were to buy for themselves as well as for him, and he was but one, they many, yet he faith to his father, *we will buy it for thee*, because they went at his command, and for that the care of the whole family belonged to the Father of the Family.

V. 5. *we will not go*] Because it will be in vain, for otherwise we shall get no corn, and not without danger, for we are threatened if we come again and Benjamin be not with us.

V. 8. *And Judah said*] *Reuben* had spoken rashly without heed, and his speech was as little heeded by Jacob, as by himself, and so he prevailed nothing with him; *Simeon*, the next in age to *Reuben*, was kept prisoner in Egypt; *Levi* next to him in birth, and too neer him in the blood of the *Shechemites*, having for that fact little acceptation with his father, either wanted heart to speak, or hope to speed, especially seeing Reubens motion was refused; *Judah* the next in seniority, speaking more wisely at a better opportunity, (for now the necessity of supply made Jacob the more willing to yeeld, what before he had denyed) obtained his consent to bring his brother Benjamin into Egypt; The way then to prevail with an unwilling mind, is to use a mediator, who hath some graceful acceptance with the party to be moved, and for such a one to use prudent persuasion, and to watch the advantage of the best opportunity to make the motion successful.

the lad] He was now about twenty four years of age, and a father of divers children, Chap.46.21. yet he calls him but a *lad*, because he was the youngest, and in his fathers affection as dear and tenderly beloved and cared for as if he were but a boy See Annot. on Chap.37.30. & on Chap.42.5.

V. 10. *this second time*] That is, if we had not been delayed, we might have made a second return with corn by this time, that is, if thou hadst not stayed us in retaining Benjamin, we might, &c.

V. 11. *If it must be so*] There is no wisdome in striving with necessity; when we cannot frame our condition to our wills, we must bring down our wills to our condition; and it was better that one should be adventured upon some uncertain danger, then that all the Family should be left to the certain danger of Famine.

best fruits] In Hebrew, *take of the melody, musick, or singing of the earth*. That is, excellent fruits, which are received with praise, and used with delight.

a present] Jacob resolving to refer the matter concerning himself, and his sons, to Gods providence, doth yet use his own prudence to speed his purpose; and therefore to ingratiate them in the favour of that great Lord in Egypt (whom he knew not to be his good son Joseph) he sends a present, which (as Solomon sheweth) is a means to pacifie anger, and to obtain favour, Prov.21.14. & 18.16. & 17.8.

a little balme, and a little honey, &c.] Balme was very precious, and therefore a little of that might be a competent present, and a little honey, though Canaan were said to be a *Land flowing with milk and honey*, Lev. 20. 24. and in many other places, yet in a time of so great dearth, honey being of use for humane sustenance, a little of it with other things, might be accepted.

spices] The Hebrew word is *Nechoth*, which some render by *the gummie of the Balme tree*; some, *Waxe*; some, *aromatick*, or *odoriferous spices*: others more generally, *desireable things*; some (as the Vulgar Latine in this place) express it by the word *Storax*, which signifieth a kind of tree, and the tear, or gum which issueth out of it, of which Dioscorides writeth, lib.1. cap. 78. & Plin. l. 12. cap. 25.

nuts] Or, *Tebrinth nuts*; or, *nuts of the Turpentine tree*; the original word is not (as some observe) found any where, but here, in the holy Scripture.

V. 12. *double money*] This *double money* may have a double meaning; one is, that they took their money back which was found in their sacks mouthes, and money for more corn to be bought in Egypt; the other, that (besides the restitution money) they took the price they formerly paid, and made an augmentation above that they paid before; either because the price of the corn, by the continuance of farcaine, was increased; or the proportion was to be doubled.

carry it again] Restore the money which you brought back unawares, for you cannot have a right both to the money, and the corn.

peradventure it was an oversight] The men that should have received and kept the money, being busily employed with many at once, might be mistaken, and so might you be some way or other, howsoever mis-reckoning is no payment, the corn being ours, the money is theirs that sold it, therefore take it with you, and restore it. Jacobs justice in bargain condemnes the ill dealing of many, who make no conscience upon how cheap termes they get another mans goods; *It is naught, it is naught, (saith the buyer) but when he is gone away then he boasteth*, Prov.20.14. When by dispraising the ware he hath pulled down the price, he makes brags of his bargain, and the seller saith as fast, *It is good, it is good*; and if he can scrue up the buyer to an unconscionable rate, he is as ready to boast of his gaines; but if either he mistaken to his prejudice, no restoring will be made: and yet the saying is most true, without restitution (either indeed, or in desire) there is no remission.

V. 14. *God Almighty give*] Our chief trust ought to be in God, and not in worldly means; the hearts of men are in his hands, Prov.21.1. And though it be a point of prudence to do what we can to win them, yet it is a part of piety to repose our confidence in Gods mercy to us, and in the mercies of men but as by his means.

If I be bereaved] He speaketh these words not so much in despair, as to make his sons more careful to bring again their brother; and withal to expresse his resolution to refer the matter to Gods providence, whatsoever became of him, or his; as Esther did, when purposing to put her self upon the Kings displeasure for her peoples safety, she said, *If I perish, I perish*, Esther 4.16.

V. 18. *were afraid*] See Annot. on Chap.42.28.

that he may seek us occasion] Guilty persons are very suspitious, and are as injurious many times to well meaning minds, by their mistrusts, as by their injurious dealing. See 1 Sam. 17. 28.

V. 21. *every ones money was*] See Annot. on Chap. 42. vers. 28.

full weight] See Annot. on Chap.23.16.

V. 23. *your God, and the God*] This being the speech of Josephs Steward, it appeareth that notwithstanding the corruption of Egypt, yet Joseph taught his Family to fear God.

hath given you treasure] The good we receive from men, is to be ascribed to the goodnesse of God.

I had your money] I acknowledge the receit of it, there was no theft nor fault in you.

V. 24. *washed their feet*] See Annot. on Chap.18.4.

V. 29. *saw—Benjamin*] He saw him before, but he would not seem to take any especial notice of him; now he professedly set his eyes upon him, speaking both of him and to him in an affectionate manner.

to thee my son] *Joseph* called *Benjamin* his *son*, as he was a Father in the Civil State, Chap.45.8. So are they that are Governours in the Common wealth, to whom honour is due under the title of *fathers*, under the fifth Commandement.

V. 30. *his bowels did yern*] (1 King.3.26.) The worthiest persons are most tender-hearted, as being likest unto God. See Jer.31.20.

V. 32. *for him by himself*] There were three tables at least in the room, one and the chief for Joseph as Viceroy to Pharaoh; another for his eleven brethren; and a third for the Nobles of Egypt invited by Joseph to the feast; so that they dined together in respect of the room, not together in respect of the tables.

eat bread] *Bread* is put for all things that are served in at a meal, or feast. See Annot. on Chap. 31.54. It might seem strange for so great a man as Joseph to entertain strangers of no higher rank then his brethren seemed to be, in that manner; but Josephs wisdome was such, and so well known, that most would conceive he had some good reason for it though they knew it not.

abomination unto the Egyptians] Not onely because they were shepherds, as Chap.46.34. (for the Egyptians had flocks of sheep, Gen. 47. Exod. 9.3,17. whose milk they did eat, and wear their wooll, which might be as the Livery of servants, for they worshipped such cattel) But because they did feed upon such cattel as the Egyptians did worship; and though the Egyptians did feed on *Bulls* and *Oxen*, they did not eat *Kine*, for they worshipped the females in honour of *Isis*, who the Poets fain was turned into a Cow, and afterwards returned again to the form she had before; but above all things, the head of any beast was an abomination unto them, because upon the head they used to pour out all their imprecations, therefore that as most execrable was most abhorred by them; hence it is that as most execrable was most abhorred by them; hence it is that they cannot endure to have sheep, or kine to be killed, though by way of sacrifice, and therefore such sacrifices were an abomination unto them, Exod.8.26. and so were such as either did feed upon such creatures as they did honour, or on such, either in whole, or in part, (especially the head) as they did abhorre. Besides, it is the nature of the superstitious to condemn all others in respect of themselves, and to contemn them too, (so did the Egyptians other Nations) as unclean in respect of themselves.

V. 33. *and the youngest according*] Though *Benjamin* were the son of *Rachel*, the mother of *Joseph*, yet are the sons of the hand-maids *Bilhah* and *Zilpah* set above him; so much is seniority, or priority of time to be accounted of, and in many cases precedence is best swayed by that consideration, since it is neither subject to doubt, nor envy.

and the men marvelled] Who? and at what? if by *the men*, he meant the brethren of Joseph, some think it was matter of marvell to them, how he, being an Egyptian, (as they thought him) knew how to rank them according to their seniority; but it seemeth rather that they placed themselves, and then their marvel was at somewhat of the Egyptian fashion, contrary to that of their own Countrey; or that Joseph fare neither with the Egyptians, nor with the Hebrews; yet that would be no matter of marvel, since he was a Prince, and so it was a Princely prerogative to sit alone; or that themselves were so honourably entertained in the Kings Court, being at home but Countrey Shepherds; and that their brother *Benjamins messe was five times so much as any of theirs*: and these two might be causes of marvel, not only to them, but to the Egyptians also.

V. 34. *sent messes to them*] Heb. *he elevated elevations from his faces unto them*. The meaning is, that the meat was set before Joseph; and he distributed what he thought good unto the Guests; the Hebrews call the messes *elevations*, because they were carried up on high for honour sake: and *from his faces*; that is, of the meats that were set before his face, the plural number put for the singular.

Benjamins messe] The manner of those times and Countreys was not, as with us, to serve in dishes, as in common, whereof those that sate at Table might indifferently partake, but every one had his portion distributed to him by himself: some take this not for the whole meal, but that towards the end of it, some parcels of banqueting-stuffe were distributed to Josephs brethren, and that in them *Benjamin* had five times as much as the rest.

five times so much] In Hebrew it is *five hands*, for *five parts*: for gifts or parts are called *hands*, or *handfulls*, because they are given and taken with the hand. He sheweth so much more respect to *Benjamin* then any of the rest, because he onely was his brother, both by the fathers, and mothers side; so did *Elkanah* by a better portion to *Hannah*, shew that he preferred her before *Peninnah*, 1 Sam.1.4,5.

drank, and were merry] Sometimes the word here used, signifieth *to be drunken*; but here it is meant but of a free use of drink; for chearfulnesse, not for excesse, as Cant. 5.1. So is the Greek word, Joh.2.10.

CHAP. XLIV.

Ver. 2. *Put my cup*] We may not by this example use any unlawfull practices seeing God hath commanded us to walke in simplicitie, 2 Cor.1.12. & Chap.11. 3. Joseph did this haply to try their affections to their brother Benjamin, whether they were well affected to him, or envious at him, for the extraordinary favour he had shewed unto him.

V. 4. *follow after*] Pursue them with a convenient number of horse that you may overtake them, and bring Benjamin from them, though they would offer to refuse him.

V. 5. *whereby he divineth*] It was the manner of the heathens, (and it is like among them, of the Egyptians) in the Ceremonies of Divination sometimes to use a *Cup*, sometimes a *Balon*, and Joseph bearing himself as an Egyptian, and supposed by the people to be such a Diviner, and to use such Ceremonies, he taketh the matter upon him; or his Steward in his name speaketh as if he divined by that Cup: Or the words may be, not *in which*, but, *by which he divineth*; but *of which*, that is, *he can divine*, that is, tell where it is, and who hath taken it away, or by this Cup discover your dealing in this businesse, though it were done in secret: Or the word in the Original may signifie a prudent presaging or insight by conjectural tryal; for there is no need to conceive that Joseph played the Soothsayer after the Egyptian manner, which no doubt he detested, having a divination, or revelation from God of an higher, and holier kind then this; yet in that he was content to be taken for an Egyptian Diviner, or fained that he consulted with Soothsayers, his simulation was his sin, as his swearing before; for he was but a man, though of the best sort, and as a man no doubt had his failings, as others of the Patriarchs: his example then is no pattern for any ones profession, or practice of such superstitious discoveries.

V. 8. *we brought again*] This is brought in as an argument of their true dealing, who were so ready to restore, not charged, or perhaps not chargeable by any with any wrong.

V. 9. *let him dye*] This was a speech both too general, and too severe, like that of Jacobs their Father, Chap.31.32. but in this the more inconsiderate, because they should have remembred, how their money was put into their sacks before, without their knowledge, and have thought that the like might be done concerning the Cup; yet such a confident asseveration was an argument of innocency in those that made it.

V. 10. *shall be my servants*] The servant of Joseph speaks thus, as in his Masters name, and right; for Joseph himself came not out after them, for at his brethrens return to the City, he was yet in his house, vers.14.

V. 13. *rent their clothes*] To signifie how greatly the thing displeased them, and how sorry they were for it. See Annot.on Chap.37.29. This was very hard usage by Joseph, but it was of good use for tryal and exercise of humility and patience, and it lasted but a while, and at last was recompensed with comfort.

V. 15. *can certainly divine*] See Annot. on ver. 5.

V. 16. *What shall we speak*] Their consciences were clear, and their conviction seemed as clear, so that for the present they knew not what they should say by way of apology for themselves.

God hath found out] Here is nothing said nor pretended by way of excuse, or defence, but rather a confession, as though they were guilty of the fact, when they were all free; for Judah speaking first, (and it may be in some haste, as more engaged in the matter then the rest, because of his undertaking for the return of Benjamin, Chap.43.9.) might upon the sudden misdoubt there was some fault in one of his brethren, or if not concerning the Cup, he might recall to mind the conspiracy against his brother Joseph, and think that God was meet with them for that, as Chap.42.21. Howsoever, if we see no evident cause of our affliction, let us look to the secret counsel of God, who punisheth us justly for our sins.

we are my Lords servants] Judah first gave up their liberty loft, who was the first mover for the selling of his brother Joseph for a servant, Gen.37. ver. 26,27. The law concerning theft was in Moses time, that restitution should be made in some cases double, in some four-fold, and he that could not make such a recompence was to be sold, and become his slave, to whom he was a thief; Exod.22. ver.31. but in this case their own

V. 28. *afraid*] Guilty persons are very timerous, and easily take a fright even at that which is done in favour, if it be strange and beyond expectation. See Levit.26.36.

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V. 32. *for him by himself*] There were three tables at least for Joseph, one and the chief for Joseph as Viceroy to Pharaoh, another for his eleven brethren; and a third for the Noraoh of Egypt invited by Joseph to the feast; so that they dined together in respect of the room, not together in respect of the tables.

eat bread] *Bread* is put for all things that are served in at a meal, or feast. See Annot. on Chap. 31.54. It might seem strange for so great a man as Joseph to entertain strangers of no higher rank then his brethren seemed to be, in that manner; but Josephs wisdome was such, and so well known, that most would conceive he had some good reason for it though they knew it not.

abomination unto the Egyptians] Not only because they were shepherds, as Chap.46.34. (for the Egyptians had flocks of sheep, Gen. 47. Exod. 9.3,17. whose milk they did eat, and wear their wool, which might be as the Livery of servants, for they worshipped such cattel) But because they did feed upon such cattel as the Egyptians did worship; and though the Egyptians did feed on *Bulls* and *Oxen*, they did not eat *Kine*, for Egyptians did feed on *Bulls* and *Oxen*, they did not eat *Kine*, for they worshipped the females in honour of *Isis*, who the Poets fain was turned into a *Cow*, and afterwards returned again to the form he had before; but above all things, the head of any beast was an abomination unto them, because upon the head they used to pour out all their imprecations, therefore that as most execrable was most abhorred by them: hence it is that they cannot endure to have sheep, or kine to be killed, though by way of sacrifice, and therefore such sacrifices were an abomination unto them, Exod.8.26. and so were such as either did feed upon such creatures as they did honour, or on such, either in whole, or in part, (especially the head) as they did abhorre. Besides, it is the nature of the superstitious to condemn all others in respect of themselves, and to contemn them too, all others in respect of themselves, and to contemn them too, (fo did the Egyptians other Nations) as unclean in respect of themselves.

V. 33. *and the youngest according*] Though *Benjamin* were the fon of *Rachel*, the mother of *Joseph*, yet are the sons of the hand-maids *Bilhah* and *Zilpah* set above him; fo much is feniority, or priority of time to be accounted of, and in many cases precedence is best swayed by that consideration, since it is neither subject to doubt, nor envy.

and the men marvelled] Who; and at what? if by *the men*, be meant the brethren of Joseph, some think it was matter of marvel to them, how he, being an Egyptian, (as they thought him) knew how to rank them according to their seniority; but it seemeth rather that they placed themselves; and then their marvel was at somewhat of the Egyptian fashion, contrary to that of their own Countrey; or that Joseph fate neither with the Egyptians, nor with the Hebrews; yet that would be no matter of marvel, since he was a Prince, and so it was a Princely preforgative to fit alone; or that themselves were so honourably entertained in the Kings Court, being at home but Countrey Shepherds; and that their brother *Benjamins messe was five times so much as any of theirs*: and these two might be causes of marvel, nor only to them, but to the Egyptians also.

V. 34. *sent messes to them*] Heb. *he elevated elevations from his faces unto them*. The meaning is, that the meat was set before Joseph and he distributed what he thought good unto the Guests; the Hebrews call the messes *elevations*, because they were carried up on high for honour sake: and *from his faces*, that is, of the meats that were set before his face, the plural number put for the singular.

Benjamins messe] The manner of those times and Countreys was not, as with us, to serve in dishes, as in common, whereof those that sate at Table might indifferently partake, but every one had his portion distributed to him by himself: some take this not for the whole meal, but that towards the end of it, some parcels of banqueting-stuffe were distributed to Josephs brethren, and that in them *Benjamin* had five times as much as the rest.

five times so much] In Hebrew it is *five hands*, for *five parts*: for gifts or parts are called *hands*, or *handfulls*, because they are given and taken with the hand. He therefore so much more respect to *Benjamin* then any of the rest, because he onely was his brother, both by the fathers, and mothers side; fo did *Elkanah* by a better portion to *Hannah*, shew that he preferred her before *Peninnah*, 1 Sam.1.4,5.

drank, and were merry] Sometimes the word here used, signifieth *to be drunken*; but here it is meant but of a free use of drink; for chearfulnesse, not for excesse, as Cant. 5.1. So is the Greek word, Joh.2.10.

CHAP. XLIV.

Ver. 2. *PUt my cup*] We may not by this example use any unlawfull practices seeing God hath commanded us to walke in simplicitie, 2 Cor.1.12. & Chap.11. 3. Joseph did this haply to try their affections to their brother Benjamin, whether they were well affected to him, or envious at him, for the extraordinary favour he had shewed unto him.

V. 4. *follow after*] Pursue them with a convenient number of horse that you may overtake them, and bring Benjamin from them, though they would offer to refuse him.

V. 5. *whereby he divineth*] It was the manner of the heathens, (and it is like among them, of the Egyptians) in the Ceremonies of Divination sometimes to use a *Cup*, sometimes a *Bason*; and Joseph bearing himself as an Egyptian, and supposed by the people to be such a Diviner, and to use such Ceremonies, he taketh the matter upon him; or his Steward in his name speaketh as if he divined by that Cup: Or the words may be, not *in which*, or *by which he divineth*; but *of which*, that is, *he can divine*, that is, tell where it is, and who hath taken it away, or by this Cup discover your dealing in this businesse, though it were done in secret: Or the word in the Original may signifie a prudent prefaging or insight by conjectural tryals; So there is no need to conceive that Joseph played the Soothsayer after the Egyptian manner, which no doubt he detested, having a divination, or revelation from God of an higher, and holier kind then this; yet in that he was content to be taken for an Egyptian Diviner, or fained that he consulted with Soothsayers, his simulation was his sin, as his swearing before; for he was but a man, though of the best fort, and as a man no doubt had his failings, as others of the Patriarchs: his example then is no pattern for any ones profession, or practice of such superstitious discoveries.

V. 8. *we brought again*] This is brought in as an argument of their true dealing, who were so ready to restore, not charged, or perhaps not chargeable by any with any wrong.

V. 9. *let him dye*] This was a speech both too general, and too severe, like that of Jacobs their Father, Chap.31.32. but in this the more inconsiderate, because they should have remembred, how their money was put into their sacks before, without their knowledge, and have thought that the like might be done concerning the Cup; yet such a confident adverseration was an argument of innocency in those that made it.

V. 10. *shall be my servants*] The servant of Joseph speaks thus, as in his Masters name, and right; for Joseph himself came not out after them, for at his brethrens return to the City, he was yet in his house, vers.14.

V. 13: *rent their clothes*] To signifie how greatly the thing displeased them, and how sorry they were for it. See Annot.on Chap.37.29. This was very hard usage by Joseph, but it was of good use for tryal and exercise of humility and patience, and it lasted but a while, and at last was recompensed with comfort.

V. 15. *can certainly divine*] See Annot. on ver.5.

V. 16. *What shall we speak*] Their consciences were clear, and their conviction seemed as clear, so that for the present they knew not what they should say by way of apology for themselves.

God hath found out] Here is nothing said not pretended by way of excuse, or defence, but rather a confession, as though they were guilty of the fact, when they were all free; for Judah speaking first, (and it may be in some haste, as more engaged in the matter then the rest, because of his undertaking for the return of Benjamin, Chap.43.9.) might upon the sudden misdoubt there was some fault in some of his brethren, or if not concerning the Cup, he might recall to mind the conspiracy against his brother Joseph, and think that God was meet with them for that, as Chap.42.21. Howsoever, if we see no evident cause of our affliction, let us look to the secret counsel of God, who punisheth us justly for our fins.

we are my Lords servants] Judah first gave up their liberty loft, who was the first mover for the selling of his brother Joseph for a servant, Gen.37. ver. 26,27. The law concerning theft was in Moses time, that restitution should be made in some cases double, in some four-fold, and he that could not make such a recompence was to be sold, and become his slave, to whom he was a chief, Exod.22. vers.1. but in this case their own

own words exposed them to a greater peril, even to the losse of their lives, ver.9. and though therein they spake not wisely, here they answer honestly, and professe themselves (at least Judah for himself and the rest, and none of them spake a word to the contrary) ready to make good, what they had said, though they dye for it; which may be justly applyed to the reproof of those, who will stand to nothing they say, if it make against themselves; and so for their advantage, or to avoid damage, make no scruple to break their words, and sometimes also their solemn oathes.

V. 18. *in my Lords eares*] Judah coming neer and desirous to speak in Josephs ear, seemeth to be repugnant to that, Chap. 42. ver.23. where it is said, that Joseph spake unto his brethren by an Interpreter, or (as in the marginal variation according to the Hebrew) an Interpreter was between them; because the Hebrews understood not the Egyptian tongue, nor would Joseph, bearing himself as an Egyptian, seem to understand the Hebrew tongue; why then did Judah draw neer, and desire to speak in his eare, as by way of secret whispering? *Answ.* First, for his *drawing neer*, it was convenient for him that spake, to advance a little before the rest of his brethren towards him, who was to be spoken to. Secondly, for that he saith of speaking *in his eare*, it doth not necessarily imply any whispering speech to be heard by one alone, as may appear by the like phrase, Gen.50.41. Exod.11.2. Deut.5.1. and in divers other places. Thirdly, if Judah did come neer, and desire to speak to him privately without an Interpreter, it were not repugnant to that, Chap.42.23. for in Egypt Joseph was generally known to be an Hebrew, for he was accused under that name, Chap.39.14,17. and so committed to prison, and in prison he was taken for an Hebrew, Chap.41.12. and under that title sent for to the Court in great haste, vers.14. And so being famous by his divine wisdome, interpretation of dreams, and by his great change from a poor prisoner to a prime Courtier, it might easily be known to his brethren, (especially now at their second coming, having been so entertained by him, as no strangers were but they) that he was an Hebrew, though they knew not of what particular Family he was, nor durst presume to take further notice of him then he was pleased to allow of.

even as Pharaoh] That is, having his royal power for a great part of it in thy administration, and though not in equal authority with him, yet next unto him.

V. 19. *Have ye a father?* This passed betwixt Joseph and his brethren at a former conference, but is not set down until now, when Judah took occasion to relate what had passed.

V. 20. *child*] The word *Jeled*, in the Original properly signifieth a child newly born, as Exod.1.17. & Chap.2.7,8. Or a child not yet weaned, Gen. 21. 8. and the same word was applyed to Joseph when he was seventeen yeares of age, Gen. 37.30. And this extenuating term is given either out of compassion, importing tendernesse, such a tendernesse as one would use to a little child, as in that case of Josephs, or it is taken by way of excuse, as an officious lye, as in this place, to keep Benjamin at home with his father, as if he were so little and so tender, that he were unfit and unable to raise, or to be brought so long a journey.

a little one] That is, the least in years, though by this time the father of divers children, (for at his coming into Egypt with Jacob he was the father of ten, Chap.46.11.) and then (as some account his age) he was thirty yeares old, at the least four or five and twenty.

V. 26. *We cannot go down*] In the 43. Chap. ver. 5. Judahs words are, *we will not go down*, but here rehearsing them to Joseph, he saith, *we cannot go down*; this repeating, is a kind of repenting, or correcting of his phrase: *we will not*, hath a favour of contumacy in it, *we cannot*, may agree with filial duty; the former was said to Jacob on a sudden, the latter upon better advice, as under the awe of a superiour power of which he was to expect rather justice then favour. So we see second considerations are wiser then the first, and that fear will amend the faults which familiarity commits.

V. 27. *my wife bare me*] He saith not his wife *Rachel* by way of distinction from *Leah*, but calleth her his wife by way of eminence, as being first in his chayce, and dearest in his love, in comparison of whom the other was no wife, and had been none, if there had not been mor fraud in her father, then there was love in him towards her.

V. 30. *bound up in the lads life*] If he came not back, he would think some deadly mischief had befallen him; as he did of *Joseph*; and such was the tenderness of Jacobs heart, that if *Benjamin* should dye, he could not live; this strength of affection was the weakneste of that good man; yet commonly the parents are more kind to their children, then their children to them: and so there is not oftner an errour of excesse on the one side, then of defect on the other. But in this pathetick supplication and pleading, Judah sheweth more love to his father, and his brother, then to himself; offering himself a Prisoner, that Benjamin may go free, and so his father may have none occasion of such grief, as may hasten his death. A good example for sons, that they shew themselves careful of their parents content, and that they do not (as many do) either by their wickednesse, disobedience, or dissolutenesse, grieve their hearts, and bring their heads before, or when they be gray, with sorrow to their graves.

V. 31. *to the grave*] See Annot. on Chap.37.35.

V. 34. *how shall I go*] Meaning he had rather remain there prisoner, then return and see his father in heavinesse: yea to see him dye for grief of that ill tydings which he should bring, if he came back without his brother Benjamin.

CHAP. XLV.

Vers. 1. *Could not refrain*] That is, from tears.

go out from me] Not that he was ashamed of his brethren, (for he did own both them, and his father, as is plainly shewed afterward) but that he would cover his brethrens fault, which he did it seems not only from the Egyptians, but from his Father also, for otherwise, it is probably conceived, that if Jacob had known it, he would have made an *Item* upon it among his farewell speeches concerning his sons, as he did it of the fact of *Simeon* and *Levi*, Chap.49. Besides, it was not suitable to the person of a man in place so great, and reputed so wise to weep before others, according to his natural loudnesse, which was very great.

V. 2. *wept aloud*] As he shewed great wisdome in keeping in so great affection, without discovery until now, so now he expressed a most kind and compassionate disposition to his brethren, notwithstanding their wicked and cruel usage of him in former times; an excellent pattern of a placable heart, estranged from revenge, though both their dealing deserved it, and he had power, and opportunity to pay them to the full.

the house of Pharoah heard] Some Egyptians were neer and heard immediately, but the house of Pharaoh had it by report, as ver.16.

V. 3. *troubled at his presence*] The sense of guilt, and fear of punishment, put them into a silent amazement.

V. 4. *Come neer*] It is like Joseph as a great Lord sate in some state, and his brethren kept a reverend distance from him; now he calls them neer, that they might take better notice of him, and he might speak more privately to them, that which was not fit for any other to hear, but themselves.

V. 5. *Be not grieved*] This example teacheth, that we must by all means comfort them which are truly humbled, and wounded for their sins, least they should be swallowed up of too much sorrow, 2 Cor.2.7.

for God did send] See Annot. on vers. 8. & Psal. 105. vers. 16, 17.

V. 6. *Earing nor harvest*] That is, no tillage, no seed sowen, no harvest to be reaped, (except in the places neer the banks of Nilus, see Annot. on Chap.41.34.) because they had not store, and stock enough to serve for bread, and seed; and it was to no purpose to sow, when Joseph by revelation knew there would be no return to recompence the cost, the earth being by barrennesse unable to pay not the use, but the principal also; God revealing this unto Joseph, made him a means of much mercy to thousands of people, who (but for his providence and provision) might have perished by famine.

V. 8. *But God*] Albeit God detesteth sin, he turneth mans wickednesse to serve to his glory; as Joseph saith unto his brethren; *Ye thought evill against me, but God meant it unto good, to bring to passe (as at this day) to save much people alive*, Ch.50.20. So that Joseph in this speech doth not mean to clear his brethren from all fault, but to cheer them up in contemplation of Gods providence, who turned their malice, and his misery, into a means of great mercy. And indeed God is so good, that out of the worst conspiracies and deeds of the wicked, he can work the greatest welfare; as from the bloody counsels of *Herod*, and *Pilate*, and many others against our Saviour, Act.4.27. the salvation of the elect, Ephes.1.7. This may minister comfort and confidence against the plots, and attempts of the wicked; wherein though they mean nothing but mischief, God can by his omnipotent providence bring forth quite contrary effects to that they intend; and as he brings light out of darknesse, 2 Cor.4.6. So he can bring peace out of war, quiet and orderly Government out of confused Rebellions; and the ruine of Antichrist by that way, whereby he hopes to reign with glory, and security: and this may likewise moderate our minds towards the wicked, (as we see in Joseph toward his brethren) that we neither malice their persons, nor break out into any unwarrantable dealing towards them.

a father to Pharaoh] That is, a counsellour or teacher; for such a one is called a *father*, Judg.17.10,11. For he that counselleth and teacheth another, doth (if the one be wise, the other tractable) rule and govern him, as if he had the authority of a father over him; so was it betwixt Joseph, and Pharaoh, Joseph advised, and Pharaoh assented; and so much regarded his judgment, that in the publick affairs none might move a hand, or foot against his mind, Chap.41.44.

V. 10. *Goshen*] Gothen was a Province in Egypt situate betwixt the River Nilus, and the red Sea, bordering upon the land of Canaan, it was a fruitful soyl, fit for the breeding, and increase of cattel; where Jacob and his sons might commodiously keep their flocks of sheep, with lesse offence to the Egyptians, then any where else, Shepherds being generally an abomination to the Egyptians, Gen.46.34. & this promise Joseph maketh to his Father, either after particular conference with, and licence from Pharaoh to that purpose, or out of confidence of his favourable assent, whensoever the motion was made unto him; as appeareth, Chap.47.4,6.

thou shalt be neer] For the City of *On* where Joseph had his chief habitation, was neer to *Goshen*.

V. 12. *that it is my mouth*] Your eyes and eares may both be witnesses that I your brother Joseph spake unto you, by mine own mouth, without an interpreter, whom before I used, Chap. 42.23. and in Hebrew our native tongue have I told you such things, as were I not your brother, I could not tell you.

V. 15. *kissed all his brethren*] See Annot. on Chap.29.11. and on Chap.31.55.

and wept upon them] See Annot. on ver.2. of this Chapter.

V. 16. *it pleased Pharaoh*] It was more easie for Pharaoh to be well pleased with the coming of Josephs kindred, because he was too high to envie him or any of them, but it was much than Courtiers were so far from envie, as to rejoyce in so much grace conferred on a stranger favourite, which yet might be but a dissembled content, and while they seemed to honour Joseph they might but humour the King.

V. 17. *And Pharaoh said*] Pharaoh, for Josephs sake, sheweth himself very kind to Josephs kindred; A good man in honour and favour in the Court, may be a means of much good to many in the countrey.

V. 18. *the good of the land*] That is, the chiefest fruits, and commodities.

the fat of the land] The Hebrewes call that by the name of *fat*, in many things, which is the best of that kind. See Gen. 27. ver.28.

V. 20. *regard not your stuffe*] That is, what you cannot conveniently carry with you, do not care to leave it behind you, for you shall be furnished here with what you shal have need of.

V. 22. *changes of raiment*] That is, (as some conceive) a course garment for private use within the house, and a more precious suit to wear abroad. Or change of garments, is such precious garments as will move a man to change those he had before, to put the old off, and put on these, 2 King.5.22. Zach. 3.4. Or *changes of raiment*, might be of upper garments, which were not made for any body in particular, but might be indifferently be worn by any; such garments they put on often, and it may be they had more need of change, because they used in passionate grief to tear their cloathes, especially those which covered all the rest; as Chap.37.29,34. & Chap.44.13. and many other places. Hence it was, that change of garments were not only given in testimony of honour, or favour, but as wagers upon contestation, or trial of any matter in doubt, as Judg. 14.12.

but to Benjamin] He sheweth more kindnesse to Benjamin, then to any of the rest, as appeareth not only here, but Chap. 43.34. and ver.14. of this Chapter, because he was his brother by both parents; which sheweth, that the greatest measure of natural affection belongeth to the neerest degree of natural kindred.

V. 23. *after this manner*] That is, (as some conceive) both money and changes of raiment, in proportion to that he gave unto his brethren, and according to the respects he bare unto him; but it is more probable, that *after this manner*, should be referred to what followeth, that to the particulars formerly mentioned.

V. 24. *fall not out by the way*] Of this caution there was some need, because it was like one would lay the blame on another, and by excusing on one side, and aggravating on another they might make a quarrel about him, who had remitted all the wrongs, and was now reconciled to them all.

V. 26. *Jacobs heart fainted*] The conflict betwixt hope, and doubt, joy, and fear, but especially fear prevailing, put Jacob into a swooning, or fainting fit.

he believed them not] Vehement passions, whether of joy; as Luk.24. or of fear, are great impediments to faith, and there was the lesse belief given unto them, because they had told a lye of Joseph, to make Jacob believe that Joseph was dead; a just reward for a Liar, that when he telleth truth, he should not be believed.

V. 27. *revived*] It is said, *his spirit revived, when he saw the wagons*, but if he were as dead in a swoon before, (and if he were not, how was he revived?) he could not see them. *Answ.* His fainting, or fayling of spirit might not be so much as to take away his senses; or if it were, they might return before he recovered the livelinesse of his spirit, and then seeing what was sent from Egypt, and thereby assured against all doubting, he was cheered up with the belief of Joseph's safety and honour, as they had reported it.

V. 28. *It is enough*] Enough content for me, that Joseph lives; and enough for life, if I may be so happy as to see him once before I die, Gen.46.30.

CHAP. XLVI.

Vers. 1. *Beersheba*] A place distant from Hebron (where Jacob now dwelt) about eight Germane miles: that is, of our English miles thirty two: it was the ready way from Egypt to Canaan, and the utmost part of the land of Canaan, Southward toward Egypt. The word *Beersheba*, signifieth *the well of the oath*, or *swearing*: whereof see Annot. on Chap.21. 31. Here Abraham and Isaac had dwelled a long time, where they had built Altars, and offered sacrifices to God many times; and here doth Jacob offer sacrifice unto him, by way of thanksfulnesse for former mercies, and of supplication for further favour in his journey. It is good to have recourse unto God, which way soever we take our course in the world.

the God of his father Isaac] Whereby he signified that he worworshipped the true God, and also that he kept in his heart the possession of the Land, from whence present necessity drove him; and he calleth him *the God of his father Isaac*, rather then *of Abraham*, (though he were his God also) because he learned to know him, and serve him by his father, and not by his grandfather. See Annot. on Chap.31.42.

V. 2. *in the vision of the night*] God watcheth in the night over the welfare of those that sincerely serve him in the day. What this vision was, and in what manner it was, the Scripture is silent, and it becometh not us to be curiously inquisitive after it; but the apparition was no dumb ceremony, for the word of God was joyned with it. Of visions, see Annot. on Chap.15. ver.1.

Jacob, Jacob,] Moses calleth him *Israel*, and God calleth him *Jacob*, and that twice together; so in the fifth verse, he is called once *Israel*, and *Jacob* twice; therefore when the name *Israel* was imposed, and the name *Jacob* forbidden, the prohibition was not absolute, but comparative. See Annot. on Chap. 32.28. The doubling of the name was to raise up Jacob's attention; as Chap.22.11. & 1 Sam.3.10. and for assured confirmation; for there is that use of doubling of words, as there is of doubling of dreams, Chap.41.32.

V. 3. *fear not*] Though Jacob had good cause to hope well both of his warrant for this journey into Egypt, of his welcome thither, and welfare there; yet his thoughts by the way might suggest unto him causes of fear of many kinds: First, concerning *himself*, he might fear, whether he might lawfully go down into Egypt, though for relief against the famine, because Isaac his father was forbidden to go thither upon the like occasion, Gen.26. He might fear, that being old and feeble, he might dye by the way: 2. Concerning *his posterity*; he might apprehend peril both to their *soules*, and to their *bodies*; to their *soules*, by *idolatry*, because the Egyptians were much addicted to it, (and indeed afterwards it appeared the Israelites were infected with it, who learned to worship a Calf of them, who worshipped a Cow, and *by dissolutenesse*, because it was a pleasant and plentiful Countrey, and the people were given to ease and delicacie; which corrupt the manners, and incline the minde to sensual pleasures: and for their *bodies*, knowing the predition of their servitude in that Countrey, Chap. 15. 13. he might fear, that now to come down into Egypt, was to make haste to that miserable condition, which but too soon would come upon them: And thirdly, concerning *both*; he might haply fear, that going thither, that his eyes might see that which would not so afflict him, if he kept him thence; and that he and his posterity going thither, might seem to forsake the Land of Promise, the pledge of the heavenly Canaan.

there make of thee a great nation] God promiseth there a great multiplication of his off-spring, where he most feared their suppression; and he made good his word to the full, for they went into Egypt but seventy souls, Exod.1.5. and there came out of Egypt, of those that came out of Jacobs loins (notwithstanding the Egyptians did what they could to diminish their number) above six thousand men, besides children, Exod.12. 37. which was a miraculous increase; especially if we consider that it was brought forth in the space of two hundred and fifteen years: whereas in two hundred and fifteen years (next before Jacobs descending into Egypt,) the posterity of Abraham by Isaac and Jacob, was increased but to seventy persons: See Deut.10.22.

V. 4. *I will go down with thee*] Conducting and defending thee by my power, and disposing of thy condition, and those that are thine by my providence; so that though I be every where, I will be with thee there in especial favour, to bless thee, and those thou bringest with thee, *bring*

bring thee up again] That is, in thy posterity; for the Progenitors live in their posterity who descend from them, and are a part of them, especially when God doth good unto them, in the name of their forefathers, and for their sakes; which is the case betwixt Israel and his posterity, who are therefore (though many descents removed from him) called by his name, not onely *the children of Israel*, but *Israel*, in many places of the Scripture, both of the Old and New Testament. Besides, when Jacob was dead, he was brought back, and buried in the Land of Canaan, Chap. 50.13. to take possession of the promise.

his hands upon thine eyes] Shall thut thine eyes when thou dieſt; which appertained to him, who was the chief and moſt dearly beloved of the kindred; thus God incouraged Jacob againſt all his fears, and indeed it had been enough (if he had ſaid no more) to cheer him up, and to ſecure him againſt all diſcomforts that he ſaid, he would *go down with him*; but out of the abundance of his goodneſs, beſides that moſt gracious, though general, promiſe, he tels him that he will bring him (*viz.* in his poſterity) up again, and that Joſeph ſhall there cloſe up his eyes.

V. 6. *gotten in the land of Canaan*] Jacob had gotten much riches in *Meſopotamia*, but that is not reckoned of, in compariſon of his increaſe *in the land of Canaan*: beſides, his children now had flocks gotten there, who were not of age to get riches in the Countrey, from whence he came into that Land; here is no mention of ſervants, yet having ſervants (as 'tis great an eſtate could not well be without them) it is not like they left them behind them.

V. 7. *his daughters*] He had but one daughter of his own, which was *Dinah*, and but one of his ſons had a child of that ſex, (it was *Aſher*) and he had but one daughter, to wit, *Serah*, (verſ. 17. ſo that here we muſt take the word *daughters* (by *enallage*, a figure putting one number for another) for *daughter*, as *ſons* for *ſon*, verſ. 23. of this Chapter, which is often uſed in the Hebrew Tongue. See Chap. 21.7. & 50.v. 23. Numb. 26.8. 1 Chron. 2.8, 31.

V. 8. *theſe are the names*] A regiſter of their names, and the number of their perſons is here brought in at their entrance into Egypt, that it may appear how ſtrangely they were multiplied at their going out of Egypt. See Deut. 10.22.

V. 12. *Hezron and Hamul*] Divers learned Divines (ſome ancient, ſome modern) hold that theſe two ſons of Pharez were born before the coming of Jacob into Egypt, but the exact computation of time, by the ages and acts of ſome deſcendents from him, will not admit of ſuch a maturity of years in Pharez, as that he could be actually a father at that time. The Jews ſay he begat Hezron at nine years old, which moſt will hold improbable; and ſome ſay, is incredible and impoſſible, there being ſuch difficulty in the thing ſo taken: there will be more facility in the phraſe, if we ſay, they *came into Egypt* in the loynes of their father *Pharez*, in which they lay hid, as Levi is ſaid to pay tithes in Abraham, Heb. 7.9. for if a grandchild may be ſaid to act as in the loyns of a great grandfather, as Levi was to Abraham; much more may the like be ſaid of the ſon, as in the loyns of his next precedent parent.

V. 15. *thirty and three*] Making Jacob himſelf one in this account; as verſ. 8.

V. 20. *Prieſt of On*] See Annot. on Chap. 41.v. 45.

V. 21. *The ſons of Benjamin*] Of which are reckoned ten, where may be ſaid of ſome of them, as of *Hezron* and *Hamul*, for he was but twenty four years old when he came into Egypt.

V. 26. *ſoules*] That is, perſons, by a Synecdoche familiar and frequent in Scripture, whereby the ſoul, the better part, is put for the whole man: for the ſoul it ſelf cometh not from the loynes of the fathers of our fleſh, but from God *the Father of Spirits*, Heb. 12.9. Eccleſ. 12.7.

loines] Or, *thigh*. This is put in modeſty for the part betwixt the thighs, and the rather, becauſe (as Anatomiſts write) there be veins in the thigh, which riſing from the veins of the loins, go along to that part, and carry in the matter for the ſeed of generation. Of the modeſt expreſſions of the Scripture, ſee Annot. on Gen. 4.1. and the fourth Annot. on Chap. 49. 10.

threeſcore and ſix] Not reckoning in this number, either Jacob or Joſeph, or his two ſons, who were in Egypt already.

V. 27. *threeſcore and ten*] (Exod. 1.5. & Deut. 10.22.) This is made the total ſummé of all the houſe of Jacob which came into Egypt; and to make up that number, Jacob, as head of the family, is one, and Joſeph, (though he were in Egypt before) is another, and Joſephs two ſonnes born in Egypt, are reckoned with them, and all four added to the number of ſixty ſix (noted verſ. 26.) are juſt ſeventy: ſo that this number conſiſts wholly of Jacob and his off-ſpring, whereof all but three came with Jacob into Egypt; of thoſe three, one was Joſeph, who came before, and two came not at all, being born there; yet they that came with him are ſaid to be ſeventy, the total taking its denomination from the greater part, but without any appearance of errour or fraud, in that the ſtory ſetteth down plainly, not onely who came with Jacob, but who came not, verſ. 12. and in this verſe. In this place there were no great difficulty, but that Act. 7.14. Stephen addeth five more to theſe ſeventy, ſaying, *Then ſent Joſeph and called his father Jacob unto him, and all his kindred, threeſcore and fiveteen ſoules*: The Seventy Interpreters, though they keep the juſt number of ſeventy in their Tranſlation of Deut. 10.22. yet in this verſe, and Exod. 1.5. they make the number to be ſeventy five, which five are *Machir* the ſonne, and *Gilead* his ſonne, and nephew, or grandchild of *Manaſſes*, and *Sutalam* and *Taham*, two ſonnes of Ephraim, and *Edom* his grandchild by *Sutalam*; which they ſeem to have taken as a ſupplement out of 1 Chron. 7. 14, 20. though neither the names nor number well agree; and to the five forenamed, they add two more, verſ. 29. So that by their account, if they reckon right, they ſhould give in for the full number not ſeventy five, but ſeventy ſeven. But for that Tranſlation of the Septuagint, which was not free from errour, when it was at the beſt, but now is much more corrupt then it was at beſt, there needs no more ado; but to correct it by the Hebrew Text in this verſe, which muſt be the Standard to all Tranſlations and Teſtimonies. For this matter that which is more conſiderable, and queſtionable is, how it cometh to paſſe, that Stephen ſpeaking of the number, and Saint Luke writing of it, both ſet down no ſewer then ſeventy five, Act. 7. 14. The Doway Tranſlators (in *Auguſtines* name) making the doubt inſoluble, give it up as a myſtery to mere ſilence; and this the rather, becauſe they would have the Scripture conceived to be ſo hard, that it is not fit to be read by Lay-people: and they that anſwer the Objection, either endeavour to clear the greater number from errour, or elſe confeſſe it with Caution againſt inconveniences that may enſue upon it: For the *firſt*, the reconcilement is endeavured by ſome, by ſaying, that to make up that number, there is uſe of the figure, called *Anticipation*, whereby they are put in, as then brought into Egypt, who were not born until afterwards; who yet might be ſaid to come in with Jacob, becauſe they were once in his loyns who came thither, though not then when he came in, their Father being both born, and in Egypt alſo, before the time of Jacob removall; ſo *Levi* is ſaid to pay tithes to *Melchiſedek* in *Abraham*, Heb. 7. 9. though Levi were not till at leaſt an hundred and fifty years after their time; as *Leah* is ſaid to bear unto Jacob thirty three ſons and daughters, verſ. 15. of this Chapter, and *Zilpah* to bear unto Jacob ſixteen ſoules, verſ. 18. whereas they were not all their immediate children, but many of them grandchildren, for which they never groaned, for they had other mothers, both to conceive and bear them; and of thoſe who are reckoned for the children of *Benjamin*, who are of the number of them that make up the ſeventy, that came with Jacob into Egypt, *Naaman* and *Ard*, named, verſ. 21. were grandchildren to *Benjamin*, the ſonnes of *Bela*, Numb. 26.40. which were born after Jacobs coming into Egypt, for *Benjamin* was then too young to be a grandfather, when Jacob came thither; and there is this relation betwixt the progenitors and their off-ſpring, that as the children are included in their parents, ſo the parents are ſometimes included in their children; as where God cheering up Jacob concerning his journey, telleth him not onely that he will go down with him into Egypt, but that he will bring him up again into Canaan, ver. 4. which is principally to be underſtood of his poſterity. See Annot. on ver. 4. *Object.* But if theſe five be added, becauſe they are virtually in the loynes of Jacob, there might be added as well five thouſand, yea ſix hundred thouſand to which the Iſraelites encreaſed, as hath been noted on ver. 3. for all theſe are virtually included in Jacobs loynes. *Anſw.* That will not follow: Firſt, becauſe the ſcope of this genealogie was to diſtinguiſh the Tribes, and to ſhew from how ſmall a number they increaſed to ſo great a multitude. Secondly, that being the purpoſe, it muſt be confined to a certain number, and that number made up of ſuch as either were, or might be, of one family; as the father, ſon, and grandchild, and great grandchild, which Jacob might ſee before he died. And of theſe the moſt being ſuch as he brought with him out of *Canaan*, they might all in reference to Jacob be forted to his company. Some conceive that beſides Jacob, and thoſe that are reckoned as deſcended from him, there might be added five women of his company, who were wives. If this do not ſatiſfie, the other anſwer is the confeſſion of errour, and that is diverſly applied. Firſt, to the Seventy Interpreters. Secondly, to thoſe that copied out the Scripture at the firſt. Thirdly, to Stephen. Fourthly, to Luke. Firſt, for the Seventy Interpreters of the Old Teſtament, though divers Popiſh Doctors hold they were inſpired by the Holy Ghoſt (and ſo make it of unqueſtionable authority) yet it is, eſpecially as now it is extant, very erroneous, and in this point in queſtion contradictory to it ſelf; for in Deut. 10. 22. and this place it tranſlateth (but according to the Hebrew Original) threeſcore and ten, or ſeventy; and Exod. 1.5. it addeth five more. Secondly, for thoſe that copied out the Scripture in the New Teſtament (being ignorant in the Hebrew) they might either corrupt

corrupt the Greek Original, by conforming it to the Text of the Septuagint, which was in much uſe and account in the Primitive Church, even in the time of our Saviour; or might miſtake the word *Teute*, five, for *Pentes*, all; and this if it were their errour, was very ancient, elſe it could never have been ſo general; nor would the Syriack Tranſlation have ſeventy five; (as the Septuagint Greek hath) and that for the New Teſtament is ſo ancient, that in time it came very neer the Original, and is thought by ſome to have been made in the time of the firſt Antiochian Chriſtians. Thirdly, for Saint Stephen, ſome conceive he related the ſtory of Jacob's coming into Egypt, according to the Edition of the Seventy Interpreters, which was in much uſe and eſtimation in his time, and which brings in the number with variation, for it twice reckons ſeventy five, and but once Seventy; which whether it may be imputed to his ignorance of the Hebrew, as ſome ſay, or (confeſſing that he underſtood and ſpake Hebrew at that time, as others, both by conjecture onely, and by his unwillingneſs to contradict a Tranſlation ſo accounted of by the believing Greeks, or to ſuch a meaning of the words of addition, as hath been formerly ſet down, is not eaſie to reſolve; and in caſe he ſhould miſtake the Tranſlation for the Original Text, and ſo be in an errour (which is the worſt that can be made of the colliſion, or oppoſition betwixt this place, and Act. 7. 14.) the matter is not ſo dangerous, as ſome conceive it; for though Stephen were ſaid to be *a man full of the Holy Ghoſt*, Act. 6. 5. & Chap. 7. 55. yet that is no more then was required for qualification of all the ſeven Deacons, Act. 6. 3. Nor was he an inſpired Pen-man of the Scripture, neither then ſet to the reed of that rank; nor were the Apoſtles always, and equally inlightned by the Holy Ghoſt, though the ſame phraſe be uſed of them, which was applyed to Stephen (as of Peter, Act. 4. 8. and of Paul, Act. 9. 17.) and that in a ſenſe importing more infallible aſſiſtance; for Peter, who could tell by the Holy Ghoſt, that Ananias, and Sapphira told a lye, Act. 5. 3. was not told by the Holy Ghoſt, what buſineſſe the men had with him that came from Cornelius, Act. 10. 21. Nor did he know the meaning of the viſion of the veſſel like unto a ſheet, when it was ſhewed unto him, ver. 17. and when God ſpake to him to kill, and eat of that which was preſented to him, he anſwered (not by the inſtinct of the Holy Ghoſt, but rather as reſiſting it) *not ſo Lord*, ver. 14. Nor was he ſo guided by the Spirit as Paul was, when he deſerved ſuch a ſharp rebuke, as Paul gave him to his face, Gal. 2. from ver. 11. to the 15. Nor was Paul alwayes in the ſame ſort aſſiſted by the Holy Ghoſt, and therefore he diſtinguiſheth betwixt direction given by himſelf, and that which cometh by inſpiration from the Lord, 1 Cor. 7. verſ. 10. 12. See Annot. on Chap. 40. verſ. 14. It is not neceſſary then to believe, that Stephen was infallibly aſſiſted in all he ſaid in his Apology to the Council; and if he did either not know the Original Hebrew, which ſaith *ſeventy foulds*; or cited the erroneous Greek of the Septuagint, not knowing it to be erroneous in a matter of ſo ſmall moment as this, (which in effect is of no great weight for faith, or manners) ſince he was neither an Amanuenſi, or Scribe to the Holy Ghoſt; nor delivered that number of ſeventy five, as a Dictate of the Holy Ghoſt, the miſpriſion is no prejudice at all to the truth of Religion, or to the Authority of the holy Text, on which we are bound to ground our belief. Fourthly, and laſtly, for Luke, (though ſome think him as ignorant of the Hebrew Text in this Chapter, and Exod. 1.5. & Deut. 10.22. Or as complying with the times, wherein the Greek Edition of the Seventy was in great reputation) I doubt not but without any ſuch excuſe, as binds to the impeachment of his authority, (as this doth) we may ſay, that though Stephen were miſtaken, he was not; for as an Hiſtorian, he was bound to make the report according to Stephens ſpeech; which be it good or bad, true or falſe, muſt in Hiſtorical truth be related, as it was; and ſo we need not conceive there was any corruption of the Sacred Text, whereof we ought to be more chary then of Stephens credit, when it is no more concerned, or impeached, then in the premiſe hath been ſhewed; for to ſay that it is erroneous, generally erroneous in all, or in moſt of the Copies in this place, is to bring the whole Bible under doubt, and ſuſpition of errour, and ſo to ſhake the foundation of our faith; and if the Tranſcribers of the New Teſtament might juſtly here be ſuſpected, ſo generally to have miſ-written this Text, Act. 7. 14. it had been requiſite by the Hebrew Original, in this place, to have corrected it, how ancient ſoever had been the errour, whether of the Syriack, or any other Language whatſoever. But ſuppoſing Stephen to have ſpoken (as hath been noted) and Luke to have truely written what he ſpake, there can be none inference made from that, which we may not ſafely acknowledg, without diminution of due reſpect to, and with reſervation of infallible aſſiſtance in the holy Scripture. *Object.* If it be ſaid, that God promiſed ſuch aſſiſtance of his Spirit, to thoſe that ſhould be called in queſtion for his Cauſe, (as Stephen was) that they ſhould not need to take any thought for what they ſhould ſay, Luk. 12. 11. And ſo what they ſaid muſt be taken, not for an humane, but for a Divine anſwer; and conſequently, muſt of neceſſity be free from errour. *Anſw.* Thoſe words are no general promiſe, to every one that is drawn to the Bar of an unchriſtian Tribunal, but to the Apoſtles, as is plain by Matth. 10. 19. And though God might, and doubtleſs did, many times inſpire apologies into the hearts of other holy Witneſſes of his truth; yet this promiſe in regard of perſons, and of perpetuity, was the peculiar privilege of the Apoſtles.

V. 28. *to direct his face*] That is, to meet him at Goſhen, and to appoint a convenient place for that purpoſe.

V. 29. *he fell on his neck*] That is, Jacob fell on Joſephs neck; for Joſeph, notwithſtanding his greatneſs in Egypt, no doubt came down to perform the offices belonging to the affections of a ſon, and ſo in that poſture Jacob fell on his neck, and wept over him with tears of exceeding great joy. See Chap. 45.1.

V. 30. *let me dye*] See Annot. on Chap. 45. verſ. 28.

V. 31. *unto him, My brethren*] He was not aſhamed of his kindred, though they were of mean condition in the opinion of the Egyptians: See Chap. 47.7. In this Joſeph was a Type of our Saviours humility, who though he were Lord, not of Egypt, but of all Lands, and of Heaven, as well as of Earth; was not aſhamed to call the meaneſt of the godly, *brethren*, Heb. 2. 11.

V. 34. *in the land of Goſhen*] Herein Joſeph ſheweth his modeſtie, prudence, and goodneſſe, in that he would not place them in the Court where they might be corrupted with ill manners.

abomination] God ſuffereth the world to hate his, that they may forſake the fleſh of the world, and cleave to him: and they were an abomination, becauſe they did kill and eat thoſe creatures, which the Egyptians did adore as gods: See Exod. 8. 26. Yet the Egyptians nourished ſuch cattel, though not for meat, or ſacrifice, yet for delight and profit, by their milke and wooll, and manuring of the ground, and by paſſing them by bargaine and commerce. See Annot. on Chap. 43. v. 32.

CHAP. XLVII.

Verſ. 1. *MY father and my brethren*] See Annot. on Chap. 46. verſ. 31.

in the land of Goſhen] Pharaoh made a frank offer of all the Land of Egypt for their choice and uſe, Gen. 45. verſ. 18, 20. and it ſeemeth Goſhen was moſt commodious for them, both as neereſt into Canaan, and freeſt from offence to the Egyptians; to whom ſhepherds (and ſuch were Jacob and his children) were an abomination, Chap. 46. verſ. 34. and here they were placed at firſt, by virtue of that general power which Joſeph had in all the Land of Egypt, or by Pharaoh his profeſſed favour, Gen. 45. v. 18, 20. but afterward this Land, upon the requeſt of Joſephs brethren, was by particular allowance, the place of their abode. See Annot. on Chap. 45. v. 10.

V. 2. *Some of his brethren*] Hebr. *Of the extremity of his brethren*, five in number; which five they were, is not ſet down, though ſome Jews take upon them to tell them by name, as the Papiſts do by the Wife-men, that came by the guidance of a Star to worthip our Saviour. Some think becauſe of the word *Extremity*, or the laſt, or outſide of his brethren, that he took five of the eldeſt, or five of the youngeſt, which were the extremes, and left the middlemoſt; others conceive he made no choyce at all, but took ſuch as came firſt, or were readieſt where he required their preſence before Pharaoh; others think he made choyce of the worſt, ſuch as might be leaſt like to be taken for his ſervants, or to be made Courtiers, whereof he was unwilling, becauſe he was loath to adventure them upon the corruption of the Court: others, that he made choyce of ſuch as were moſt graceful, and leaſt lyable to ſcorn, or contempt of curious or envious Courtiers: But he made choyce of ſuch as himſelf beſt liked; and were fitteſt to be brought into the preſence of the King: and this he did, that the King might be aſſured they were come, and might ſee what manner of men they were.

V. 3. *what is your Occupation?*] A meet queſtion for a Magiſtrate to aſk, to which they that cannot give a reaſonable anſwer, are to be ſuſpected to be idle, and ill conditioned perſons, for he that hath no lawfull calling to follow, is looſe and at leiſure to be taken into the Devils ſervice; the ground that is not tilled will bring forth noy ſome weeds, and the ſtanding Pool (not the running River) will ſoon ſtink; and if the Sea did not work, and were not in continual motion to purge itſelf, it would corrupt the ayr; and the ayr (but that winds do fan and purifie it by moving it to and fro) would be infectious: So it is with thoſe that are idle, they are moſt commonly vicious in themſelves, and the cauſes of corruption unto others; therefore have the wiſeſt States made the ſtricteſt Lawes againſt idle perſons, whoſe ſeverity is virtually approved by the Apoſtle, condemning idleneſſe as a capital crime, to the pain of death, yea, to one of the worſt of deaths, famine; enacting, as the fundamental

fundamental law of a Bride-Well, *He that will not labour let him not eat*, 2 Thess.3.10.

shepherds] Heb. *A shepherd*, in the singular number, that is, *every one of us is a shepherd*; the like *Enallage*, or joyning the singular number with the plural, see Gen.27.29.

V. 4. *No pasture*] In Canaan there was a failing of the pasture sooner then in Egypt, because that is an higher ground then Egypt; and Goshen is the lower part of it, and so better stored with water, both in the ground it self, and with ditches and gutters deriving water from Nilus.

Let thy servants dwell] This request of Josephs brethren was made no doubt by his direction; wherein his modesty appeareth, in that he would not take upon him to settle them there without the Kings allowance. See Annot. on ver.1.

V. 6. *Is before thee*] That is, open to thee for thy free choice; and since they desire to dwell in the Land of Goshen, let them dwell there.

Of activity] Pharaoh would not set over his cattel any one that was not meetly qualified for the sufficient oversight of them; much more curious choyce should be made of those who must have the oversight of the flock of Gods pasture, who are men, Ezek.34.31. then of flocks of sheep, or herds of cattel.

V. 7. *Brought in Jacob his father*] See Annot. on Chap. 46.31.

Jacob blessed Pharaoh] That is, prayed for him, as Num.6.23, 24. Rom.12.14. and gave thanks to him for his great favour to Joseph, and to himself, and to the rest of his sons, praising him for his beneficence to them; for the word *blessing*, is used in that sense, Ephes.1.3. Jam.3.9. and in many other places.

V. 9. *Of my pilgrimage*] That is, variable abode, or sojournings; such is the life and condition of all the faithful in this world, who account themselves as Pilgrims and strangers here, 1 Chr. 29.15. Psal.39.12. & 119.19. Heb.11.13. and heaven to be their home, (which is meant by the Apostle, Heb. 13.14.) to which they are travelling every day: yet Jacobs condition was a pilgrimage, in respect of frequent changing of his dwelling, as from *Canaan* to *Mesopotamia*, Chap.28.5. from *Mesopotamia* to *Canaan* again, Chap.31. vers.17,18. and in *Canaan* from *Succoth* to *Sechem*, Chap.33.18. from *Sechem* to *Bethel*, Chap. 35.6. from *Bethel* to *Ephrath*, ver.16. from *Ephrath* to *Hebron*, ver.27. from *Hebron* to *Egypt*, Chap.46. which must be remembred by such as by crosses are occasioned to shift from place to place, wherein they may take comfort, if their affections be as like unto the Patriarch Jacobs, as their condition; since God dealeth none otherwise with them, then with such as he dearly loveth.

An hundred and thirty yeares] By a Chronological comparing of places, not only the age of Jacob in some remarkable passages of his life is to be observed, but the ages likewise of his children; Jacob when he was brought before Pharaoh was an hundred and thirty years old, that being the third year (though not compleat) of the Famine, Chap.45.6. Joseph was then betwixt thirty nine, and fourty years old, for seven years before the Famine began, he was thirty years old, Gen.41.46. so that he was born the 91. year of Jacobs age, and the fourteenth year of his service under Laban, which began in the seventy seventh year of his age, and Jacob now being an hundred and thirty years old, Joseph about nine and thirty, Reuben was about six and fourty, &c.

few and evill] (Job 14.1.) *Few*, in comparison of many of his fore-fathers; *evil*, in respect of his manifold crosses, which some reckon to seven, some to ten.

yeares of the life of my fathers] For his father *Isaac* lived to an hundred eighty years of age, Chap.35.28. his grandfather Abraham to one hundred seventy five, Chap.25.7.

V. 10. *blessed Pharaoh*] It is like that as his first salutation was with a blessing, so was his farewel. See Annot. on ver.7.

V. 11. *the land of Rameses*] That is not a Town, or a City, (though there were a City of that name built a good while after this by the Israelites, Exod.1.11.) but a special part of the Province of Goshen, (as an Hundred within a County) where Jacob and his sons were first placed by themselves, but afterward multiplying into a great number, they spread further, and had Egyptian families neer unto them, and among them, whence it was that the Angels distinguished their doors by the sprinkling of blood, Exod.12.7,23. and that the Israelites departing borrowed jewels of their neighbours the Egyptians, Exod.12.vers. 35, 37.

V. 12. *according to their families*] Or, *as a little child is nourished*. Heb. *even to the mouth of the little one*. That is, from the greatest to the least; or with such tenderness as that where with a Nurse feedeth her little one; or with as little care, or pains to Jacob and his off-spring, as children use in providing for themselves: a figurative speech, importing Josephs great care for them, and their secure confidence for provision by his means; and an evident proof of Gods gracious providence, in sustaining his Church with fulness among strangers, and by their Religion enemies unto it, when they themselves were scanted in allowance.

V. 13. *the land——fainted*] That is, the people of the Land.

V. 14. *all the money*] He went not into Canaan to gather money, but that which was brought out of Canaan to buy corne withal, and the money wherewith the Egyptians bought their provision, he brought unto Pharaoh; wherein he declareth his fidelity toward the King, and his mind free from covetousnesse.

V. 18. *the second year*] Not the second year of the famine, (for it was the sixth year) but the second of those extreme hard years, wherein they were put to the greatest straits to procure provision, not having any money after the ordinary manner of commerce to buy it; the first year of such straits was the fifth year, when the people (all their money being spent) bought bread with flesh, giving their flocks, and herds in exchange for corn; this is reckoned for the first year of their extremity, and this year ended, they came the next year after, (which is reckoned the second year) and set themselves, and their lands to sale for bread.

V. 19. *we and our land*] The Land cannot properly be said to dye; but as death is the destruction of man for this life, so the destruction and desolation of the Land is a kind of death to it; and it may be said to be desolate, when either it wants feed to be sown upon it, or men to dwell in it, as when men have eaten up the corn that came of it, and the ground hath eaten up the men that dwelt upon it; and as trees while they bear fruit are said to live, so may the ground; and fruitlessnes and barrennesse is a kind of death to both.

give us food] Yet as to the most might be corn for bread, (for than which is for feed will serve for bread) but to some who had ground upon the banks of Nilus, it might be in use to sow for increase; for there only was that, though none abundance to be expected.

V. 20. *Joseph bought all*] How excellent are those creatures in their want, which when they abound are esteemed as base, and wasted in abuse? now the famine is grievous, corn is precious, and worthy to be bought with money, goods, lands, liberties, and all; for without it men cannot live, and what service can all these things do a man when he is dead? God doth both wisely, and justly, when by such restraint he makes men know the worth of what they had, by the want thereof.

V. 21. *from one end of the borders*] Having gotten their lands for corn, he made them change their habitations, that they might not plead an ancient possession, and might with more chearfulnesse pay their rent, which they would more willingly do in those places, where they were but new commers, then in those whereof they had been ancient owners. It may seem strange, that so many being pinched with famine, would have the patience to part first with their money, then with their cattel; lastly with their lands, and liberties; and that they did not mutinously meet, and violently break open the Barnes, or Storehouses where the corn was kept; this was the effect of Josephs prudence, but especially of Gods power, and providence, *which stilleth the noise of the sea, and the tumult of the people*, Psal.65.7. *Quest.* But did not Joseph deal injuriously, or uncharitably with them, by such advantages of their necessities to ingrosse all their goods, and to inthrall all their persons? To that it may be answered; First, that Joseph was the means under God, to save their lives, (as themselves acknowledged, vers.25.) from an horrible death, and therefore death, when they received more good, then hurt. Secondly, the corn he sold was the Kings, at least the most part of it, and Joseph was in fidelitie to him, to take a valuable recompence for it. Thirdly, he did this with favour, for though they sold themselves for corn, he restored their liberte. Fourthly, whereas he might have taken halfe or four parts, and left them but the other half, or one of five, he allowed them four parts, and conditioned but for a fifth unto the King, vers. 24. which was no more then was laid up in the yeares of plenty, Chap. 41. vers.34.

V. 22. *Only the land of the Priests*] This proceeded not of Josephs care (for he would not be so respective of Idolatrous Priests) but of Pharaohs, and yet the lands of the Priests might the rather be kept from alienation, because Potipherah, Josephs father in law, was Priest of *On*; for whose sake he is supposed by some to have favoured all the Priests; but in this indulgence though Joseph had an hand, he had no heart; but as an Officer of Pharaoh, made an order, or drew up a sentence, for reservation of the rights and revenues of the Priests, which had been anciently allowed them by the good liking of Prince and people, throughout the whole land: the case is much alike among the reformed Christians in France, who pay their tythes to the Idolatrous Priests of the Romish Religion, because they are not left at liberty to withhold them from their hands: this (though it make not for the Popish opinion of exemption of the Clergy from the Secular power, (for which they plead by this example) yet it condemns the irreligion of many Christians, who shew little reverence or respect, if not much uncharitablenesse,

charitablenesse, or contempt toward the Ministers of the Gospel, against whom the men of Egypt in the Day of Judgment shall rise up and condemn them, as the men of Nineveh, against those that regarded not the preaching of our Saviour, Mat.12.41.

V. 23. *seed——and you shall sow*] This was the last of the seven years Famine, and the next was to begin with the return of former fruitfulnesse.

V. 25. *Pharaohs servants*] Tilling the Land as his Farmers and tenants, and not making claim to any as of their proper right, according to their title and possession in former times.

V. 29. *thy hand under my thigh*] See Annot. on Chap. 24. ver. 2.

V. 30. *But I will lye*] Heb. *I will sleep*. Which may be meant with reference to the resurrection of the dead; which some Papists (with the Sadducees) say, it cannot be proved by the Books of Moses; but here sleeping implyeth a waking again, and death is the sleep, resurrection an awaking from that sleep.

with my fathers] Jacob had no mind of the company of Idolaters, neither living nor dead. See Annot on Chap.23.9. And he desired to be buried with his fathers for many reasons; as first, because there was the true worship of God most to flourish: secondly, thither his posterity were to direct their thoughts with expectation of return out of Egypt: thirdly, there the Sepulchre of their worthy Progenitours might be an incitement to them to the imitation of their lives, and preparation for their ends: lastly, because Christ was in that Countrey to lead his life, and to take his death, and thence to rise and raise himself to the highest heavens.

V. 31. *Swear unto me*] By exacting an oath of Joseph, he doth not so much shew a mistrust of his simple promise, if he had not sworn, as expresse his own serious desire to be buried out of Egypt; and the rather, that Joseph might do it with lesse offence to the Egyptians, who, though they would not like the carrying away of Jacobs corps, could not but allow of Josephs keeping of his oath.

bowed himself] Some conceive it was to turn himselfe towards the East, or toward Canaan; others, that he bowed towards Joseph as to a great Lord of the Land of Egypt: but first, what soever Joseph was in relation to Pharaoh, in which respect (according to his dream) his father was to do homage unto him; yet as Jacob, son, and in his fathers family, he was more ready to pieform such an homage to him, (as appeareth, ver.12.) then to expect any from him. Secondly, Jacob being very devout, especially drawing neer his end, it is reasonable to take his bowing to be religious, since at this time chiefly he had (no doubt) many things in his mind, which might be matter both of prayer to God, and of praises of God; and though he were aged and weak, he would not present his devotion to God without an outward expression of humility. See Annotat. on Chap.17.3.

upon his beds head] (1 King.1.47.) Or, *on the top of his staffe*: So the Seventy Interpreters turn the Hebrew word; and the Apostle in the Epistle to the Hebrewes followeth that Translation, Heb.11.21. It seemed the Seventy followed a Copy which had no points, for the same letters varied in one vowel stand for both; for *Mitteh*, *a bed*; *Matteh*, *a staffe*; the former is preferred, and seemeth the rather to be the right, because the same word is used in the same sense again, Chap. 48.2. This difference when it was debated by the Compofers of the last Translation of the English Bibles, one of them would have had both readings joyned together thus; *Israel bowed himself upon his bed-staffe*; but that opinion prevailed not: while he thus bowed, it was not (for ought appeareth either in this Text, or any part of Jacobs story) with any respect to the East, or towards the Land of Canaan, but his outward gesture, with his inward worship; were both immediately directed towards God.

CHAP. XLVIII.

Vers. 1. *With him his two sons*] To professe a dutifull respect unto their venerable grandfather, and to receive his blessing at his farewell from the world.

V. 2. *strengthened himself*] The approach of his most honoured and most beloved son Joseph, so affected his heart and quickened his spirits, that he could raise up himself from lying to sitting, as if a new degree of strength had been put into him.

V. 3. *at Luz*] See Annot. on Chap.28.19.

V. 4. *an everlasting possession*] Which may be understood *literally*, in respect of the carnall seed of Israel, and the *earthly Canaan*, but then it must be taken with condition of keeping Covenant with God; and *Spiritually*, in respect of the true Israelites, (who are the faithful only) and the *heavenly Canaan*; which is indeed an everlasting possession in the most literall and strongest acception of the word *everlasting*, for both the place it self, *heaven*, is everlasting, and shall never either perish, or be impaired; and the possession is everlasting, to those that once make entrance into it, for once admitted thither, they shall never be excluded thence.

V. 5. *Ephraim and Manasseh*] Joseph names them otherwise, *Manasseh, and Ephraim*, according to their birth, (for Manasseh was the elder, ver.14.) but Jacob putteth Ephraim first, according to the preeminence of his blessing. See ver.19.

are mine; as Reuben and Simeon] That is, as if they were not my grandchildren, but immediate sons unto me, but two of mine eldest sons, as Reuben and Simeon are; and they shall be particular Tribes, Num.1.32. as none of the children of mine other sons shall be, and shall have their distinct portion in the Land of Canaan: and so in them two thou shalt have a double portion, and therewith the prerogative of the birth-right, which Reuben by defiling his fathers bed hath forfeited, 1 Chron.5.1. this double portion (as many other things forementioned) being in practice among the Patriarchs before Moses his time, was afterwards put into a law, Deut.21.17.

V. 6. *which thou begettest after them*] Joseph at that time had no more, but these two, *Manasseh, and Ephraim*, and whether he had any children afterward, it is uncertain; the Scripture saith nothing of them, though Jacobs words imply, either that already he had, or in after times was to have others. But we need not be inquisitive after them, since if he had any more, they were to be sorted (as his grandchildren were) to one of the two Tribes of his forementioned sons, and to be called after their names in their inheritance, either *Ephraimites*, or *Manassites*.

V. 7. *as for me*] The presence of *Joseph* put *Jacob* into a stronger apprehension of his most beloved mother *Rachel*, which affected him much, and moved him to say, *as for me*, making mention of her death, that lay close to his heart, and was remembred and loved as himself.

Rachel dyed by me] He maketh mention of her, not onely because his mind was so much fet upon her that he could not forget her, (though dead long before) but partly to intimate a reason in her name, why he bequeathed the birthright to Josephs children, which might be because Rachel in right was his first wife, and (had his father in law done him right,) Joseph had been his first-born; and partly to give a reason why loving her so well, he did not bury her there where his ancestors were buried, and where he meant to be laid himself; whereof the reason was the urgent necessity of her burial neer Bethlehem, who dying in child-bed by the way, could not well be kept unburied untill she could be brought (especially by the flow pace of the flocks) unto the Sepulchre of the Patriarchs.

in the way of Ephrath] This is remembred to make Joseph more willing to bury his father, with his fathers, in the peculiar burial place separate from participation with Idolaters; for though it were but a little way to *Ephrath*, or *Bethlehem*, from the place where Rachel dyed, *Jacob* chose rather to bury her in the way, then to bring her body to be laid up among the Sepulchres of Idolaters. See Annot. on Chap.23.9.

V. 8. *said, who are these?*] He had named them before, ver.5. but did either not see them, or not well discern them, by reason of the dimnesse of his sight, vers. 10. they might be at this time about twenty years old.

V. 9. *God hath given*] The faithful acknowledge that as the gift of God, which carnal men do most account to come of themselves.

I will bless them] The blessing of Jacob, as of Isaac, and Abraham, was more then a mere appreciation of prosperity; for he that was the lesser blesse the greater, and so any one may blesse another; but there was more in it then so, for it was guided with an especial energy, or operation of Gods Spirit, and so ratified by God, as ordinary blessings were not. See Gen. 27.33.

V. 11. *I had not thought——and lo*] God crosseth the conceits of his children to their great comfort, and is good unto them far beyond their expectation; Jacob thought never to have seen the face of Joseph, and now he seeth both him and his sons.

V. 12. *from between his knees*] *Joseph* sitting down, his two sons kneeled before him betwixt his knees, whom *Joseph* thence brought neerer to his father, and set them in a convenient posture to receive the benediction of their grandfather, with imposition of his hands upon them. See the first Annot. on ver.14.

he bowed himself] This bowing of *Joseph* might be ceremonial to his father, and religious towards God upon different grounds and motives; so the people bowed down their heads and worshipped the Lord and the King, 1 Chr.29.20.

V. 13. *toward Israels right hand*] The right hand hath the preeminence of the left, because it is stronger, and more active, (although with some people, as with the Turks, the left be the better hand) especially among souldiers, because it giveth a man some power over his weapons; commonly worn on the left side; and left Paul should be thought to have the preeminence of Peter, as being placed in a picture or tablet on Peters right

right hand, some Papists will have it, that in Ecclesiastical matters the left hand better, though in civil the dignity belongeth to the right; but that is refuted by this instance of Jacob and Joseph; for blessing is an Ecclesiasticall, not a Civill thing.

V. 14. *Stretched out his right hand*] Here we find the first mention of imposition of hands, which was afterward often used; *First*, in benediction, as Mat.19.13. *Secondly*, in offerings, Lev. 1.4. *Thirdly*, in testification or witnesse-bearing, and assenting, Lev.24.14. Deut.17.7. *Fourthly*, in extraordinary collation, or bestowing of gifts and graces, Act. 8.17. *Fifthly*, in miraculous cures, Mark 6.5. Luke 4.40. Act.28.8. *Sixthly*, in admission, and ordination of Magistrates and Church-officers, Num.8.10. Deut.34.9. Act.6.6. & 13.3. 1 Tim.4.14. which is used in the ordinary Ordination of Pastours of the Church, neither as implying a power to communicate the gifts of the Spirit, nor in any mystical, or sacramental signification in that ceremony, but as notifying the party ordained, to the eye by the hand, as well as to the ear by the tongue.

upon Ephraims head] Because from him were to descend the Kings of the ten Tribes. *Secondly*, this Tribe in glory and number was to be superiour to the Tribe of Manasseh, as Jacob foretold, ver.19. *Thirdly*, because of Ephraim was Joshua to spring, who was to conduct the people into Canaan, wherein he was a type of Christ.

Guiding his hands wittingly] Heb. *Making his hands to understand*. Feeling with his hands which was the fuller, and bigger, he wittingly laid his right hand upon the head of Ephraim the younger, and so transferred the birth-right from the elder to the younger, as it was in the case of *Esau* and *Jacob*, Chap.27. and therefore when the Tribes are numbered, *Ephraim* is mentioned by the name of *Joseph*, Num.1.32. and Manasseh by his own name, ver.34. & Rev.7.6. So in the sealing of the tribes it is said, *Of the tribe*, not of *Ephraim*, but of *Joseph were sealed twelve thousand*, Rev.7.8. intimating, that Josephs prerogative descended upon Ephraim, not upon Manasseh. The Doway Translators in their Annotations on this place, would have it believed, that Jacob crossed his hands in blessing his grandchildren, to prefigure the form of the Crosse, and Christ dying upon it. whereas it is plain, that Joseph having placed his sons so, that Ephraim was set near his left hand, and Manasseh near his right hand, Jacob meaning to bestow the blessing otherwise then Joseph conceived, and had plotted in the posture of them both, was occasioned to lay his armes accrosse, that he might put his right hand upon the head of *Ephraim*, and his left hand upon *Manasseh*.

V. 16. *The Angell*] The word *Angel* here, must be understood of Christ, (who is called an *Angel*, Mal.3.1. & Exod. 23. ver.20,21.) not of a created Angel, for a created Angel did not redeem him from all evill, as he faith of him in this verse.

let my name be named] That is, let them be named the sons, or seed of Jacob, or Israel. See Isa.14.1. Jer. 14.9. Some Papists from hence would infer the Invocation of the deceased Saints; and presenting prayers and supplications to them; but others more learned, (though Papists also) acknowledge an Hebraisme in the phrase, and expound it in the sense fore-mentioned.

multitude] *As fishes do increase*, as the Hebrew phrase is; for they multiply exceedingly, and so did these sons of Joseph; for of them in Moses his time were numbered eighty five thousand and two hundred men meet for war, Num.26.34.37. which is above the increase of any of the Tribes, reckoning *Manasseh* and *Ephraim* as both reduced to Joseph, and descended from him, for none of his brethren in number of their issue were equal to his Tribe.

V. 17. *It displeased him*] Joseph failed in binding Gods grace to the order of nature: Joseph was for the eldest sons preeminence, but Gods blessings go not by a carnal seniority, but by spiritual grace, and choyce; so *Abel, Sem, Abraham, Isaac, Jacob, Judah*, and *Joseph*, being younger, were preferred in favour before *Cain, Japhet, Haran, Ismael, Esau, Reuben, Simeon, Levi*, their elder brethren: in this difference betwixt Jacob and Joseph, we may note, that betwixt the holiest and worthiest persons in neerest relations, as betwixt Jacob and Joseph, there may be difference in opinion, affection, and endeavour for a time. See Gal. 2 11. Act.15.39.

V. 19. *greater than he*] More in number; so in the numbering of the Tribes, Num.1. there were reckoned 8300 men more of Ephraim, then of Manasseh, and though Num.26. the Tribe of Manasseh have the exceeding number, yet after that again Ephraim is numbered by *ten thousands*, Manasseh but by *thousands*, Deut.33.17. and though both were the progenitors of eminent persons; as of Ephraim came *Joshuah*, and *Jeroboam*, and others; of Manasseh, *Gideon, Jephthah*, &c. yet Ephraim in the placing of the children of Israel about the Tabernacle, had precedence before Manasseh, Num. 2.18,20. and had the name of Joseph, as Manasseh had not, Num.1.32. Rev.7.8. And in regard of the prevailing of Jeroboam over the ten Tribes, the name of *Ephraim* is taken for the whole Kingdome of Israel, as Isa.7.2. and in divers other places; yet was that Tribe more guilty of Idolatry, then the Tribe of Manasseh, yea more then any, and in most kinds of impiety more infamous then any of the other; in whose example is seen the uncertainty of goodness by descent, and the proneness of corrupt nature to Apostasie from God, when Ephraim, once so gracious with God and man, as to have his name brought into a proverbial benediction, ver.20. falls so far from grace as hath been said, what trust then to succession of persons, for truth or goodnesse, whether in Families, or Churches?

V. 20. *In thee*] That is, in thy name; or using thy name; or with reference to thee, or for thy sake; for, for Josephs sake, and in his stead, was the blessing of Jacob the Father pronounced upon the heads of these two sons; so saith Jacob to Joseph.

shall Israel] That is, my posterity, called by my name.

saying, God make thee as Ephraim] A form of benediction shall be taken up in their names, (as in the blessing of Ruth, *God make this woman like Rachel, and like Leah*, Ruth 4.11.) for some special graces, and favours of God conferred on their persons, or their Tribes; which might be known among them, though it be not noted in the Scripture: and of those two Tribes as they were personally fruitful above the rest, so their portions in the Land of Canaan were famous for fertility, Adrichom. Delph. Theatr. p.23. & p.70. & 75. So the Jews used, and at this day (as Fagius notes) they use to say over their males, *God put thee, or make thee as Ephraim, and Manasseh*; and over their female children; *God put, or place, or make thee as Sarah, and Rebekah*. Of the like form in cursing, see Jer.29.22.

V. 21. *I dye; but God*] Though our nearest friends, as mortal and mutable in their condition, leave us, yet God, that cannot dye, will not fail to be with us, and with our surviving posterity after us, if we by wickedness do not give him occasion to forsake us; as Deut.23.14.

land of your fathers] Which they had by faith in the promise.

V. 22. *Moreover*] Of this verse, see the explication in the first Annot. on the 30. verse of the 34. Chapter.

CHAP. XLIX.

Vers. 1. *Gather your selves together*] To some that were then present he giveth this charge, to call the absent, that they may come together, and hear all at once, what he hath to say unto them at his farewell with the world; and he doubleth this charge, for it is repeated again, ver. 2. they were brethren, and though divers in person, yet in him united as the branches in the stock; and by this joynt injunction for their assembly unto him, he intimateth the union that should be among them, which the Psalmist highly praiseth, in the comparison of it to the precious oyntment, wherewith Aaron was anoynted, and to the dew of Hermon, Psal.133. ver.2,3. the oyntment was most pleasant, as made up of many sweet ingredients, exquisitely tempered and put together by the art of the Apothecary, Exod. 30. 23,24,25. And the mountain of Hermon (which in the allotment of the Tribes was part of the portion of Issachar) was a very fruitful mountain by the dew of heaven descending upon it, where for that reason the cattell were fed, which were offered in sacrifice to God, Adrichom. Delph. Theatr. pag.36. col.2. Such is the delight and benefit of brotherly union; nor is it more acceptable, or profitable to man, then pleasing unto God, for where that is, he is so well pleased with it, that there he concludeth the blessing, Psal. 33. 3. he causeth blessednesse to settle there, as it were solemnly enacting a law, that unity and felicity shall dwell together; as on the contrary, discord, and distraction breed want and woe, and ruin to particular Families, but to whole States and Kingdomes, Mar.3.24,25.

that I may tell] Being now to leave the world, he leaveth such advertisements with his sons, as the remembrance of them may do them good when he is dead; whose example should be a pattern to other dying men, (though they have not the Spirit of Prophecy as Jacob had) to deliver some memorandums at the time of their death to their surviving children, and friends, if they be apprehensive of the approach of it; and have understanding, memory, and speech, to enable them; as to recount unto them what remarkable things have hapned in their dayes, what notable judgements or mercies either upon the State in general, or particular persons, God hath shewed in their times, and what have been conceived to be the motives and means of either; what changes they have observed, and what peculiar acts of providence to make the condition of man either better, or worse: what have been the wayes and methods of Satan to intice unto sin, and what helps and escapes they have had to get from it; what comfort and lightsomenesse of conscience they have enjoyed in a sincere constant attendance on Gods Ordinances, and in an holy care to make their conversations conformable

conformable to them; and what discomfort they have felt by neglect of them, or straying from them; what they think of sin, and of this world compared with holinesse, and the happinesse of the world to come; and for this purpose it would do well, if they made some preparations in the time of health and life, by storing up such observable matter, as may be like to work most effectually upon children, servants, and friends, who shall be witnesses of their last words; for aman's last words are the more heeded by those that hear them, because *scyn*, than his hearers being more affectionately set upon God, his tongue is the more likely to be guided by God. *Secondly*, because then what he saith is conceived to be spoken in sincerity; for whatsoever he doth in the time of life and health, no man almost dare dissemble at his death. *Thirdly*, because with the words the person that spake them will be readily remembred, and the state wherein he was at that time he spake; which being the common condition of all men, (for all are mortal) may dispose them to make a more serious application of all to themselves.

tell you] He telleth them alltogether, what he hath to say to every one of them in particular, that every one may receive benefit, not onely by his own proper portion of Jacobs speech, but by his brethrens likewise. It was wisely done of Jacob thus to order his discourse unto them; that being good in it self, it might by communication be the more good; and it should be every ones desire (and will be so in such as are sincerely religious) not to confine those advertisements to one alone, or to a few, which they may, with hope of more fruit, impart unto many.

last dayes] (1 Tim. 4. 1. 2 Tim. 3. 1.) That is, in afterrimes, yet a great while to come: see and compare Act. 2. 17. with Joel 2. 28. More particularly in *the last dayes*, that is, your last state in this Land, when God shall bring you out of Egypt; and because he spaketh of the Messias, (*viz.* vers. 10.) as far off as to his coming in the flesh, which was 1680. years after this Prophecy, the state and time of the Gospel, may be called *the last time*, because after that there will be no change of the Church from Christianity to the worlds end; before the flood, and a good while after, the Church was ordered without a written Law, until Moses, and then came in the Levitical Priesthood and Ceremonies, which lasted until Christ: Last of all came in the Christian Religion, (that Priesthood, and those Ceremonies being abolished) which without any change of Doctrine, or Sacraments, shall last until the worlds end. Now in that Jacob, when the eyes of his body were dimme, Chap. 48. vers. 10. had his soul so enlightned, as that it could pierce to the apprehension of future events so farre off, and could discern through so many thousand dark nights, as were to come betwixt the prophecy and the event, it is an assured evidence of the assistance of a Divine Spirit; for neither humane policy, nor judicial Astrology, (for though a Starre was supposed to guide the Wise men to Bethlehem, when he was born, Matth. 2. 2, &c. all the Starres of the firmament could not (if they had been consulted with) have told any tydings of his coming many hundred years after this time when Jacob fore-told it) nor Angel, nor Devil, could at Jacobs death (without a revelation) have prophecied of the Messias birth.

V. 3. *Reuben thou art my first born*] As the eldest son, there belonged to him divers worthy and honourable priviledges; as that when the father was dead, he succeeded him in the headship of the family, so that his younger brethren were to reverence him, and rise up unto him as a father; to maintain the honour of this preeminence, he was to have a double portion to any of the rest in the estate of his father. So was it established by express Law in Moses time, that if a man had two wives, the one beloved, the other hated, or less loved, (as it was with Jacob, Gen.29.30,31.) he might not make the son of the beloved, first born, but should acknowledge the son of the hated, first born, by giving him a double portion of all that he had, Deut. 21. 17. which, (though not by the instinct of nature, yet by some revealed light) with many other Ceremonial particulars (which came into an express Law in after-times) was in use and practice among the Patriarchs before the Law was written. See Annot. on Chap. 35. vers. 2. & on Chap. 48. vers.5.

my might and the beginning] That is, the first effect of my paternal power and vigour, whereby God enabled me to beget thee as a father first of all, and the first that of my family and off-spring; had the manhood and maturity of strength, as Deut. 21.17. & Psal.78.51. Or, who by thy seniority and eldership, thouldest have been the prime Pillar of my Family.

the excellency of] Thou thouldest, and mightest, as my first-born, have enjoyed an excellency of dignity, power, and authority (with a double portion, as Deut. 21. 17.) above thy brethren, and therein I thould now have confirmed thee, and thy posterity after thee, by my fatherly benediction, if thou hadst not lost thy birthright by thine offence; but as thou hast behaved thy self, I must from God speak of thee otherwise then in my fatherly affection I could wish, or thou out of love to thy self, wilt be willing to hear.

V. 4. *unstable as water*] Water hath a quality to cool, and make clean, but Reuben is not likened to it for that, because he was hot by lust, and unclean by polluting his fathers bed; but he is compared to *water* for its lightness, and unstability, which is easily moved by the winds into waves, and naturally cannot contain it self in its own bounds, but wherefoever it is poured out runneth to the lowest place; and for the greatest part of it, the Sea, it is in continual motion of ebbing and flowing; such is the mind of a man led away with his lust, as Reuben was: for concupiscence of women taketh off the constancy of man, (as we see in Solomon) making his heart too effeminate, and feeble to be stable and stedfast in any good thing. The word here used is joyned with *vain*, Judg. 9. 4. [*vain and light*: or, *unstable persons*] the word in the Original rendred *light*, is the same which is here used; and with [*treacherous*] Zeph.3.4. for they that are unstable, or light, or vain men, by their lightness and unconstancy, are easily drawn to be treacherous towards those that trust them, being apt to be deceived themselves, 1 Pet. 2. 14. they are ready to be used for deceit of others, and to divide from them to whom they should adhere; thence were the divisions and grudgings of the Reubenites among themselves, Judg.5.v. 15,16.

thou shalt not excel] The words in the Original are Imperative, *do thou not excel*, or *excel thou not*, but the sense is Indicative, or prophetick; as our Translation hath it; and yet the Hebrew phrase imports, that though Reuben may seem in his levitie and unstablenesse to follow his own mind, and to do his own will, he doth thereby undergo the curse which God as by a kinde of commanding law hath laid upon him, as David observed of Shimei his curse, 2 Sam. 16 11. and accordingly it appeareth in the holy Historie, that he did not excel either in the number of his Tribe, as it in the 33 of Deut. vers. 6. after the Original reading; or in valour, or any excellent achievement.

Because thou wentest up] For a pang of lawless lust, and a moment or two of sinful pleasure, he lost the prerogative of his birth-right, which would have been a settled and perpetual honour to him, and his posterity: So far doth sensually befot and befool men, when they give way unto it, and therefore is the lustful wanton by the Wise-man called *a simple one, a young man void of understanding*, Prov. 7.7. and his going to the house of an harlot compared to a fools going *to the correction of the stocks*, vers. 22. Reuben might haply think that this fact, committed about forty years before, was now both forgiven, and forgotten; and it is but barely related, not reproved, in the first notice taken of it, Chap.35.22. But it is not time, (how long soever) but true repentance that taketh off the guilt of sin; and God is always free to take his own time, either to reprove, or punish it, to whom all things are always present, though in years, or ages they be never so far distant, and not onely slipped out of the memory of man, but rased out of all Records, and humane memorials: which must admonish us still to renew our repentance, and in our riper years to bewail the wickednesse of youth, and to pray for pardon of it, as David did, Psal.25.7. and withal, to beware that we misdeem not the judgement of God, when it doth not presently proceed to the punishment of offenders, since it neither winks nor sleeps towards the wicked, but forbeareth, that his goodness may lead them to repentance, Rom.2. 4. or if they remain impenitent, that upon their treasuring up of wrath against the day of wrath, they may be more lyable to the righteous judgement of God, v. 5.

He went up] He spake to him before, now, as in indignation at him, turning his eyes from him, he directeth his speech to his brethren, that they may take his censure as a caution unto themselves; whereby we see that zeal against sin, may consist with charity to the sinner, for Jacob, as Reubens father, as inspired now by the Holy Ghost, as a dying man, was doubtless free from malice towards him, and all the world; So it was with dying David, when he gave advice to Solomon to do justice upon Shimei, 1 King. 2. 9.

V. 5. *Brethren*] In evil, Proverb. 18.9. not more naturally of kin by blood, then morally and mortally by cruel bloodthed, principally in the massacre of the Shechemites, Genes. 34.25. and it may be also in conspiracy against Joseph, as those of the Tribe of Levi and Simeon were against Christ (of whom Joseph was a type;) for Levi, it is certain his Tribe was deeply guilty of his death, for the Priests, who were of that Tribe, were his most bitter and bloody enemies; and (as some say) Judas was of the Tribe of Simeon.

V. 6. *O my soul come not*] By this pathetical Apostrophe, or converting of his speech from Simeon and Levi to his soul, he professeth his zealous detestation of their outragious act, left when he was dead he might have been thought, either a favorer of it, or not an enemy to it; and it is a point of pious prudence (especially in persons eminent for godliness) before their death, to clear themselves of such aspersions, or suspitions, as upon their

silence

silence might be imputed unto them, with prejudice to the religion they have professed; and for this reason, it is well done by many learned and godly Protestants, to make a confession of their faith at their death; that Papists may not be believed, when they report their Apostasie from the true Church to the Popish, as they did of *Calvin, Beza*, and others.

Mine honour, be not thou] By *honour*, may be meant his *soul*, which is the honour and glory of a man; and by the word here used for *honour*, or (as some reade) *glory*, is sometimes understood *the tongue*, as Psal.16.9. & Psal.30.10. Act.2.26. for that also is the glory of a man above the dumb creatures, and by an eloquent use of it one man glorieth above another. The meaning may be, that he neither consented to them in word, or thought, and therefore he would not suffer in his honour and reputation for their sakes; and though some would glory in the contriving and success of such a mischievous design, he was so far from glorying in it, that he did detest and abhor it.

Slew a man] That is, *Hamor* the King, the Prince *Shechem* his son, and their subjects the citizens; for the singular number is put for the plural, as the plural number is also divers times put for the singular in the Hebrew tongue.

Self-will] If in sodain wrath the ill deed had been done, it had not been so bad, but there was time to consider of the project, and reasoning against it, and a wilful resolution against that reason; and the more wilful, especially upon deliberation, the more wicked.

They digged down a wall] The words (as some render them, for they are ambiguous) are, *They houghed an oxe*, or *bull*, so the Seventy, by the *bull*, meaning him who like a bull rushed upon a rape, and who was as the bull of the herd, the chief of the city; but *an oxe* is put for *oxen*, the singular number for the plural, & so the words are understood of the violent driving away of the spoyl of the Shechemites cattel, Chap.34. 28. and cutting them with their swords that would not drive sociably with the rest of the herd. But the best reading is, *they digged down a wall*, and though it may be then the city was not walled, they made some violent breaches into the walls of particular houses, or chambers, and most likely where *Hamor* or *Shechem* were, because their chief captaine was at them, for the abuse of their sister.

V. 7. *Cursed be their anger*] He curseth not their *persons*, but their *wrath*; we must pray rather against the *wickedness* of the *persons*, then against the persons of the wicked, as David prayed not against the person of Ahitophel, (as that he might come to nought, and hang himself as he did) but that God would turn his counsel into foolishness, 2 Sam.15.31. Yet sometimes he curseth wicked persons, Psal.109. from the 17. to the 20. and elsewhere, whereof we may say, that his cursing might be either a prediction, not an imprecation; or if so, yet *conditional*, (upon supposal of their perseverance in sin, or unless they repented) not *absolute*; or if absolute, Davids judgment, and zeal being guided by Gods Spirit, (as Jacobs now was) that might be lawful to them, which to persons not so qualified would be unlawful: much less is it lawful to do as Simeon and Levi did, for that of Solomon is a good rule in the general, *Say not, I will recompence evil, but wait on the Lord, and he shall save thee*, Prov.20 22. And if Jacob by this meant any evil to the persons or posterity of these two sons, it was but a temporal evil, and that not without the condition of impenitence.

I will divide them in Jacob] By *Jacob* and *Israel*, here, must be meant not the person, but the posterity of Jacob, or Israel; and whereas he saith, *I will divide them*, he meaneth *God*, by whose Spirit he spake, *would divide them*, or that he would divide them by his prediction, or prophecie, as it were, passing his word, they should be divided; as *Ezekiel* is said to *cause to deliver the city*, Ezek.43.3. where the meaning is, (as in the marginal variation on that place is rendred) *[when I cause to prophesie that the City should be delivered]* Now Simeon and Levi, they were not onely divided from each other, (for so it was with the other Tribes) but their separation was different from the rest; First, for the Tribe of Levi it is clear, and certain, that it had no distinct portion of the Land of Canaan, but onely certain Cities allotted, dispersedly placed among the other Tribes, which were to the number of forty eight, Josh.21.41. but the Levites themselves had none inheritance, Josh. 13.14. but tithes and oblations, which was an occasion of dispersing them abroad; when they went about to gather them. But after their zealous execution of the command of God (by Moses) upon the principal offenders in the Idolatry of the golden Calf, Exod.32.26.&c. his dispersing of theirs was converted to a blessing, for they were consecrated to teach Jacob Gods Judgments, and Israel his Law, Deut.33.10. So the people had the benefit of their instruction, and they the honour and acceptation due to their office. And for the Tribe of *Simeon*, as it was less honourable then the rest, and had in the more contempt for the wicked act of *Zuri the son of Salu, a Prince of a chief house among the Simeonites*, Num. 25. 6, 14. (for which cause it is conceived Moses would not vouchsafe to bless it with the other Tribes, Deut.33.) *So it was divided*; for first, it was not provided for by a distinct portion, but was as it were an Inmate to the Tribe of Judah; and that, not so much for Simeons sake, as because Judah had too much, *out of the portion of the children of Judah, was the inheritance of the children of Simeon*, Josh.19.9. So that the Tribe of Simeon was under Judah, till God gave them the place of the Amalekites, 1 Chr.4.43. Thus they were divided, part living there, & part in the Tribe of Judah, as hath been said. This curse of their *division* is denounced as a meet punishment for their cursed union. Is do falls out many times by the distribution of divine Justice, turning many wicked conspiracies into mutual hostilities. And we see by experience, none are more bitter against each other, then those whose society hath been too sweet, and communion too neer, that hate being mutual, and reciprocal, which was but on one side in the business of Amnon, and Thamar, 2 Sam.13. In setting down this curse so fully, we may observe the sincerity of the sacred Writer, who (though he were descended of the stock of Levi) committeth to perpetual record the crime, and curse of his progenitor; if his pen had guided by any motion of flesh and blood, he would not have blazed his sinne, and shame, in this sort; but this is the manner of those who are guided by Gods Spirit, to dishonour themselves to honour God; So doth *Moses* again, Exod. Chap.4. and so did *David*, 2 Sam.6. 21,22. *Jonah*, Chap. last, *Paul* and *Barnabas*, Act. 14. vers. 14,15.

V. 8. *shall praise*] The passages betwixt Judah, and Joseph his unknown *Brother*, but known *Lord* of Egypt, Chap. 44. 16, 18, &c. and his pleading and prevailing with his Father for the sending of Benjamin thither, Chap. 43. 3,&c. whereby him to be a man of good parts, and spirit; yet this seems rather to be spoken not of the person of Judah (who dyed in Egypt, and while he lived did no great matters to make him famous, nor did appear in any preeminence, being obscured with the splendour of Joseph, and in a state of subordination under him) but of the Tribe which excelled in courage, ver. 9. in dignity, ver. 10. and in sincerity to God; for when others are blamed for their deceit, Judah is commended for his fidelity, as in the 11. of Hosea, *Ephraim compasseth me about with lies, and the house of Israel with deceit, but Judah yet ruleth with God, and is faithfull with the Saints*, Hos.11.12. The word used by Jacob, hath an elegant alluision to the name of Judah, *Thou art of Jadah, to praise, or to confess*; and while they praise him, they shall confesse his prelation above them. It is observable, that Judah having formerly offended with Thamar, his fault is passed over in silence, while the sinne of Simeon and Levi is remembred with reproach and imprecation; whereof the reason may be, that as the crime of these conspiring brethren was more heinous, so their dispositions were more harsh, and hard hearted; for Judah confessed his fault with terms of aggravation, Chap. 38.26. and they flubbornly stood to what they had done, when their good father, with much grief and anguish of heart, rebuked them for it, as fearing the mischief that might come of it, even to the ruine of himself and all his family, Chap. 34. ver. 30.

in the neck of thine] This implyeth the courage of Judah to pursue his enemies, and his prevailing over them; which is observable in that Tribe above the rest, for it was the Tribe which was first in rank in the Israelites marching in the wilderness, Num. 10. 14. and first took the passage through the Red Sea, and the first that (when Joshua was dead, by the appointment of God, set upon the Canaanites, and got the victory, Judg.1.1, 2,4. And of this Tribe was David, (whose speech, 2 Sam.22. 41. agreeth to this) Zerubbabel, and many other valorous and victorious Warriours.

thy fathers children shall bow] He saith, *thy fathers children*, rather then *thy mothers*, as in Isaacs blessing of Jacob, Gen.27.29. for Isaac had but one wife, so it was all one to have given the blessing to the issue of the parent of either sexe; but in Jacob the case was otherwise; where they that had all one father, had divers mothers; some whereof were wives, some handmaids.

bow down before thee] This was literally most verified in David, and Solomon, who were of this Tribe; and *spiritually* in *Christ, the Lyon of the Tribe of Judah*, Rev.5.5. to whom all knees shall bow, Phil.2.10.

V. 9. *Lyons whelp*] The courage of Judah is compared to a Lyons whelp; such was the Tribe of Judah in the first assayes of War in the time of Joshua; afterwards it increased to the vigour of a Lyon at full age, and old, in comparison of a whelp; such it was in David's time, and by age and experience subtle, as well as strong; for David of that Tribe was to wise, that Saul was afraid of his wisdome, 1 Sam.18.5,14,15. and very couragious, See 1 Sam.17. from ver.32. to 51. as the Lyon above other Beasts, who by his courage, and strength; is a King over them, Num.23.24. Prov.28.1. & Chap. 30. 30. Amos 3. 8. Mic.5. ver.8.

from the prey my son] That is, having taken the prey, thou hast gone up in a triumphant manner.

he stooped down, he couched] Jacob varieth the person, sometimes speaking as to his son, sometimes speaking of his son, as the Prophetick Spirit moved him; such variations are used in the Scripture; the meaning is, that as after full satisfaction by spoyl and prey, the Lyon coucheth down to rest; so after great victories of the Tribe of Judah, by the successful valour of David, there should be rest, and peace, under the reign of Solomon his son, of which it is said, *Judah and Israel dwelt safely every man under his vine, and under his fig-tree, from Dan even to Beersheba* (that is, from one end of Canaan to another) *all the dates of Solomon*, 1 King.4.25.

who shall rouse him] His enemies shall so fear him, that they will not dare to rouse or provoke him.

V. 10. *The sceptre shall not depart*] All Christian Writers generally expound these words, as a Prophecie of the coming of the Messiah, that is, Christ, and of the authority, state, and condition of the Tribe of Judah, or of the Jewes (who take their name from him) with reference to the Messiah's coming; and hereto agree many of the learned Jewes, as we see by the testimonies of *Manasse. Ben. Israel*, in his 67 Quest. upon Genesis, though in the particular exposition, and application, there be much difference, not onely betwixt the Christians, and the Jewes, but betwixt both sorts of them among themselves; the words which are of most importance in the Prophecy, which require the most exact discussion, and clearing, are the words *Scepter, Judah, and Shiloh*; yet the other words, having some ambiguity in them, must not be slighted. First, for the word *Scepter*, (in the Hebrew *Shebet*) in its *first* signification it is taken for a *Rod*, or a *Staff*, as the Rod which maked out the Tribes, Lev.27.32. is called *Shebet*. Secondly, because there might be a Rod or Staff of other matter, in figure and measure like unto that which grew out of a tree; the same word is used for that Rod which is made of *Iron*, Psal.2.9. Thirdly, it being the use of such as are in Authority to have a Rod, or Staff, in their hands, as a sign of preeminence, and power (as Judah had his Staff, or Rod, Gen.38.18. and Moses his, Exod.4.2.) (though the word be *Matteh*, and not *Shebet*) a Staff, or Rod, is taken many times for the Rod, or Staff, of a Magistrate, but especially for that of Kings; and because, though Kings at the first used such staves as naturally grew, yet afterwards, (for greater glory and majesty) they were made of gold; as Hest. 5. 11. whence fourthly, by a Metonymie, whereby the sign is set for the thing signified, the word *Shebet*, or *Scepter*, is taken for a Kingdome, Dominion, or power of Government; as, *The Lord hath broken the staff of the wicked, the sceptre of the rulers*, Isa. 14. 5. where the former word is *Matteh*, the latter *Shebet*; and there are many other places, where it is used in the same sense. Fifthly, the word *Shebet*, signifieth a Tribe, Judg. 18.19. either because the Tribes came of one stock, that is, Jacob, as many rods or branches out of the body of one tree; or because every Tribe had a several Rod, with its name written upon it, Num. 17. 2. where the word is *Matteh*, not *Shebet*, which is also divers times taken for a Tribe; as Num.1.4,16. Sixthly, because a rod or a staff is used to strike withall, and strokes are not indured without pain; the word *Shebet* is taken sometimes for a blow, a wound, or for affliction, because when it is felt, the body and mind both are afflicted: So saith Job, *Let him take away his rod from me*; the word is *Shebet*, Job 9. 34. There be other acceptions of the word *Shebet*, but they nothing concern the explication of this Text. In this place the word *Scepter*, or *Shebet*, in the Hebrew, may be taken first, for a Rod, or Scepter, or some other thing which is carryed, either by Magistrates, or by divine Providence, to impose their power, and imprint a terrour in the minds of such as are subjects to them, Rom. 13. ver. 3, 4. As before the Romane Consuls were carryed Rods and Axes, and our Magistrates have a Staff in their hands, a Mace or Sword carryed before them by others, which are not to be taken onely for Ceremonies of State, or power, but for monitories of duty, as of justice in the Governours, and of obedience in those that are under their charge. Secondly, for that which is signified by a *Scepter*, that is, rule, dominion. Thirdly, the word *Shebet*, a Scepter, is taken for a Tribe, Judg. 18. 19. So it may be said that the Tribe of Judah, (that is, the posterity of Judah bearing his name, as the posterity of Jacob, or Israel, bare the name of *Israel*) shall not faile, neither in succession, or appellation and title, until *Shiloh* come.

shall not depart] He sheweth not when the Government shall begin with Judah, but when it is begun, how long it shall continue, and hold on, and when be at an end, to wit, at the coming of *Shiloh*: this continuance, or not departing of the Scepter, presupposeth an approaching, or coming of it to that Tribe, and both together are evidences of divine favour, if they be so taken and so used, as they should be: when therefore the Royal Scepter is conferred on any Family or Tribe, and continued for many successions in one line, or pedegree; or when Nobility, and Gentry, is with honour linealy drawn down in a great length for many descents, it must not make men proud of the antiquity, or eminency, of their parentage, or disdainful of others, whom therein they excel; but humble and thankful to God, gentle, and courteous to all, contumelious or injurious to none; otherwise, if they be haughty in themselves, hatth unto others, the dignity or gentility of their birth, though never so ancient, is rather inveterate vice, then venerable virtue, and indeed rather profane Gentilisme, then Christian Gentility.

from Judah] By *Judah*, is meant not the *person* of *Judah*, because the Prophecy foretheweth what shall befall in the last dayes, ver.1. but the *Tribe* of *Judah*, or the Nation of the *Jewes*, with relation to that Tribe: this blessing of *Jacob* looking beyond the person of *Judah*, and a great part of his posterity, may admonith us to reach out our respects to the good of those who are remote, and far distant from us; a consideration which may correct the common neglect of most, who confine their care to their own times, not caring what becometh of those, who must come after: hence are some so indifferently minded to the remainders of Idolatry, that they fear no return of it in their time, they forecast no cavets for the future; so many waste woods, and very few plant any, not thinking what need their posterity may have of timber to build, and fewel to burn; but many more rashly rush into marriage, not thinking so far before-hand, as to their next issue, nor counting beyond the dual number of man and wife, to provide an inheritance for *the heritage of the Lord*, Psal.127.3. which may increase to a numerous posterity.

nor a Law-giver] Heb. *a Scribe*. That is, one that hath the power of making Laws, whether of himself, or with others, so that he hath the preeminence either in prophecy, or in a Christian state, amongst them, or without them, for Kings are to his people.

from between his feet] To the *Scepter*, a *Law-giver* is joyned; so that the power of the Ruler is not merely arbytrary, but legal, as a power put into rule of law; for the sway of the Scepter, is not lawlesse or boundlesse: this Law-giver shall come from him by lineal descent. The phrase [*from between his feet*] may be a modest Periphrasis of the parts of generation and birth, as Deut.28.57. and may mean his descent from Judah, or *between his feet*, may note some eminent officer sitting under the chief Governour, between his feet, or at his feet, Deut. 33.3. and in his name, or by his power proposing laws to be made, or pronunciation, or publishing them, and obeying them, but the former exposition is the better, as noting the honour and power, not of one that sitteth under him, (who may be of another Tribe) but of one that cometh from him; and so the modesty of the Scripture phrase is to be marked, keeping so far off the mention of the part intended, as from the middle to the feet: So the denyal of neeresh familiarity is phrased by *not knowing of a man*, Gen.4. 1. Judg.11.39. 1 King. 1.4. Mat.1.25. Luk. 1. 34. and easing of nature is veiled over with the phrase of *covering the feet*, Judg.3.24. 1 Sam. 24.3. which was done by the sidenesse of the upper garment in use among the Jewes; See the marg. variat. on the second of Kings, 18.27. and the marg. variat. in Arias Montan. Bible upon Isa.36.12. See also, Isa. 7. 20. and Exod. 4.25. Which may turn to the rebuke of such as apply their wits to impure jests, as divers do, especially such as are Poetical; it is not much unsuitable to the Romane Poets to be obscene in their conceits, as many of them were, for they took a Scrumpet for a Goddesse, but it is most repugnant to the profession of a Christian, who believeth in a Virgin God, the Son of a Virgin Mother, to vent such immodest fancies as may make the face of a modest person to blush, when they are read or heard.

until Shiloh come] The word *Shiloh*, saith the Jesuit *Salmeron*, prolog. 4. (that he might bring in the Scripture of our Saviour as suspected to be corrupted by the Jews) signifieth nothing, but he is confuted by the best Hebricians in their Dictionaries, and by many of his own side in their Commentaries; the Popish party, following the vulgar Latine, render the word, *he that is to be sent*, as if the original word were *Shiloach* from *shalach*, he hath sent. But the word, in the Hebrew text, is *Shiloh*, derived from *shalah*, which signifieth to *ease* and *quiet*, and *peaceable*; and the same is taken not onely in a *passive* sense to *be so*, but as an *active*, to *make so*, and so it is put for a prosperous, or safe maker, or Saviour, the Author of quietness, and safety to others; it is taken also for the tunicle, or skin, in which the child is wrapped in the mothers belly, because there the child lyeth in peace and quietness; whence by an usual *Metonymie* or figurative taking of the continent for the thing contained (as the Cup, for the liquor in the Cup; the house, for the people in the house) it is taken for the child, that was wrapped in it. In both senses it is applyed to Christ, for he was most quiet, and peaceable, of whom it was fore-told, that he *should not strive, nor cry, nor should any one hear his voice in the streets*, Isa. 42. 2. *Who indured contradiction of sinners against himself*, Heb.12.3. and *when he was revileth, reviled not again*, 1 Pet.2.23. *who was brought as a lamb to the slaughter, and as a sheep before the shearers is dumb, so he opened not his mouth*, Isa.53.7. and by this he was a Peacemaker for others, and a Saviour of others; for, as the Prophet saith, *The chastisement of our peace was upon him, and by his stripes*

we are healed, ver. 5. that is, he was chastised, that our peace with God might be procured; *He was wounded for our transgressions*, and *bruised for our transgressions*, ver. 5. that we might sleep *sins*, and *bruised for our transgressions*, ver. 5. that we might sleep in a whole skin, and obtain safety by his slaughter. And in the other sense, as *Shiloh* is taken for a son, he is *Shiloh*, that is, a son of the lineage of Judah; *It is evident* (saith the Apostle) *that our Lord sprang out of Judah*, Heb. 7.14. and therefore as Judah is compared to a Lion, verse. 9. of this Chapter, so is he called, *the Lion of the Tribe of Judah*, Rev. 5. 5. wherein the Elders who used that phrase, might allude unto the title given to Judah in this Chapter, and whereto our Translators direct the Reader in their marginal reference, set upon Rev. 5.5. untill *Shiloh* come the Scepter shall not depart from Judah, but then it shall; whereby it appears that God appoints the periods of Kingdomes, and States; whereof, besides many others, there is an illustrious evidence in the finishing of Belthazzars Kingdome, Dan. 5.26. and as the periods, so the pauses and stops of government by insurrection and rebellion, are to be referred to the same over-ruling power, as that of the Irish Rebels, of which we must conceive, that his providence is not asleep, but his justice awake, and that in their devilish cruelty there is a Divine chastisement; which must admonish us to conclude a Peace with God by making war with sin, and to beseech him to take part with his own people, and to make good beseech him to take part with his own people, and to make good the Cause of his Son Christ Jesus against the band, and faction of that man of sin, the son of perdition, designed to destruction, 2 Thess. 2.8.

The summary sense of this Prophecy made up out of the explications forementioned may be thus: The Authority of ruling in the highest degree of preeminence, and the longest time of continuance (though in a divers form of Government) shall be in the Tribe of Judah; or if in any other Tribe, yet so, that Judah shall have the name, and honour of the Kingdome, Common-weal, and people who are of the posterity of Jacob or Israel, which shall not be styled the Kingdome, Common-weal, or people of Reuben, Levi, Gad, or Naphtali, &c. but of Judah; nor they Reubenites, but Judaei, Jews; and that Tribe shall be a distinct Tribe of it self, and shall neither be confounded, nor obscured as the other Tribes after their captivity in Babylon, but (which cannot be affirmed of the rest) it shall evidently appear who rightly derivath his pedigree from that Patriarch; of which honour, when once it is possest, it shall not wholly be deprived untill he come who is Shiloh the Prosperour or Saviour, the son of Judah by lineal descent; and the true expected Messiah, Jesus Christ; and about the time of his coming (if we take it not punctus Christi; and about the time of his coming (if we take it not punctus exactly for the day, or month, or year of his birth, but with some latitude of time, as a little before, and a little after, for an orderly accomplishment of the Prophecy) shall the Jewish Common-weal be dissolved, and their Government broken in pieces, they dispersed, and scattered in several Countries, without any Governour or Law-giver of their own Nation, and wholly in the power of the Princes, or Potentates, or States in whose Land they live.

When, and how this Prophecy was to take effect.

They that conceive this Prophecy within a while after Jacobs death took effect, are mistaken, for the first Magistrate the Israelites had out of Egypt, was Moses, stirred up by God for their deliverance from their yoke of bondage, about two hundred years after the death of Jacob, and Moses was of the Tribe of Levi, not of Judah; and though the Tribe of Judah were first in the march, and his Standard placed formost, Num. 10.14. yet was Moses the Supreme Governour over all the Tribes. After him succeeded Joshua, and he was not of the Tribe of Judah, but of Ephraim; afterwards was the Government by Judges for three hundred years, in that time there were successive fifteen, of which only two, *Othniel* and *Ieban*, were of the Tribe of Judah: After these Judges came up the Government of Kings, of whom the first was *Saul*, but he was not of the Tribe of *Judah*, but of *Benjamin*; after *Saul*, succeeded *David*, and he indeed was of the Tribe of *Judah*, and began his reign in the year of the world, 2891. 636. years after this Prophesie of Jacob; so long was it before this Prophesie began to work towards effect; and therefore *Jacob* said not when *Judah* should begin to sway the Scepter, but having begun how long it should hold on; and it continued in that Tribe untill the captivity of Babylon; *viz. four* hundred thirty seven years: during this time was that eminently seen which is said, 1 Chron. 5. *Judah prevailed above his brethren, of him came the chief rulers*, vers. 2. and the Royal Regiment ended in Zedechiah, 2 King. 24.17. After the captivity, the dignity of the Tribe of *Judah* (returning as an entire Tribe, as the others did not) revived in *Zerubbabel* a Prince of the Tribe of *Judah*, and from him continued the Principality in that Tribe by the space of two hundred and seventy years, until the *Maccabees*, of the Tribe of Levi, got into the Government as high-Priests; of whom some took upon them to be Kings; the first thus did so, was *Judas Aristobulus*; who put the Diadem on his head, and caused himself to be called a King, as *Josephus* sheweth, Antiq. lib. 20. cap. 8. which to *Hircanus* was forbidden by *Pompey*, (when he had taken *Jerusalem* by force) though he committed the government of the Jewish Nation unto him, Ibid. These were called *Assamoneans* from the first of that rank, *Mattathias Assamoneus*, (as is commonly conceived) but *Jacobus Boulduc* labours to prove a misprision in the word *Assamoneans*, and he will have them rather called *Cedmoneans*, from *Onias Priscus*, Heb. *Cedmoneus*, betwixt whom and that *Mattathias*, there were nine, who were successours to the one, and predecessours to the other; and he takes them to be a Sect, or society, as the *Essei* or *Essenii*, which are far more ancient then the *Maccabees*; and conceiveth that though they were Priests, they might be of the Tribe of *Judah*, as well as of *Levi*, *Jacob Boulduc of the Church before the Law*, lib. 1. cap. 17. These (as he maketh the computation) continued untill *Herod* the *Ashkalonite* began to reign; which was about the thirty fourth year before the Nativity of Christ. For a great part of which time there was a *Synedrion*, or *Sanhedrim*, (as some commonly and corruptly call it) or *Senate*, which was three-fold; the first consisted of three persons; the second of twenty three; the third, and principal, of seventy two; in whom was the Supreme power; these though at first they might be chosen fixe out of every Tribe, (except the Tribe of Levi, and out of that but four were chosen, as *Junius* conjectureth in his Exposition on the place) yet after the captivity it consisted most of the Tribe of *Judah*, of whom the chief were the posterity of David; those carried the greatest sway in elections: and of this Tribe, with the Tribe of Benjamin, (which stuck to Rehoboam, when the other ten Tribes revolted) consisted the main body of the Common-weal, and so *Jacobs* posterity were called not *Reubenites*, nor *Simeonites*, &c. but *Jews*, from *Judah*. So taking the Scepter not merely for a sign of Regal Authority, but for a Principality, and preeminence of power, (though with a divers form of government) the Tribe of *Judah* carried the credit from all the rest, even untill Herod (who was an Idumean) was made King of *Jury* by the Romane Senate, *Josephus* Antiq. lib. 14. cap. 26. which was about the time above said before the birth of Christ; but yet the Authority of the *Sanhedrim*, or *Synedrion*, did not finally fail, untill Herod in the thirtieth year of his reign slew them all, *Josephus* Antiq. lib. 14. cap. 17. pag. 362. yet some power and Authority remained in the Jewish Nation, and consequently in the Tribe of *Judah*, (which made the principal part of their Common-weal) for they had a Synedrion after this in their Synagogues, as is plain, Matth. 23. 34. Act. 5.17. & Chap. 9.1,2. & 23. 5. in which, beside the high Priest, there was another President, as some hold; and though after the coming of Christ, the Romanes restrained the *Jewes* authority in capital punishment, Ioh. 18.3. yet all but such they might exercise according to their law; and sometimes leave was given to inflict capital punishment according to their law. See Ioh. 19.7. & 18.31. and sometimes they did as much without leave, as Act. 7.59. wherein they were sometimes winked at, sometimes punished: for though they had a law to stone unto death, Deut. 21. 21. yet for stoning James the brother of Jesus, was Ananias deposed from the Priesthood, *Josephus* Antiq. lib. 20. cap. 8. so that the Jewish power, or Scepter departed by degrees, for it was much weakned by Pompey, Joseph. Antiq. lib. 14. cap. 8. after that it was much shaken by Herods intrusion, but not finally broken, untill the destruction of Jerusalem, by which time it was manifested, that Shiloh was was come; and after that the Jewes had no form nor face of a common-weale, as before, nor any Authority or distinction of any Tribe, as before they had; hereby then it is evident, that the Messiah is come, whereby the Christians may be confirmed in their faith, and the Jewes convinced of obstinacie. Where they seek to clear themselves by objecting that this Shiloh or Messiah must come in the last dayes, but our Messiah came many hundred years ago, long before the last dayes; to this the Annot. on vers. 1. will be sufficient answer. Some will have Saul, and some *Nebuchadnezzar* to be the *Shiloh*, but with manifest repugnancy either to the Tenour and intent of the Text, or evidence of story. Some put in other cavils, but the wiser, and learneder Jewes renouncing them all, give way to the reference of *Judahs* Scepter to Shilohs coming, as not come to passe before the birth of Christ; but withall they would fain make the world believe that Shiloh the Messiah is not yet come; and therefore they yet pretend to have Princes of the Tribe of *Judah* and lineage of David; So *Manass. Ben. Israel ex Rabbi Isaac Jaueth, in Gen. 65.* But all men of judgement know they are but impostures, and ridiculous pretences, since their genealogies are perished, their Tribes confounded, and they no where enjoying any Scepter-like sway, but being merely in subjection in the several Countries where God hath scattered them.

to him shall the gathering] When he is revealed to be a Saviour both by preaching and doing, the people not one Nation only, but of all Nations shall be gathered together into Churches to hear the glad tydings of salvation by him, and shall presentheir service and worship to him; for (as *Haggai* calls him) he is *the desire of all nations*, Hag. 2.7. for though in his

his passion, his beauty was obsured, as the Sun was eclipsed, so that there appeared *no form or comelinesse*, no beauty *that he should be desired*, Isai. 53. 2. yet even then to spiritual eyes, he was *white and ruddy, the chiefest of ten thousand*, Cant. 5.10. *white* in innocency, *ruddy* in shedding his blood with patience; yea, so desirable, that the Jews did wait for his law, and the Gentiles seek him, Isa. 11.10. and put their trust in him, Rom. 15.12. and in him find rest, a glorious rest, Isa. 11.10. to his mountain the Nations have flowed (according to Isa. 2. vert. 1, 2.) in thousands of Temples, and gatherings of the people in them for his service; so that this part of the Prophecy is clearly fulfilled, and the former part, (though in it self obscure) more cleared by it.

V. 11. *unto the vine*] Because the close of the precedent verse is expounded of the Messiah, some conceive these words to be a Prophecy of him also; for the spiritual blessings that he brings with him, are signified by *the mountains dropping down new wine, and the hills flowing with milke*, Joel. 3. 18. by which is meant the plenty of Evangelical preaching, and of divine grace; and applying the words to him, they are transformed from the literal sense, into an allegorical, thus, the Messiah shall bind with the cord of faith, and hope, and charity, *unto his vine*; that is, unto his Church; *his foal* or asse-colt, that is, the people of the Gentiles, being as a young colt, not accustomed to the yoke of the law; and *the foal of his asse*, that is, the people of the Jews, *to the choice vine*, that is, to the Messiah himself; and to strengthen this interpretation, they read the words thus, *binding his foal to the vine, and his asse, O my sonne, to the choice vine*; the word *beni*, if Jod be an affix, signifieth *my sonne*, and the word *Sorek*, signifieth *a choice vine*; but the difficulty lieth in the word *beni*, where Jod is sometimes paragogicall, or redundant, and so it is in the first word *asvi*, *binding*, in this verse; now taking the word *beni* paragogically, it is not to be read, *O my sonne*, but to be construed with the next word, and so it signifieth *the sonne of his asse*, that is, *the foal of his asse*; for the young of any creature is called, in the hebrew phrase, by the name of *a sonne*, as a calf is called *a sonne of the herd*, or *beeves*, Gen. 18.7. and lambs are called *sonnes of the flock*, Psalm. 114. 4. and a young Unicorn, *the sonne of the unicorn*, Psal. 29. 6. and reading the words thus, they may (notwithstanding the interposition in the precedent verse) be a continuation of Jacobs blessing of Judah; wherein (though we should read the words, *O my sonne*) he might vary the person, as in the ninth verse; and taking Vines as a part of his blessing, they may import such abundance of fruitful Vines, that the asses, accustomed to eat thistles, might mend their diet, and feed upon Vine leaves; or that the portion of the Tribe of Judah should be so well furnished with Vines, so well grown, that the asse might be tied to them as to other trees; and so stored with grapes, that he should not need to be shifted from Vine to Vine for his load, but might have it from one Vine alone: See Numb. 13. 23. And though some part of Judahs portion were smitten with barrennesse by the burning of Sodom, yet the greater part remained uncursed, which might by the blessing of God have a recompence of that losse; for it was the best and largest portion of the Tribes, as *Adricom.* describeth it, *Theatr. pag.* 38. and *Arias Montan.* in his Book called *Chaleb*, (saith the like, expressing the situation of it, all to be in the South, which makes much for the fertility thereof; and he addeth also, that it was very spacious, and copious in Vineyards and pastures, so that in the abundance of provision for meat and drink, for food and rayment, this prophecy of Jacob was abundantly verified after the letter.

blood of grapes] The juyce of the grape is called *blood*, by a figurative speech, without any reference to a Sacramental sense; See Deut. 32. 14. no marvel then if it be so called, when it is used to signifie the blood of Christ; but it is strange, that they that take upon them to be great Divines, will be so grosse as to stick to the letter, and not admit of a figure, when our Saviour called the wine of the Sacrament his *Blood*, and the bread his *Body*.

V. 12. *red with wine*] The rednesse of the eyes is procured by the quantity of wine, especially of that which is of the best kind, and hath spirits of the strongest operation, Prov. 23. 29, 30. all these are implyed by this phrase; which gives no allowance to excessive drinking, no more then our Saviour doth to theft, when he compareth himself, in his coming, to a thief, Revel. 3.3.

white with milk] By the former phrase, the fruitfulnesse of the Vineyards is prophecied; by this, the blessing of the pastures, abounding with cattel, and they with milk.

V. 13. *Zebulun.—at the haven of the Sea*] The portion of this Tribe was neer to the River Jordan, in the fruitfull region of Galilee; extending in length from the Lake of Genesareth to the shore of the great Sea, which is nigh unto Mount Carmel; the breadth of it is about five miles from Mount Tabor extended toward the North; and the situation of Zebulun was commodious for commerce, for it did not only extend to the Sea, but bordered on such parts of it as afforded fit and safe havens, and harbours. So that when they of Zebulun went out to ship, they might be cheerful in their sayling, (though the Sea be tearfull to such as are faint-hearted) according to the blessing of Moses, *Rejoyce Zebulun in thy going out*, Deut. 33.18. In this prediction of Jacob, if there were nothing else in it memorable, we have this to observe, (as of that he forctelleth of some other Tribes touching their portion in the Land of Canaan) that it is evident Jacob here spake by the instinct of the Spirit; for this (which the whole world knows was fulfilled of Zebulun) fell not out in effect till about two hundred years after Jacobs decease; and then that portion was allotted to him, not by choyce, but by lot, for the Land of Canaan was divided by lot among the Tribes, Num. 26. 55, 56. So that howsoever the division seems casuall, it happed none otherwise then the divine providence not onely foresaw, but fore-ordained; and so it is in all the dwellings of men, *For the earth is the Lords, and the fulnesse thereof*, Psal. 24. 1. and wheresoever he pleaseth to place any, they must be contented with their condition. And for this of the Tribe of *Zebulun* in particular, three things are especially observed of it; *First*, that there was situate the City of Nazareth where our Saviour was conceived, Luk. 1.26. and where for many years he was concealed, or obscured, living as one of common and ordinary quality, and (as is probably thought) exercising himself in the mechanical occupation of his reputed father, a Carpenter, Mark 6.3. *Secondly*, that here is Mount Tabor, (as hath been noted) where he was gloriously transfigured, Mat. 17.2. *Thirdly*, here (that is, in the Land of Zebulun) by the way of the Sea, he began to preach, Mat. 4.15. &c. for there it is probably conceived was most need of it; For *first*, the neighbourhood of the Sea maketh rich, and riches make men proud, and pride makes men many ways very wicked. *Secondly*, where there is commerce by Sea, there is a confluence of severall Nations, who send not out the best, but the boldest for Sea-adventures, and they most commonly corrupt one another with the vices of each Country. *Thirdly*, having opportunity for piracy, and robbery, and a kind of exemption from ordinary justice, (which is resident upon the Land, not upon the Sea) Sea-faring-men are oftensimes not onely lesse religious, but more unjust, and more oppressive then those that have their abode upon the Land; so that of such especially is verified that of the Prophet, *Thou makest men as the fishes of the Sea, as the creeping things that have no ruler over them*, Hab. 1.14. There being as much disorder and oppression in the ships, (especially of Pirats) as in the Seas amongst the fishes, under them.

He border shall be unto Zidon] In setting down the limits of Zebulons allotment, which is exactly done, Jos. 19. from verse 10. to the 16. there is no mention of *Zidon*, and in the topography, *Zidon* hath nearer reference to the Tribe of Asher; it is therefore to be understood, that Zebulons border, though it reached not to Zidon, yet the coasts of it were over against Zidon, and so situate as to be fitter easie and ordinary commerce with the Merchants of Zidon.

V. 14. *Asse couching between*] Issachar is compared to a strong Asse, or (as it is in the Original) *a strong limed Asse*, or an Asse of great bone; whose force shall be great, but he shall want courage, to resist his enemies.

And the Land pleasant] Issachars Tribe placed in a fruitfull and pleasant portion, and being of a dull spirit, shall rather give themselves to husbandry at home, then any valiant, or diligent undertakings abroad, as either those of Judah by wars, or those of Zebulun by merchandize; yet being strong, they shall be laborious in tillage, and so addict themselves to that peaceable and quiet life, as rather to subject themselves to much toyle, and tribute within their own portion, then either to enlarge their bounds, or to free themselves from tyranny and oppression. It is so with many of the people in France, (as is observed by such as have seen the manner of that Country) whose earthly minds are taken so much with the fruitfulnesse of the soyl, that if they may have a part in it with peace, they submit themselves to a most servile condition, whereby they undergo most heavy burdens of tribute, and other oppressions, rather like slaves, then subjects, yet like a generation of Issachars, or dull Asses, best all; which is a just ground for the proverbial speech of the French King, and such vassals, viz. *That he is the King of Asses*, whereas other Countries which hardly will maintain their people, make them more hardy and couragious.

V. 16. *Dan shall judge*] In the original there is a Paranomasia, or an affinity of like sounding syllables, as Chap. 30.6. for the words are *Dan jadin ghnamno*; the like is observed of Japher, Chap. 9.27. and of Judah, ver. 8. of this Chapter; and this is said of Dan the first born of the hand-maids issue, to encourage him against the conceit of neglect, and contempt, in regard of the condition of his mother; and he shall judge, not onely as a distinct Tribe, which shall have Princes, and principal men ordinarily to judge them, as Num. 1.4, 16. but sometimes extraordinarily to judge and deliver both them, and their brethren from the hands of oppressours; so did *Sampson*, who was

was a Danite by his Tribe, Judg.13.2,24. and he judged Israel twenty years, Judg.15.20.

As one of the Tribes] Yet not as every one of the Tribes, for every one shall not have that honour, for neither the Tribe of Reuben, Simeon, Gad, nor Asher had any Judges; they that had it, were the Tribe of Benjamin, of which was *Ehud*, Judg.3.15. and the Tribe of Manasseh, of which was *Gideon*, Judg.6.15. and *Abimelech* his Son, Judg.9. and *Jair*, Judg.10.3. and *Jephtah*, Chap. 11.&c. and the Tribe of Issachar, of which was *Tola*, Chap.10.1. the Tribe of Judah, of which was *Ibzan*, Chap. 12.8. and the Tribe of Zebulun, of which came *Elon*, Chap.12.11. the Tribe of Ephraim, of which came *Abdon*, Chap. 12. 15. the Tribe of Dan, of which came *Samson*, Chap. 13. vers. 5. and the Tribe of Levi, of which was *Samuel*, 1 Chr. 6.34.

V.17 *Dan shall be a Serpent*] That is, what he wants in strength he shall make out in subtilty, and sudden surprisal; making war, and getting victory rather by politick stratagems, then by force of armes: *Moses* compareth him to a Lyons whelp, Deut.33.22. but (as to the condition of the Danites in general) it is in regard rather of the suddennesse of a Lyons leap, when he seeth the advantage of the prey, then of his strength or courage. So Samson of the Tribe of Dan, though extraordinary strong, and so might be likened to a Lyon, yet as a Danite he dealeth with his enemies as well by his policy, as by his strength. See Judg. cap.15. & cap.18. of the Danites taking of the city of *Laish*. Some of the Ancients have conceived that Antichrist shal come of this Tribe, partly because it is likened to a Serpent, and an Adder, and partly because Dan is omitted in the sealing of the Tribes, Rev.7. whereas the prediction of *Antichrist*, 2 Thess.2.3.&c. Rev. 17. and the accomplishment of it, as we find it by story and experience, plainly discover that conceit to be vain and frivolous; and for the omission of Dan, it is rather to be referred to the Idolatry wherewith that Tribe was especially branded, Judg. 18.30. 1 King. 12. 29. and that upon better ground then to the rising of *Antichrist* out of his Tribe, for which there is no probability either of Scripture, or reason; and they might as well say that *Antichrist* shall come of the Tribe of *Simeon*, because Moses in the 33. of Deut. maketh no mention of him in the benediction of the Tribes, as that he shall come of *Dan*, because he is omitted by John; but it was most like that the one was omitted by Moses, chiefly for his bloudy treachery against the Shechemites; the other by John, for his notorious Idolatry. But the Fathers, good men, standing so far off the *actime*, or full growth and progress of *Antichrist*, are to be pardoned in their mistaking; which the Doway Translators should not in modesty (if they care not for truth or probability) have offered unto their Readers liking, (as they do in their Annotation on this verse) since that errour (as if it had been taken to use by some erroneous Writers of after-times) is so improved and increased in ridiculous repugnancies to Scripture, reason, and sometimes to it self that whosoever is not extremely destitute of religion, and ingenuity may be ashamed of it, as our Protestant Authors have plainly discovered, who have exactly discussed the question of *Antichrist*.

V. 13. *I have waited, &c.*] (Psal.25. & 130.5. Isa.26.8.) This cometh in without any particular coherence with that which went before, or followeth after; motions of the spirit are not tied to rules of method, or Logical order; and therefore must not be mislaked as impertinent, because they are not led in by a series of precedent words or matter, which yet may have good coherence with silent and smothered thoughts, whence their expressions burst out; thence it is that in the writings of the inspired Pen-men we find such various mixtures of comminations and comfort, and as it were sudden ascents or precipices from the one to the other.

for thy salvation] Jacob seeing the miseries that his posterity should fall into, breaketh out in prayer to God for remedy; and this he doth, as for them in general, so especially in respect of this Tribe, which by the Spirit of prophecy he foresaw in a double danger, both of great adversity, Judg.1.34. and of grosse Idolatry, 1 King.12.29. and withall having by the same Spirit an apprehension of the Messiah, or Saviour under the name of *Shiloh*, his soul no doubt thirsted for the accomplishment of his salvation, and full deliverance from all trouble by his meanes and merit; for the Fathers before Christ had none other Rock of salvation then Christians since his coming, 1 Cor. 10. 3,4.

V. 29. *Gad a troup shall*] (Chap.30.11.) As in the names of *Judah*, *Zebulun*, and *Dan*, so in the name of *Gad* doth Jacob make a nominal illusion in that he saith; for *Gedud* is a *Band*, or *Army*: the condition of the Tribe of Gad situate beyond Jorden Eastward, Josh.13.8. towards the confines of the land of Canaan, was to be subject to incursions of bordering enemies, and so might sometimes by sudden troupes be overcome; yet they must not be discouraged, for afterwards they shall encounter their enemies with better successe, and conquer them: this is the condition of God's Church and children, for a time to have the worst in conflict with their enemies, but with God they shall have the best at the last; they shall be as sure of the conquest, a of quarrel or conflict; for their great Captain hath overcom the world for them, Joh. 16.33.

V. 20.—*Asher his bread shall be fat*] That is, out of the portion allotted to Asher he shall have plenty of corn, which being sown shall grow up into a full ear, which is called *a fat ear*, Gen.41. 5. Marg. The chief commodities which most abound in that part of Canaan, are corn, and wine, and oyl, but especially excellent wheat, *Adric.* p.1. So that though by *bread* all necessary provision be figuratively signified, yet in this place it may be literally taken in respect of the excellency of that grain, which maketh the best and purest bread; of the force of yol Moses maketh mention in his benediction, saying, *Let him dip his foot in oyl*, Deut. 33.24. And in the next verse he mentioneth Minerals of Iron, and Brasse under his feet, ver.25. marg. reading.

royal dainties] Which might consist not only of such pure wheat as hath been spoken of, but of fowl, and fish, and fruit of the best kind, which may be delicates on Kings tables.

V. 21. *Naphtali is an hinde*] Judah is likened to a Lyon, Issachar to an Asse, Dan to a Serpent, Naphtali here to an Hinde, Benjamin to a Wolf, whence it may be that families are known by their Armes; and they distinguished by the forms of beasts, or other creatures, as the Lyon is a fit Ensign of Regality, for that with the Scepter is attributed to Judah; and if men fetch their Heraldry so high, as some do, it will do well from the same fountain to derive some relish of religion, to add unto such outward signes some holy Motto, or sacred sentence of the Scripture, which may be a *memento* to them to set out their gentry, or dignity of birth more by their real virtues, then by painted Scutchions, or coats of Armes.

an hinde let loose] He saith not, *he is like an hinde let loose*, nor said he of Dan that he was *like a Serpent*, nor of Issachar that he was *like an Asse*, nor of Judah *like a Lyon*, but *he is an Hinde, a Serpent, an Asse, a Lyon*; which to take in a literal sense were very absurd; for is the Papists taking of the words of the Lords Supper, *This is my Body, This is my Bloud*, according to the letter, which this and many such like phrases direct us to expound in a Sacramental sense. Now *Naphtali* is here compared to *an Hinde let loose*, to note the pleasantnesse of his condition, of which Tribe Moses in his benediction saith *O Naphtali satisfied with favour, and full with the blessing of the Lord*, Deut. 33.23. So Naphtali placed in a safe and fertile soyl, is as an Hinde taken, but let loose to be delicately brought up, delighting in a fresh and free pasture, having nimblenesse of feet like an Hinde either for flight, or pursuit, as occasion shall require, Psal 18.34.

he giveth goodly words] He is gentle and affable, winning favour by fair words, and prevailing more by plausible Courtship, then by perillous valour.

V. 22. *Joseph is a fruitfull bough*] Though we read not by expresse mention of any more children that Joseph had but two, yet it may be he had more, for so the speech of Jacob doth import, Chap.48.6. but if he had not, he was a fruitful bough in his two branches, *Ephraim* and *Manasseh*, who multiplyed exceedingly.

a fruitful bough by a well] The words are doubled for emphasis, and assurance, or because of his two sons *Ephraim* and *Manasseh*; and it is said, *by a well*, because moysture is a meanes of fruitfulness, Psal.1.3.

whose branches run over] In the Hebrew, *whose daughters*; which hath occasioned some to understand that the daughters of the Egyptians, or women of Egypt when Joseph passed by, got them upon the wals to behold his beauty; but *first*, they are *Josephs* daughters, not the Egyptians: *secondly*, the learned in the Hebrew language know it usual to call that which cometh from another by the name of a *son*, *and* sometimes of a *daughter*, as here) whether it be *natural*, as a spark is called *the sonne of a burning coal*, Job 5.7. See the marg. variat. or *artificiall*, as the arrowes are called *the sonnes of the quiver*, Lam 3.13. (see there also the marg. variat.) and *of the bow*, Job 41. 28. And by the like figurative speech is the corn called *the son of the floor*, Isa. 21. 10. because it is there beaten out of the chaff, or taken thence.

over the wall] Moysture and heat are the causes of fruitfulnesse; the Well here spoken of is a meanes of the one, the Wall of the other; for those plants that are set by a Wall, as Vines, and Apricocks, and Cherries, and the like, by the reflexive heat of the Sun thrive better, and ripen sooner then those which are planted by themselves.

V. 23. *The Archers*] The Archers (as this verse sheweth) were those that hated him, and they that hated him were his brethren who sold him, and would have killed him, Gen. 37. and the wife of Potiphar who fallsly accused him, entitling his na ne to her own crime, and Potiphar himself who thereupon imprisoned him, and it may be the Magicians of Egypt, who were by him put down in their art of divination, and the Courtiers of Pharaoh, who envied to see a stranger advanced to such honour in their Countrey; whose arrowes were such as David complaineth

complaineth of, *They whet their tongues like a sword, they bend their bowes to shoot their arrowes even bitter words*, Psal. 64. 3. these were slanders proceeding out of the bitternesse of their own spight, and tending to make him of an unfavoury relish with others, especially with Pharaoh, whose chief favourite he was: and because these Archers are in the Original called *masters of arrowes* (which term implyeth a skilfulnesse in shooting. See Annot. on Chap. 14. ver.13.) it is like that some of them were very subtle in their malicious suggestions against him, and their words were as venomed arrowes, Psal. 64.3. shot by those who bend their tongues like their bowes for lies, Jer. 9. ver.3.

sorely grieved him] He was sore grieved when his brethren stript him of his coat, and cast him into a pit, Gen. 37. 23,24. for then he besought them in the anguish of his soul to spare him, but they would not hear, Chap.42.21. and it could not but sorely grieve him when he was sent to prison as guilty of a rape upon his Mistresse, (in his endeavour, though not in effect) which his soul abhorred; yet that which sore grieved Joseph, may much comfort others, in that in him they may observe, that sore grief from the wicked, and great love from God, may meet together in the same man.

V. 24. *But his bow*] That is, the weapon or instrument wherewith he made good his cause against his enemies, which was his innocency, patience, and other virtues, which were more vigorous against them, then their vices against him.

by the hands of the mighty] Joseph was strong, but not of himself, but made strong by the Divine power assisting him, and resisting his enemies, so that he mightily prevailed over them all; Which may teach us to take heed that we neither trust to our selves in any undertaking, nor boast of our good hap when things succeed as we wish, but using our best providence to repose our affiance upon God, and to give him the praise of all prosperous events; according to that of the Psalmist, *I will not trust in my bow, neither shall my sword save me. But thou hast saved us from our enemies, and hast put them to shame that hated us. In God will we boast all the day long, and praise thy Name for ever*, Psal.44.6,7,8.

from thence] That is, from the power and providence of Almighty God.

the shepherd, the stone] That is, Joseph was made a *shepherd* to feed his father Israel in the time of famine, and a *stone*, on which he built his hope, and confession of subjection for himself and his family in the Land of Egypt; in which words likewise by the Spirit of Prophecy he might look as far as to Christ, of whom Joseph was a type, and to whom as a shepherd Joseph was a sheep, Psal. 80. 1. And he is also called *a stone, a tryed stone, a precious corner stone, a sure foundation*, Isa. 28. 16.

V. 25. *blessings of heaven above*] That is, in the kindly operations of heaven from the Sun and Moon, which are named in Moses blessing, *viz. the precious fruits brought forth by the Sun, and the precious things put forth by the Moon*, Deut.33. 14. with which the favourable and fruitful influences of the Starres are implyed; and *from the heaven below*, that is, in the sweet dewes and showres coming from the ayr, according to the promise mentioned in Ezekiel, *I will cause the shower to come in his season, and there shall be showers of blessing*, Ezek.34.26. and in the wholesome temperature of that element, which is more necessary for health, then good diet; for of this men feed but at certain hours, of ayr (which they draw in with their breath) every moment: and in the blessings of heaven may be comprehended the fruitfulness of delicate fowl, who *fly above the earth in the open firmament of heaven*, Gen. 1.20.

blessings of the deep] That is, Springs and Rivers, (which water the earth and refresh both man and beast) the useful creatures that are in the waters: and since it appeareth both by the benediction of Jacob, and Moses, that God meant very variously, and abundantly to bless the Tribe of Joseph, *the blessing of the deep that lieth under*, may be in the Mines of the earth, whereof some are most necessary, some most precious.

of the breasts, and of] By multiplication of creatures, and of milk to nourish them: the blessing of the breasts is named first, because the nourishment is there provided before the creature be brought forth; for God in his fatherly providence (according to the Proverb) never sends a mouth but he sends meat for it: of the joyning of these two (*viz.* the bringing forth, and breeding or nourishing) in one person, See Annot. on Chap. 21. ver.7.

V. 26. *have prevailed*] That is, I have blessed thee in thy two sons, more then my father, or grandfather, blessed their two sons; for my grandfather *Abraham* gave way that one of his sons *Ismael* should be cast out, and my father *Isaac* gave the blessing to me from my brother *Esau*; but I have blessed thy two sons with a fatherly affection to them both, though I gave the preeminence to Ephraim the younger; Or the blessings of me thy father have prevailed above the blessings of my progenitors, for though thou hast had crosses notwithstanding my blessing, I, though I had their blessing, have had more in number, and longer in continuance; or I have more expresly, or with more tendernesse of affection blessed thee, then my progenitors blessed their children; because from a child thou wast most dear unto me, both for thy beloved mothers sake, and for thine own: and finding thee alive, whom I supposed to be slain, and not onely so, but so highly favoured of God and man, and so good a son to me, and kind a brother to thy brethren, that by thy means we enjoy'd a safe, and comfortable, and honourable condition in a strange land, and an hard time, by the greatnesse and generality of the famine, I cannot but inlarge my benedictions towards thee, and strive to out-bless my forefathers in multiplication of blessings upon thy head, above their measure; and my blessing added unto theirs, will make thy condition more happy then mine hath been.

utmost bound of the everlasting hills] Moses in the 33. of Deut. pronounceth a benediction of Joseph in these words; *blessed be his land, for the chief things of the ancient mountains, and for the precious things of the lasting hills*, Deut.33.13,15. for there be precious blessings upon the hills, as Olives upon Mount *Olivet*, called (for the plenty and goodnesse of them ferkings) commonly in the Scripture *the mount of Olives*, as Mat. 21. 1. Luke.19 37. Act.1.12. See *Adrich. Bishop.* p.170. And on Mount Libanus there grow Olives, Cedars, Pine-trees, sweet Cypress trees, Frankincense, and other sweet gums; besides, out of it flow many excellent veines of water, and from thence have many famous Rivers their Original, *Adrich. Ibid.* pag.110. Expounding then the words of Jacob by the words of Moses, the meaning is, that he wisheth unto Joseph all manner of blessings, both from places neer, and far off, to come upon his head; as water falleth from the hils unto the valleys.

everlasting hills] Some hills, are hils of sand, or rubbish, lately heaped up; some are raised up by industry of men, some are made, and some swallowed up by Earthquakes; but there are hils of more solidity, and firmnesse, and such as are like to last to the worlds end; Jacob here meaneth the blessing of Joseph for continuance to be like unto them, and not onely to be plentiful in measure, but perpetual in duration, and to hold out as long as the everlasting hils; and so it must imply the condition of obedience; as Deut.28.1,15. And he saith *hils*, rather then *walkes* (though they also be perpetual) because he implyeth an eminent happinesse, as discernable as an high hill, as well as an happinesse permanent.

that was separated] (Deut.33.16.) When he was sold from his brethren into Egypt, and exalted to such an height above them, by his high and great authority in Egypt.

V. 27. *Benjamin shall ravine*] These words some understand of the City of Jerusalem, situate in the Tribe of Benjamin; where was the Temple, and the Altar, that like a Wolf devoured the sacrifices; but it is a prophecy of men, not of stones, or fire; and of that Tribe was *Saul* the King, who was a great Warriour, and made a prey of many people, 1 Sam. Chap.11.8. Chap.14. and Saul the convert, who before his conversion ravened like a Wolf upon the flock of Christ, Act.9.1,2. Gal.1.13. but the prophecy is rather to be understood of the whole tribe, which was greedy of the prey, rather of persons, then of goods, and therefore had the heart to encounter with the other tribes, when they were about fifteen to one, for the Benjamites were but twenty six thousand seven hundred, and the rest were no fewer then four hundred thousand, Judg. 20. vers. 15, 16, 17.

devour the prey] That may be meant of the persons of his enemies, devoured with the sword, 1 Sam.2.26. This prophecy some apply to the victory and prey of Saul, Esther, Mordecai, who were of this Tribe.

and at night] As the Wolf watcheth his opportunity for prey, early in the morning, and late in the evening; so will the Tribe of Benjamin watch upon all advantages to spoyl his enemy: He beginneth in the morning, which noteth his forwardness to war; and holding out untill the evening, noteth his constancy in battel until he conquer; for dividing of the spoyl, is a consequent upon victory. In likening Benjamin to a *wolf*, he may mean him no disgrace, for God likeneth himself to a *Leopard*, and a *Bear*, as well as to a *Lyon*, Hos. 13.7, 8. in regard of his wrath and rage when he taketh vengeance on his enemies; or if he mean it of Benjamin in an ill sense, to signifie a mercilesse disposition, and an unstatiable greedinesse after spoyl, (as it is probable he did) it is an argument that his affections were over-ruled by the Spirit of God; for Benjamin, as the sonne of his old age, was most dearely and tenderly beloved of him, of whom he would have spoken better, if he had spoken of himself, as his natural and indulgent father.

V. 28. *All these are the twelve Tribes*] That is, of these twelve sonnes of Jacob, descended and were denominated the twelve Tribes of Israel: they are usually numbered twelve,

though there were thirteen, reckoning two Tribes for Joseph which came of him; so that though sometimes a Tribe be omitted *(as Simeon* in the benediction of Moses, Deut. 33. and *Dan* in the sealing of the tribes, Rev.7. whereof see the reason Annot. on ver.17. of this Chapter) yet the number of twelve continueth, for where others are omitted, Levi is taken in; and the reason is, because they are reckoned according to their distinct portions in the Land of Canaan, which the Levites had not. See Annot. on Deut.10.9. And for their order, sometimes they are brought in according to their birth, as Gen.29.22, &c. & Chap. 30. from the fixth verse forward, without any respect to their mothers, whether wives, or hand-maids; sometimes they are mentioned according to the seniority, or acceptation of their mothers; as first the sons of Leah, then the sons of Rachel, after them the sons of Bilhah Rachels hand-maid; and last of all the sons of Zilpah Leahs hand-maid; so are they ranked, Gen. 35.23, &c. Sometimes they are brought in according to the order of birth, partly of dignity, so *Judah* is named first, Revel. 7.5. partly according to their lot in the Land of Canaan, and for that reason is Zebulun placed before Issachar, in this Chapter, though Issachar were the elder brother by the same father and mother, Gen.13.18,20. Sometimes they are ranked so, as we cannot give a reason of their order, as in the benediction of *Jacob* here, and of Moses, Deut.33. where they both spake as they were moved by the Holy Ghost; but for the most part, Reuben is named first, not always, as not in Num.2.3. Rev. 7. Whence the Papists arguident drawn for Peters great preeminence from a nominal precedence is convinced to be vain; for Reuben did not excell, but lost the birth-right, for Judah had the preeminance of the Scepter, and the Priesthood Levi had, and the birth-right was given to Joseph; and they cannot say that Peter was always named first, for James was named before him, Gal.2.9.

and blessed them] That is, having called them all together, and spoken to them in particular, he dismissed them with a general benediction, praying for them all; and though that he spake of Reuben, Simeon, and Levi, seemeth liker a curse then a blessing, yet if he said no more then had been noted; his whole speech might be called by the name of *blessing*, the denomination being made according to the greater and better part; and it seems they had their blessing with the rest, for they had their portion of the Land of Canaan as well as their brethren, and their names were set in the precious stones of the brest-plate of Aaron as well as the rest, Exod. 28.21. and of their Tribes are as many stalled as of the rest, Rev.7.5,7. and that severe reprehension of them by their devour and dying Father, might work upon them to repentance, and thereby make them more capable of their portion with the rest, and so it was a blessing to them; and like unto a potion, though bitter in taste, yet of wholesome and healthful operation.

every one according to his blessing] That is, the blessings are set down, as they were particularly applyed to every Tribe, according to their several references to his twelve sons.

V. 29. *gathered unto my people]* That is, his soul to society of the Saints above, *viz.* the spirits of just men made perfect; as Heb.12.23. See Annot. on Chap.25.8. who are the people of his spiritual kindred, and his body to lodge with the bodies to which he had alliance by the flesh; then he becomes himself a pilgrim here. See Chap.47.9. and those his people, who are gone hence to the rest and peace of a better world, to which he now apprehends himself ready to passe; and his holy life makes him not doubt of an happy death, whereof he can both think, and speak, with cheerfulnesse and comfort.

bury me with my fathers] See Annot. on Chap. 47.30.

V. 30. *In the cave, &c.]* He repeateth many particulars of this burial place, to make his sons the more mindfull of the Land of Canaan; and to furnish Joseph with more matter of excuse to Pharaoh when he should make report of his request; that it might be entertained without offence; and withal, having been absent thence by the space of seventeen yeares, and having no written evidences to shew, *(for they were not in use in that time)* he setteth down the matter the more exactly, that his right to this burial place might be the better cleared, if any other should lay claim to it, or question, or doubt of his interest in it.

V. 33. *he gathered up his feet]* Which (haply) hung down before as he sate on the bed side; and so he composed himself quietly and deliberately for the sleep of death, having enjoyed the use of memory and speech unto the last; and so in the one hundred fourty seventh of his age, and the year of the world, 2256. he yielded up the ghost. A life and death worthy our most serious thoughts, for *mark the perfect man, and behold the upright, (says David) for the end of that man is peace,* Psal. 37. 37. and though as perfect and upright as man may be, his peace may be put off, till towards his end; few men had more crosses in their lives, none more comfort at their deaths then Jacob; if it be our lot to follow him in afflictions, let us hold on our piety and patience, as he did, and we shall be sure of peace at the last, a lasting peace that never shall have end.

CHAP. L.

Vers. 1. *And Joseph fell upon his face]* All the brethren of Joseph it is like (unlesse Simeon and Levi through offence at their Fathers reproof and imprecation, were more dissocled to anger then grief) shewed themselves mournfull for the death of Jacob; but if they did, Joseph as in other commendable endowments, so in this, exceeded them all: every word of the Text importeth a fad weight of sorrow, whereby we may observe him a better son to his father as before, and afterwards a better brother to his brethren then they were to him; Religion doth not or reject natural affection, but rule and govern it, sometimes intending, sometimes abating the force of it, that it may be proportionable to the cause, and the person; and here we see in Joseph the combination of piety and charity in an eminent degree. None of all the sons of Jacob more devout towards God, or more kind to his kindred, whether in direct or collateral line; if then parents would have their children to be good children to themselves, let them by prayer, and precept, and example, do what they can to make them good children to God. See Deut. 6. 7,8. Ephes. 6.4.

wept upon him] Some men account weeping an argument of womanish weakness, but we finde that men of an excellent spirit have been noted for their weeping, as *David*, 1 Sam. 30. 4. 2 Sam.3. 32. & Chap. 12. 22. & 13. 16. & 18. 33. *the man of God*, 2 King.8.11. *Hezekiah*, 2 King. 20. 3. *Nehemiah*, Chap. 1. vers.4. yea, *Christ* himself, who was never known to laugh, is recorded twice to have wept, once over dead Lazarus, Joh.11.3. another time over the foreseen desolation of Jerusalem, Luk.19. 41. and *Joseph* is recorded to have wept seven times; the *first* time we read of, is Gen.42.24. the *second*, Gen. 43. 30. the *third*, Chap.45.2. the *fourth*, Chap. 46. vers. 29. the *fifth*, in this vers. the *fourth*, vers.1.10. and the *seventh*, vers.17. of this Chapter. Jacob mourned much for Joseph when he thought he was dead, Chap.37. vers.34. now Joseph repaies those tender tears; and notwithstanding his Courtly dignity, his natural piety seriously laments the loss of the Arch-Patriarch, his father: and this affection of sorrow, and expression of tears is lawful, if it neither be produced from distrust, nor proceed to excess; yet, the want of it is a fault, Isa.57.1. See Act. 8. 2.

and kissed him] Though many things were in use with the Patriarchs, before they were put into precept in the Levitical Law, then which made men unclean by touching of the dead, Numb. 19. 11. was none of them; yet some take it that the touch of the dead was not forbidden, but if a man did touch he was ceremonially unclean seven dayes, and was to purifie himself by precept in a ceremonial manner there prescribed, ver.12. which if he did not, perform, he was an offender, but not by touching simply, of which there was none expresse prohibition. How soever it were then, now there was none; and Joseph expressing his dear affection to his dead father, yet on the earth, and not long after to be laid within it, broke no part of his due obedience to his heavenly father. And here we see that though there be great difference betwixt a living and a dead body, and that difference cause a perpetual separation of the dead from the living, (now kind soever they have been in communion of life) yet filial affection in a good son towards a good father dyeth not when he dyeth, but survivieth, and sheweth it self by offices of love afterward, and there are the like workings of good will in other relations, both of kindred and of friendship, which sometimes are manifested by the lips, when they are closed to kiss, as well as when they are opened to profess a dearer and respect: so was it with Joseph towards Jacob in this place; wherein there might be (and some say there was) somewhat of ceremony, as a funeral usage in former times; which hath descended to later ages, and is used in some places among Christians to this day; though not always with such sincerity, as in this act of Joseph, for sometimes it is done with so much hypocrisie, between such as have been unequally yoked, (as where personal liking is not reciprocal) that they have kissed christ when they were dead, whom they could have found in their hearts to have killed, while they were alive.

V. 2. *his servants the Physicians]* The word for *Servants*, in the Original, is *ghnadhsim*, which is used of serving of God, Deut. 6.13. Jos. 19. 23. Psal. 2. 11. and of man, Gen.25. 23. 1 Sam.4.9. 1 King.12.7. and of the tilling of the earth the same word is used, as it it were a serving of the earth, 2 Sam. 9. 10. And the word rendred *Physicians* is *Rophim*, of *Rapha*, which properly signifieth *to heal*, or *cure*, litterally the body, metaphorically the minde; the word *Rephaim*, or *Raphaim*, as *Nephilim*, *Anachim*, *Emim*, *Zuzim*, and *Zamzummim*, are commonly conceived to be Giants; but *Jacob Boudoc* takes pains to prove them to have been eminent men for religion and holinesse of life, *lib.1. cap. 3. & cap. 20. & cap. 19.* of his Book of the

the Church before the Law; but here doubtless the word is to be taken, not in a religious, but in a civil, or physical, or medicinal sense; where we see the phrase of physick, and the approbation of Physicians, is very ancient; and it was but the ignorance of the Romanes, who when they came from Greece to Rome, banished them by the counsel of Cato, as sent by the subtle Greeks to torture the Romanes, *Morn. de verit. Relig. c. 8. p. 101.* And yet some ignorant physicians there might be, who might be as like to kill as to cure; for the knowledg of physick at the first, (as it falleth out in other professions) was but little, else should not men have been desired for so small a matter, as the skill of drawing of a tooth, and of loosening the body by a purgation, as Æsculapius was, *Cicer. lib. 3. de Nat. Deor. p. 248.* Nor would Mencerates have taken so much upon him, for the curing of his Patients, as to assume unto himself the title of Jupiter, *Aelian. Var. Hist. l. 12. c. 51.* But though Physicians, how excellent soever, be not to be esteemed gods, yet their calling is honourable, and of their calling have been very excellent men, as Luke, who was one of the four Evangelists, called by Paul, *the beloved Physician*, Col. 4.14. who though he began in the flesh, ended in the spirit, contrary to those carnal and unconstant Galatians, Gal.3.3. and was constant to his holy companion Paul, when all others forsook him, 2 Tim. 4. 10,11. And though it be so honourable, yet might they without disparagement be servants to Joseph, because he was so great a man, that throughout the whole Kingdom of Egypt, none might lift up an hand or a foot without him, Gen.41.44.

embalmed] That is, bespiced, or sweetned the dead body, that it might not be of an offensive smell to such as came neer it. The Egyptians, because they wanted convenient and seasonable burial places, by reason of the inundation of Nilus, and would not burn their dead bodies (because they thought fire a wild beast, as the Persians did not burn their dead, because they esteemed fire to be a God) berook themselves to the art of embalming; and therein have been so good proficients, that they have kept some of them thousands of years, and from Egypt they are transported into other parts of the world, to be used for medicine. And hence the Jewes brought their custom of embalming, which they used in the burial of Kings and great men, as of Asa, 2 Chron. 16. 14. and of Christ, for which they made use of *Myrrhe* and *Aloes*, Joh. 19. 39. *Myrrhe* (so called from the Hebrew word *Mur*) is a gum issuing out of a tree, in taste bitter, but in smell very sweet; and therefore the Graces of Christ and his Church are compared to it, Cant. 1.13. This was a principal ingredient into the precious oynement of the high Priest, Psal.133.2. which, with other spices, was made into a curious confection by the Apothecary, Exod. 30. 25. *Aloes* (so named of the Hebrew word, *ahalim*, or *ahalioth*) is a sweet wood, whereof perfumes were made; with these, other sweet odoriferous ingredients were compounded, and the more for that the body was to be carried a great way to the burial, and because the Egyptians were curious this way, as *Herodot.* sheweth, *lib. 2.* and their curiosity now and then proceeded to a ridiculous vanity, for sometimes they furnished tables with meats, and set them before the dead, as if they were to take their meals like living men; and they used to keep their parents dead bodies at home, and sometimes to pawn them, and he that did not redeem his pawn, was held infamous. By this embalming, the godly which survived, might be admonished of such a corruption of nature by sin, as makes the body of the most holy Saint, subject to an ill and unsavoury sent; onely Christ was embalmed without necessity, for his Body was secured from corruption, Psal.16.10. Act. 2. 31. & 13. 35. though haply they that bestowed that cost and pains upon it, did not think so of it: the Papists will no: permit him that peculiar priviledg, but as they make the Saints partners with Christ, in other his prerogatives, so do they in this; for they tell us of *Fr. Xaverius*, one of the first men that set up the Society of the Jesuits, that his dead body, after fifteen moneths, was found covered with lime, and that it was not onely untouch, or untainted, but that it breathed out a very sweet smell to them that came neer it. So *Bellarm. de notis Eccl. l. 4. c. 14. Tom. 2. p. 274.* and of their Saint *Catharine*, he saith he saw her body at *Bononia* entire, and uncorrupt, though she dyed above an hundred years before his time; and he saith the same of the body of their Saint *Clare*, though she had been dead above three hundred years before; *Bellar. de Relig. sanct. lib. 2. cap. 3. Tom. 2. p. 933.* Lastly, religious persons hereby meant to remember themselves of the resurrection of the body, and the preservation of it eternally afterwards.

V. 3. *Threescore and ten dayes]* The time of mourning for the dead, among the Hebrews, was thirty dayes, Numb.20.29. Deut. 21.13. & 34. 8. and the Egyptians mourning seventy dayes, phorically the minde; the word *Rephaim*, or *Raphaim*, as *Nephilim*, *Anachim*, *Emim*, *Zuzim*, and *Zamzummim*, are commonly conceived to be Giants; but *Jacob Boudoc* takes pains to prove them to have been eminent men for religion and holinesse of life, *lib.1. cap. 3. & cap. 20. & cap. 19.* of his Book of the cations to the dead; and the Egyptians agreed with the Hebrews in their thirty dayes of mourning, in the places fore-mentioned. There is afterward mention made of a mourning, by the space of seven dayes, v. 10. those were solemnized in Canaan, somewhat neer the burial, but whether next before, or next after it, is uncertain; these were spent in more serious sorrow, the greater part whereof were rather ceremonies of mourning, and consisted much in forbearance of white and glorious apparel, of delicacy in dressing and trimming the body and the hair.

V. 4. *Joseph spake unto the house of Pharaoh]* That so great a favourite, so honourable a person as Joseph was, should need mediatours to the King, or that he should use them without need, may seem not to consist with his preeminence, or prudence; yet there might be many reasons for it; it might be his modesty, to be beholding to some Courtiers to mediate for him with the King, who haply had done the like office for them; and by making them mediatours, he took occasion to give them full information, and satisfaction touching his motion, and to engage them to speak for it, who otherwise would be forward enough to frame exceptions against it, and to traduce him for it, as if he meant to desert the King, or did disdain his Kingdom, as not good enough for the interment of his dead Father, which had kept him while he was alive: And he might have cause to fear offence the rather, if as it may befall the best and worthiest men, by the sickleness of the Kings favour, or the fallhood of supplanting Courtiers) his authority and acceptation were any while weakned, the times of necessity, which caused his advancement, being now expired. Or it may be the ceremony of mourning, required his residence about the dead corps. Or last of all, perhaps it was against the ceremony of the Court, for a man in a mourning habit to appear in the presence of the King, as Esth. 4. 12. For such reasons as these, (and it may be there were others, which Josephs wisdom might keep to himself, or communicate unto the servants of Pharaoh) might he at this time make use of such intercessours, to make known and present his request to Pharaoh.

V. 5. *Made me sweer]* That he may not seem to disdain the burial of the dead among the Egyptians, he pleads the obligation of an oath from his dying father, that so, if any exception should arise, it might dye with him; for men are not so apt to cavil at the dead, as at their survivers, nor at what is pleaded by necessity, as what is in our liberty to do, or to leave undone; least of all it is offensive, which is done out of conscience to God, and fidelity to the dead, whereof the light and instinct of nature, makes men piously and affectionately apprehensive, though they want the institution of the true religion.

which I digged] Or, *hewed*. For a word which is a defendent of the same root, is put for buying, Deut.2.6. Hos.3.2. So they that think it hard to say, that Jacob digged the burial place, which was prepared by his grandfather Abraham, (suppose it to be more like that Jacob might buy it, not in regard he was in the loyns of his grandfather when he bought it, (for so he might as well be said to dig it, as to buy it) but because his title might be questioned, and his possession disturbed, and so he might be compelled to pay for that again, which his grandfather had purchased before. But it is most probable, that the burial place, which Abraham bought, was so spacious, that he and his son, and grandchild, might dig themselves several graves, or repositories for their dead bodies in it, as they conceived they might have occasion to make use of them; and it was the manner of many in former times, so much to mind their mortality, as to build sepulchres for their dead bodies, as well as to build houses for living habitations.

bury me] The bodies of the dead have, in divers ages and countries, been diversly disposed of; some have been embalmed and not buried, as hath been noted of the manner of the Egyptians; some buried without embalmed, as the ordinary people every where; some embalmed and buried, and of them some had the Aromatick spices incorporated into their bodies; and some had their dead bodies laid upon them, and so were buried; for some (sweet odours were burned at their burial, 2 Chron. 16. 14. & Chap.21.19. and sometimes the bodies themselves were burned, 2 Sam.31. 12. And this among the Jews; among the Romanes, burning was taken up by Sylla, that others might not do by him, as he did by Marius, whose relques he removed from their burial place, and scattered them abroad: *Cic. lib.2. de leg. pag. 340. 341. Plin. Nat. Hist. lib.7. cap. 54.* and some people wrapped their dead in skins, and hanged them up upon trees; so did the Colchi. *Aelian. Var. Hist. lib. 4. cap. 1.* Yet burial, as it is most ancient, so it is most ordinary; so that to want it, is complained of as a calamity, in respect of Gods people, Psal.79.3. and threatned, as a judgement on the wicked, in general, Jerem.7.33. and on Jehojakim in particular, of whom the Lord saith, *He shall be buried with the burial of an ass*, Jerm. 22. 19. that is, not buried at all, but cast out of the gates to the common-dunghill, where dogs and fowls may devour his body, as the body of an Asse. *Dub.* But is not burning better then burying? *Answ.* In some respects it is, for so, neither men

nor

nor devils can abuse the body of the dead; but in this respect burial is better: First, because it is more answerable to Gods decree and doom concerning man; Gen. 3. 19. Secondly, because it is a fowing of the body in the earth, *with expectation of* the resurrection of the dead, *as of the sowen corn*, to which the Apostle compareth it, 1 Cor. 15. 36, 42, 43. and in these respects, it is not fit that any creatures, who are not raised from the dead, should be solemnly buried; which was practised by Poliarchus, who used with great solemnity to bury his dead dogs, and coks, which he took delight in, and to set up pillars, and write Epitaphs upon their graves, which is noted, as a luxurious vanity by Aelian; *Var. Hist. lib. 8. cap. 4.*

V. 6. *as he made thee sweat*] The very Infidels would have oaths performed.

V. 7. *all the servants*] A very great number of them: for *all*, is sometimes used for *many*, as Matth. 3. 5. as *many* is put sometimes for *all*, as Rom. 5. 19. *By one mans disobedience, many were made sinners*, that is, *all*. It is not usual for Court grace to hold out so long as Josephs did, especially to one of another nation; but being the favourite of God, he made him the favourite of great men; and such was his prudence and sweetness of disposition, that he kept the height of honour without hate or envy.

V. 8. *onely their little ones, and their flocks and herds*] The little ones could not look to themselves, much less to their flocks and herds, therefore some great ones were to be left, to take the charge and care of both.

V. 9. *a very great company*] Some for defence and inforcement, in case they should be assaulted by the Canaanites in the way, or their way stopped, or the burial place denyed; and for Jacobs more constant and honourable memorial, for as he honoured God in his life, so he is honoured at his death; *for them that honour me* (saith God) *I will honour*, 1 Sam. 2. 33.

V. 10. *valley of Atad*] The place is so called from the multitude of brambles or thistles, for *Atad* signifieth *a bramble*, or *thistle*; in after times it was called *Bethagla*, that is, *the house of the ways*, or *circuit*, (as many expound it) for the first part it is *Beth*, *a house*, and for the rest, some conceive it is derived from *galal*, which signifieth (among other acceptions) *to lead* or *compass about*, as those that mourned for Jacob, went about to bring him to his burial place, or compassed his corps or grave, about with great solemnity.

beyond Jordan] If they went the next way from Egypt to the burial place (which was the cave of Machpelah before Mamre) that was in respect of Egypt on this side Jordan; and then their mourning at *Atad* or *Bethagla* was well toward fifty miles beyond the sepulchre; if so, they buried the corps afterward, and then there were so many miles of lost labour in coming back to do it, for which no good reason can be rendred. It may be more probable that they went about, though not for fear of the Canaanites, (for the Egyptians at that time were more formidable to the Canaanites, then the Canaanites to them) nor that they mystically went that way, by which the Israelites afterwards were to pass from Egypt into Canaan, yet for more commodious passage for so great a company, which could not conveniently travel in a narrow way, they fetched a compass about, which occasioned them to pass the river Jordan, before they could come to *Atad* or *Machpelah*, which was beyond Jordan, not only in respect of Moses his abode when he wrote this story, but in respect of the local situation in the order of their journey. Some learned Hebreians make a great difference betwixt *beghneber*, and *mengneber*, the former they will have to signifie *on this side*, the latter *beyond*; but they make not good their observations by any fit instances, nor will their exposition fort with the situation of places, according to the exact topography of this journey.

fore lamentation] The Egyptians made very great shews of much mourning; see the Annot. on vers. 3. They mourned by themselves, and Joseph and his company by themselves; and howsoever that mourning of the Egyptians were full of vanity and superstition, yet that of Joseph (it is like) was grave, religious, and sincere, with such discourse, as so holy an example might minister unto them.

V. 13. *field of*] The most ancient burial, even of the best beleevers, and most religious persons, was in the field; for that purpose Abraham bought this field of the children of Heth, Chap. 23. v. 17, 18, 19. And Moses was buryed in a valley, though the particular place of his sepulchre be unknown, Deut. 34. 6. And so were Kings also buried, some in their fields, 2 Chron. 26. 23. and some in gardens, 2 King. 21. 18. And so was our Saviour buried, Joh. 19. 41. The heathens in their burials observed a double caution; the one that the dead should not be buried in Cities; which was forbidden by the Emperour *Adrian*, upon a penalty of fourty crowns upon them that did it, and the Magistrate that suffered it, *Cel. Rhodig. Antiq. Lect. lib. 17. cap. 19.* The other, that out of Cities buried places should not be made in fruitful, but in barren ground, *ib. c. 20.* So Plat. in his second book of Laws, among the laws of Lycurgus, one was that burial places should be in the ground neer to Churches, and round about them, that youth, accustomed to the sight of graves, might be the more hardened against the apprehension of death. Plutarch in the life of Lycurgus, *p. 58.* Among Christians the places of interment are used with much difference; some bury in places remote from the communion of men, some in Churches, and Churchyards; At the first, burial in the Church was allowed onely to the patrone or incumbent; after, such as were of eminency for holiness, or estate, were admitted to it, as by especial priviledg; now it is so common, that it becomes very incommodious to humane society; besides, many are so tainted with superstition in it (though they be not Papists, who most abound with that vanity) that if their friends, children, or other kindred dye of the pestilence, they think they are not buried like Christians, unless they be laid where others are, who did not dye of a contagious disease. *Dub.* But is it not better ordinarily to bury in Churches and Churchyards, then else where? *Answ.* First, In respect of the dead, it is all one whether he be drowned, or burnt, or buried; and if buried, all one where the grave is made for him. Secondly, in respect of the living, it is noysom and unwholesom to bury there, whither the living have often occasion to make their recourse; especially in pestilential times, and most of all if the graves be not digged very deep. Thirdly, though we put no religion in places, in the time of the Gospel, yet it is not comely for religious persons to make the house of God a Golgotha. *Dub.* But is it not lawful for any to be buried there? *Answ.* Yes, for the bodies of the Saints, having been living Temples of the Holy Ghost, 1 Cor. 6. 19. are better then the material Temples of wood and stone. But yet they that survive (if a living dog be better then a dead lion, Eccles. 9. 4.) are more to to be respected then the bodies of the dead; especially, in this local ceremony, which doth them neither good nor hurt; and so it were simply better, that none at all should be buried in Churches, then that it should be so common, as now it is.

of Machpelah] See Annot. on Chap. 23. 9. & Chap. 49. 30.

V. 16. *sent a messenger*] Hebr. *they gave charge*, or, *advertisement to Joseph*, without any express mention of a messenger, or messengers; yet such were used, two, say some Hebrews, and they name them, *Dan* and *Naphtali*, who were brought up together with *Joseph*, and sociably imployed in attendance on *Jacobs* flocks, Chap. 37. 2. Others, take it to be rather *Benjamin*, who was most gracious with *Joseph*; both are uncertain: all that may be safely affirmed in this matter is, that some one was employed in the message, who was no stranger, and such a one as was worthy of such trust.

thy father did] It is not like their father knew it, (so charitable was Joseph to his brethren, so chary of his good fathers contentment) for if he had known, he would have given me some touch of it in his speech to his sons, Chap. 49. as well as he did of the faults of Reuben, Simeon and Levi; and if he had known it, Jacob knew Joseph to be so good, that he would need no such message to do them no hurt; It is probable then, that their guilt making them afraid, they fained somewhat in their fathers name, that might deliver them from their brothers displeasure.

V. 17. *so shall ye say unto Joseph*] To make their peace with Joseph, whose goodness was suspected by their guilt, they plead for pacification and pardon, by many arguments; First, by the desire of his most honoured, and dead father, whose request to Joseph had the power of a command, which he might have charged upon him with an oath, as vers. 5. Secondly, the relation of brethren, who under that title were to be tenderly dealt withal, though (when time was) they did not deal with him accordingly. Thirdly, as penitents, they confesse a fault and crave pardon, and as unworthy to be called Jacobs sons, they call him Josephs father, wherein also they insinuate his paternal tenderness to Joseph, loving him more then all his other children, Gen. 37. 3. Fourthly, they add to these motives of charity, a motive of piety, which is, their agreement and consent in the service of God; *Forgive the trespass of thy servants of the God of thy father*; by which phrase, *the God of thy father*, they seem to imply, that as Joseph loved his father for Gods sake and his own, so they would have him love God for his fathers sake; and by pleading thus, they mean that having one God, they should be at one among themselves.

wept] As pitying their perplexity, and grieving that they made doubt of his good will towards them, of whom they had so good proof, before his fathers departure out of this life.

V. 18. *fell down*] Here again they confirm the prediction of Josephs dream, Chap. 37. vers. 7, &c.

V. 19. *am I in the place of God?* Or (as some Hebricians render the words) *am not I under God?* First, of the former reading; They had called themselves *Gods servants*, vers. 17. and presently they fall down before him, vers. 18. and call themselves *his servants*, as if they put him in Gods stead, by fearing him more then God; for it seems they feared his revenge, more then Gods vengeance; This might make him think worse of their homage done unto him, then at other times before, and give him occasion to ask this question, *Am I in the place of God?* That is, in Gods stead to revenge my self, or take vengeance into mine hands, which belongeth to him. See Deut. 32. 35. Rom. 12. 19. Heb. 10. 30. Or, may I take upon me to turn that to your hurt with God hath ordered and disposed for your good, as if I were a God as well as he? The former exposition hath best coherence with the words that went before, and the latter with those that follow after; and either may be true. Secondly, the other reading, *am I not under God?* may bear this sense; If God who is rich in mercy doth abundantly pardon the penitent, why should I, who am under him, and in subordination to him, be obdurate against my relenting brethren?

V. 20. *not God*] You plotted, but being but men could not perform; but God, whose will is his deed, really made good his gracious purpose towards you. Gods goodness over-masters the malignity of men, turning their evil into good, and making a medicine of a poyson. See Psal. 119. 17. In this acknowledgment Joseph taketh off the thanks and praise of their preservation from himself, and giveth it to God. See Gen. 45. 5. Act. 3. 12, 13.

much people] The Egyptians, and other people, who in the famine were furnished with corn, by the store which Josephs providence had laid up in the years of plenty.

V. 21. *nourish you*] By their plot Joseph was like to perish, or famish in a pit, but he, when he had them in his power, was so far from returning them like for like, that he recompensed their wrongs with beneficence, doing good for evill, (which our Saviour requireth of Christians, Matth. 5. 44.) overcoming evill with good, as the Apostle prescribeth, Rom. 12. 21.

V. 22. *fathers house*] That is, his houshold, or family, called *the house*, by a figure, which putteth the thing containing for the thing contained.

V. 23. *third generation*] In the Originall they are called *sons of the third*, that is, grandchildren to Ephraim in the fourth, and to Joseph in the fifth degree; so Ephraim (though younger then Manasseh) exceeded him two descents; for Joshua was the seventh from Ephraim inclusively, 1 Chron. 7. 26, 27. but Zelophchad (who was contemporary with Joshua, and dyed in the wilderness) was but the fifth from Manasseh inclusively, Numb. 27. 1. and so Jacobs Prophecy of Ephraims more numerous posterity, Chap. 48 19. took effect betime, even while Joseph lived.

the children also of Machir] Or, *the sons of Machir*: (for the word in Hebrew is of the Masculine gender) whereby some understand onely *Gilead*, by an Enallage of number, the plurall number for the singular number; as Gen. 46. 23. Matth. 27. 44. Luk. 23. 36. Yet we find in the genealogy of Manasseh that Machir had two wives, and though by the one he had but one son, who was named *Gilead*, by the other he had two sons, *Peresh*, and *Sheresh*, 1 Chr. 7. 16. but these of the second marriage haply were not born in Josephs time, for he lived but fifty three years after his father Jacob.

brought up upon Josephs knees] The words according to the Original are, *they were born on Josephs knees*; a phrase most properly used of the female sexe, Gen. 30. 3. as that of coming from between the feet, Deut. 28. 57. yet as this latter is sometimes figuratively applyed to men, as Gen. 49. 10. so may the former be, in that loving fathers delight to see their new born babes, children, or grandchildren, and to shew such kindnesse to them, as may well be expresst by laying on the knees, or sitting on the lap.

V. 24. *surely visite*] He speaketh this by the Spirit of Prophecy, to exhort his brethren to have full trust in Gods promises for their deliverance, and to stirre up their memories and meditations of them, by bringing of his bones to take possession for him, though dead before.

V. 25. *took an oath*] As his father took an oath of him, ver. 5. so did he of his brethren, and kinsmen, though not for his burial, yet for the bringing of his bones into the promised Land upon their deliverance from the Egyptian Tyranny, which was not to begin until Josephs person were out of sight, and his good deeds out of mind, Exod. 1. 8. This deliverance was accomplished about one hundred and fourty years after his death, which fell out in the year of the world (as some reckon) 2309. as others, 2399. the reason of which difference arisseth from the divers account of the birth of Abraham; which some refer to the seventieth year of Terah, some to the one hundred and thirty; and some place Cainan in the genealogy, and allow thirty years to his age, whom others omit.

of the children of Israel] It is not said, *of his brethren*, because they might all of them be dead before the Israelites departure out of Egypt, and it is like were so; for all of them (but Benjamin) being elder then *Joseph*, it is not probable that they, or any of them, outlived him one hundred and fourty years; of Levi we find that he lived one hundred thirty seven years, Exod. 6. 16. the Scripture being silent of the age and time of the rest; therefore it is most like that this oath concerning the Translation of *Josephs* bones, was so often renewed and taken again, or at least remembred and reported by the parents and their children, that it might be surely performed by that generation, in whose time their deliverance was brought to passe.

ye shall carry] After God hath visited you in mercy, you shall depart hence, and take possession of the promised Land; in the mean time he desired not his body to be carried out of Egypt, as his fathers was, for the Egyptians would have taken it till from him, though from his father they did not: besides, it was some comfort to his surviving kindred, that he was (though but in his body, and at last, but in his bones) remaining with them; whereby his memorial was had in more honour with the Egyptians; and the Israelites might expect the more favour from them, while *Joseph* their brother was remembred among them.

my bones from hence] From Egypt, which was accordingly done, Exod. 13. 19. and the place whither they were brought, was the Land of Canaan, which was the Land promised to Abraham, Isaac, and Jacob, as is said in this place, ver. 24. and they were not carried thither, or kept here, for relikes to be worshipped, but to be buried, and so they were, Josh. 24. 32. Nor were they brought to Canaan, as by way of restitution, because Joseph was sold thence, for that had been but as if he that had stolen a bagg of gold, should restore the empty bagg, when the gold is gone; besides, he was sold from *Dothan*, Gen. 37. 17, &c. and the remainders of him were buried at *Shechem*, Josh. 24. 32. Nor did he desire to be removed into the Land of Canaan, because (as some Jews have conceived) there will be a readier resurrection from that soyl, then from any other, for that is but a vain fancy, which *Josephs* wisdome could not imagine: But to testifie his assured belief that God would make good his promise for the Israelites deliverance from Egypt, and their settlement in the Land of Canaan; and his love to his Progenitore, with whom he desired communion both living and dead; and to stirre up the memories and meditations of his brethren and kindred, concerning the promises that God had made to their Progenitors for the possession of the Land of Canaan.

V. 26. *an hundred and ten years old*] Whereof fourscore years passed in an honourable Principality in Egypt; for he was advanced in the thirtieth year of his age, Gen. 41. 46. and about nine years after he received his father in Egypt, and presented him before Pharaoh, after the seven plentiful years, and two of the years of famine were expired. See Gen. 45. 11. & 47. 1. after which time he held on his dignity and authority seventy one years; which added to the thirty, and the nine years forementioned, make up the just number of an hundred and ten years.

embalmed him] See Annot. on vers. 2.

in a coffin] Chest, or Ark; for the word *aron*, here used, is the same which is used for the Ark of the Testimony or Covenant, Deut. 31. 9. yet though they agreed in name, they differed much in their fabrick, both for matter and figure; and were placed at a distance one from the other; for the Ark of the Testimony was kept in the Holy of holies of the Tabernacle, where no other Ark or Coffin was admitted: for there were two Arks when the Temple was built; that of the Covenant, and another which had an hole in the top of it, to receive the oblations for the repair of the Temple, which was placed neer the Altar on the right side, at the entrance into the house of the Lord, 2 King. 12. 9, 10.

An Appendix to the History of the Buriall of *Jacob* and *Joseph*, clearing the doubts of *Stephens* Speech, *Act.* 7. 16.

concerning the Burial of *Jacob* and the Fathers in *Sichem*, in the Land of Canaan.

THere is none, that frequently, and with an attentive mind is conversant in the holy Scripture, but upon his reading the History of this fifteth Chapter of Genesis, will transmit his thoughts, as far as to the speech of Stephen in the seventeenth of the Acts of the Apostles, vers. 15, 16. and he that reads that passage will reciprocate them back again to this story, and it may be also to the 23. Chap. vers. 16, 17, 18, 19, 20. and the 33. Chapter and 18. verse of the same, and to the 24. of Josh. ver. 32. and therefore it is not out of place, nor out of season, here to search for a solution of that difficulty, which, while it is doubtful in the Acts, casts back a shadow of obscurity upon those places of the Old Testament, which will not vanish until this Text break out with some more brightenesse of illustration, then from so short an exposition as a marginal note can be expected, and such an one is that which is upon Act. 7. 16. forementioned; for when that was made (and the same may be said of some others) the Printer had no purpose to publish a

Commentary

Commentary on the Text alone, but to affix the exposition of it to the margine of the Bible, otherwise they (who have made brief notes) as they were well able, so would they have been very willing to have made large Annotations; though in such variety of Agents as have contributed their pains to this work, it may be some (according to the divers inclinations and bent of their genius) laboured for *Laconicall* brevity, that they might say much in few words, while others gave more way to an *Asiaticall* length, lest they should be so short, as not (by an ordinary Reader) to be understood.

Now for the more clear and full discussion of the doubts in the speech of Stephen, it will be convenient briefly to set down, *first*, the words of Stephen; which are these, *So Jacob went down into Egypt, he and our fathers, and were carried over into Sichem, and laid in the sepulchre which Abraham bought for a sum of money, of the sons of Emor, the father of Shechem.*

And *secondly*, the original Stories of the Old Testament, whence they are taken, and whereto they refer; as *first*, that in Gen. Chap.23. *Abraham weighed to Ephron the silver which he had named, in the audience of the sons of Heth, four hundred shekels of silver, current money with the Merchant. And the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure unto Abraham for a possession, in the presence of the children of Heth: And the field, and the cave that is therein, were made sure unto Abraham for a possession of a burying place, by the sons of Heth,* vers. 16,17,18, 20.

Secondly, that in Chap.50. vers.13. — *his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a burying place, of Ephron the Hittite before Mamre.*

Thirdly, that of Joshua, Chap.24. vers.32. *And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem in a parcell of ground which Jacob bought of the sons of Hamor, the father of Shechem, for an hundred pieces of silver; and it became the inheritance of the children of Joseph.*

To which we may adde (and it will help to solve the doubt) a passage out of the Gospel of John, Chap.4.5. *Then cometh he to a City of Samaria, which is called Sychar, neer to the parcell of ground that Jacob gave to his son Joseph.*

Out of which we will first gather up what is without controversie: secondly we will set down the several doubts which arise out of the seeming contradiction of one Text to another: thirdly, we will endeavour the resolution of them, so as may be with most security to the credit, and authority of the Scripture.

First for the first, It is clear, that the field, and burying place which Abraham bought, Gen.23. from vers. 16. to the 20. & Chap.50.13. is not the same which Jacob bought, Gen.33.18, 19. & Josh.24.32. For they were divers in respect of *name, situation*, or *place*, of *use*, of *price*, and of *persons*.

1. For the *name*; that of Abraham was called *the field of Machpelah*; that of Jacob had no such name, but was called *a parcell of ground which he bought of the sons of Hamor*, Josh.24.32. *which he gave unto his son Joseph*, Joh.4.5. and which *became the inheritance of the children of Joseph*, Josh.24.32.

2. For *place*; the field of Abraham was before, or over against Mamre, or Hebron, in the Tribe of Judah; that of Jacob was neer the City *Sichem*, or (as it was corrupty called in our Saviours time) *Sychar*, Joh.4.5. a City of Samaria, in the tribe of Ephraim, at about the distance of 22. miles, accounting for a mile, as much in length as takes up an hour in ordinary travell.

3. For *price*; that of Abraham cost *four hundred shekels of silver*, Gen.23.16. that of Jacob cost but *an hundred pieces of silver*, Josh.24.31. Heb. an *hundred lambs*, or an hundred silverlings, stamped or marked with the representation of a lamb.

4. For *use*; the field of Abraham was bought for a burying place at first, and *there Abraham and Sarah his wife, Isaac and Rebekah his wife were buried, there* (saith Jacob) *I buried Leah*, Gen.49.31. and there Jacob bespake his own burial place, vers.29,30. Chap.50. vers.5. and there was he buried, Gen.50. 13. but the field of Jacob was bought for another purpose, and was first used, not for a burial place for man, but for an Altar for God, Gen.33.20. although afterward the bones of Joseph were buried there, and it is probable also, the remainders of the other Patriarchs.

Fifthly, and lastly, they differed in persons, both buyers and sellers; for Abraham bought his field of Ephron the Hittite, Gen.23.17. Jacob bought his field of the sons of Hamor, Josh. 24.32. Act.7.16.

Secondly, It is manifest, that these two purchases, being so distinct in themselves, seem to be confounded in the speech of Stephen.

Thirdly, That though that were granted, and therewithall that Stephen erred, that cannot impeach the truth and authority of Saint Lukes relation; for a true Historian may write that which is not true, in the name of another; for there may be an Historical truth, where a moral truth is wanting; as where Moses writeth that Jacob saith, *I am Esau thy first born*, Gen.27. 19,24. and Ezra, Jeremiah, or Hezekiah, or who ever was the Pen-man of the first Book of Kings, wrote *an historical truth*, Chap.13.18.. where we read, that the old Prophet said to the young, that an Angel had spoken to him, to bring him back to take refreshing at his house, though in him that spake it, it was *a morall lye*.

Fourthly, If Stephen (making a long speech on the sudden) did mistake, and misreport somewhat of the Story of the Old Testament, that cannot prejudice either the truth of Scripture, or the holinesse of Stephen, or that assistance which he had from the Holy Ghost, though it be phrased [*he was filled with the Holy Ghost*:] for that doth not import a perpetual, and infallible guidance of the Spirit in all particulars, as hath been observed in Annot. on Chap.46.27.

Secondly, These propositions premised, the *doubts* to be discussed are partly *general*, partly *particular*.

First, The *generall doubt* is, how it can be said, that Jacob, and the Fathers, (whom Stephen calleth *our fathers*) were carried into Sichem, and there buried, Act. 7. 16. since we read onely of the buriall of Josephs bones in that place, Josh. 24. 32.

Secondly, For *particulars*, the doubts are two; *First* of *Abraham*, How the Fathers can be said to be laid in the sepulchre which *Abraham* bought of *Hamor*, when *Abraham* bought his burying place of *Ephron*, Gen.23.16. and Jacob purchased the field of *Hamor*, *Josh.*24.32.

Secondly, Of *Hamor*, whereof there are three scruples. *First*, whether he were the *father*, or the *son* of Sichem. *Secondly*, whether the Father of *Ephron* were called *Hamor*.

Thirdly, why Hamor is said to be the Father of Shechem, rather then of any other of his sons.

Thirdly, For resolution of the doubts; To the *First* (how it may be said that *Jacob* and the Fathers were buried in Shechem, when we read only of Josephs bones that they were brought thither, *Josh.*24.32.) it may be said, *First*, That the affirming of *Joseph*, is no denyal of the rest. *Secondly*, Though it be not mentioned in the Scripture, it might be revealed to Stephen; as the names of *Jannes* and *Jambres*, the enchanters of Egypt, though we find them not in the Book of Exodus, nor in any other of the old Testament, S. Paul knew and wrote their names, 2 Tim.3.8. and Jude knew of the Prophecy of Enoch, whereof there was no mention in the old Testament, Jude vers. 14. *Thirdly*, It is very probable, that what *Joseph* required concerning his bones, was done by the rest in conformity to his example.

But the greatest doubt is concerning *Jacob*, who was certainly buried in the sepulchre of Abraham, as the rest were not. Whereto the Answer is divers.

First, Some say, that they were buried in Shechem, but were removed to Machpelah by the Shechemites, as not enduring them to lye in their soyl, out of a malignant remembrance of that which was done by Simeon and Levi against their people and city; but it is not probable, that they that liked them so little, would honour them so much, as to bring them so far to an honourable burying place.

Secondly, Some conceive the words may be distributively taken; for as there be two sorts of persons spoken of, and two places of burial, the one, that is, Jacob, might be buried in Abrahams burial place, the rest at Shechem; but the words seem rather to be spoken of one burial place, then of two.

Thirdly, That there is no necessity of either of these answers, for though Jacob and the rest be joyned together in a state of mortality, Act.7.15. yet the 16. vers. of their burial may be confined to them, as the next Antecedent, without taking him into their number, as touching the burial in Shechem, though he, and none but he, of those that dyed in Egypt, were buried in the sepulchre of Abraham.

To the second Doubt (how the Fathers can be said to be laid in the sepulchre which Abraham bought) divers answers are given:

First, Some conceive there is some misprision in the transcribers of the Scripture, who mistook the name of *Abraham* for *Jacob*; but that is not like to be true, nor safe to admit: not the first, because all, or most copies have it so; not the second, for if the original, wherein (to many copies are concurrent, should be corrupted, it would extenuate the authority of the holy Text.

Secondly, Some rather think (and it is more like, and lesse dangerous) that Stephen mistook the name of *Abraham* for *Jacob*: Against which answer, if it be said, that his adversaries, if he had been so mistaken, would have taken him with it, and reproached him for it. The reply may be, that their rage against him was so great, that it might be they took no notice of his error in a matter of no great moment; or if they did, it might be omitted

omitted in this historical narration. *Thirdly*, Some conceive they avoid the inconveniencies last mentioned, by saying that *Abraham* is not here to be taken in the *Nominative* case, but in the *Genitive*, understanding Jacob, the grandchild of Abraham; for the word *son*, or *grandchild*, may as well be understood, as the word *brother*, 2 Sam. 21.19. where *Elhanan* is said to slay *Goliah* the Gittite, that is, *the brother of Goliah*, as the word is supplyed, 1 Chr.20.5. or as the word *sister*, 2 Sam.21.8. where it is said, *he took the five sons of Michal*, that is, *the sister of Michal*, for she had no children, 2 Sam.6.23. or as the word *mother*, Mark 15.40. as is noted afterwards; all which words, *mother*, *brother*, and *sister*, are omitted by a figure called *Ellipsis*, or *Eclipse*; which is clearer in the Greek, by the article of the *Genitive* case, then in the Hebrew, which hath no such distinction by various terminations of cases, as the Greek tongue hath. Or as others, the name *Abraham* may be taken in the *Nominative* case, and so they say, that the name of the parents, or progenitors, is sometimes put for the posterity, as the name of *Israel* or *Jacob*, is put for his off-spring, many degrees of descent distant from him. So the name of *David* is put for the *Messiah*, the descendent of David, Jer.30.9. Ezek.34.23. So *Joseph* is put for his two sons, *Ephraim* and *Manasseh*, Gen.48. 15. and so *David* is named where *Rehoboam* is meant, 1 King. 12.16. and *Abijah* the son of Rehoboam, is called *Rehoboam* in the report of the war betwixt Jeroboam and him, when Rehoboam was dead, as will appear by comparison of 2 Chro.13.3. with 1 King. 15.6. Now by such an exposition, though Stephens speech (if that were his meaning) might be free from error, yet if he were not understood in such a sense (which is not obvious to an ordinary apprehension, and hardly light upon without study) he might by the hearers be thought to falsifie, in putting one name for another; therefore some endeavour to remove the doubt by that which followeth.

Thirdly, The answer to the third Doubt, which is concerning Hamor: where were three scruples: First, whether he were father or son to Shechem. According to the vulgar Latine, and the Geneva, it is *the son of Shechem*; others say, *the father of Shechem*; the original saith neither, but *toy Shechem*, that is, *of Sechem*, which in respect of Grammar may be either; but the original story, Josh.24.32. (whence the word must be supplyed) saith *the father of Shechem*: the like construction we have, Matth.1.6. & 10.2,3. & Luke 24.10. where we read *Mary of James*, which is made up by addition of a word, Mary the *mother of James*, Mark 15.40. The *second*, Whether the Father of Ephron were called *Hamor*, so some say, that *Zohar* Ephrons Father, with whom Abraham bargained for the field of Machpelah, Chap.23.17. was called *Hamor*; and so they think the difficulty of this place is best cleared, making the burial place to be that of *Abrahams*, not that of *Jacobs* purchase: But this is yet too short to reach home to the removall of the Doubt; for though it be true, that it is not strange in Scripture for one man to have divers names, yet it doth not appear to be so in this case, nor that this *Hamor* had a son called *Shechem*, as that *Hamor*, of whom *Jacob* bought his portion of ground, had; where we are to answer to the *third scruple*, which is, Why *Shechem* only of Hamors sons is mentioned, when others, and not he, made the sale of the ground which *Jacob* bought. *Answ. Shechem* was among his sons of chief note and accompt; for it is said, *he was more honourable then all the house of his father*, Gen. 34.19. and since he is named, the rest not mentioned, it is most probable that he had most to do in this business, and that the rest consented to his transaction.

The summe of all is, that whatsoever contradition may seem to be betwixt the report of Stephen, and the records of the story of the old Testament, Luke relating onely what Stephen said, is a true Historian, though Stephen were not. *Secondly*, that by the second Answer to the second Doubt, a sudden slip of memory in Stephen may be confessed without inconvenience, or avoyded by the third Answer. And if (as some say, the Father of Ephron had two names, and Hamor was one of them, (which some learned men think the readiest way to resolve the doubt) that may sway the resolution for Abrahams purchase, as the other Answer, that is to say, the third Answer to the second Doubt doth for *Jacob*.

ANNOTATIONS

On the second Book of MOSES called

EXODUS.

According to the *Greek*; (which signifieth a going forth, or departure, *viz.* out of Egypt) and according to the *Hebrew*, *Veelle Shemoth*, that is, *and*, or *now, these are the names*: Which are the first words of this second Book, after which manner the other three ensuing Books are named.

The Argument.

THE *second Book of* Moses (*containing a story of about* 145 *years*) (*to wit, from the death of* Joseph, *to the finishing of the Tabernacle*) *sheweth the multiplication of the posterity of* Jacob *from a small number*, (*even* 70. *souls* (1) *persons, which came with him into Egypt*, Gen.46.26,27.) *augmented to six hundred thousand men* (*besides children*)? *so they are numbred*, Exod.12.37. *and afterward the accompt given of them* (*in the second year, and second moneth of their departure*) *is six hundred thousand, three thousand five hundred and fifty*, Numb. 1.45, 46. *when none under twenty years old, none decrepit, or unserviceable for the wars, none of the Tribe of Levi, no women were numbred. These* (*for their numerous increase*) *were feared and hated by the Egyptians: whereupon* (*for their own security*) *they endeavoured, by murthering the male children, and manifold tyrannies over the rest, to reduce them to a smaller number. But the more they were oppressed, the more they multiplyed, and God intending to get him honour over their oppressours, exercised his Justice on them, his compassion on his people, and his power on both, in a miraculous deliverance of the one, and destruction of the other.*

Having brought his people out of Egypt, he led them in the wilderness, and there both cherished and upheld them, with extraordinary supplies and supports, and yet chastised them for their manifold offences, (especially murmuring, and Idolatry.) Nevertheless, he made a covenant with them, at Horeb, where he delivered them Laws, Morall, Judicial, and Ceremonial, for their Government, both as a Church, and as a Common-weal.

CHAP. I.

Vers. 1. NOw (saithe) *And*, according to the Hebrew, importing a continuation of that Story, which (though it conclude the Book of *Genesis*) is not yet concluded. It is an observation of some, that (among the Hebrewes, Chaldees, and Greeks) Writers begin their Discourses with words of coherence, not to the words or matter next precedent, but to their own foregoing thoughts, to which the words following do agree. But it is more reasonable, to suppose that somewhat of the beginning of the Book is wanting, or that the Books are divided, which before were united: for so it was with the five Books of *Moses*, which Originally made but one Volume,

lume, though now they be divided into five; as is observed in the general Argument of the Pentateuch.

houshold] That is, his Children, and Nephews, for servants (who were not of the Tribes of Israel) were not taken into this accompt.

V. 2. *Reuben, Simeon,*] The children of Israel, or Jacob, are often reckoned, as Gen.35.22. Chap.46.8. & 49.3. Exod. 6. 44. 1 Chr.2.1. and in a divers order, upon divers occasions, as, in the next verse, and on ver.6.

V. 3. *Benjamin*] Benjamin was the youngest, and so should have been named last, if he had been ranked by his age: but he is here placed the seventh in order, as the youngest of the sons of Jacobs wives, and before the rest, because they were the sons of the handmaids, and of them the first named are the children of Bilhah, (Rachels handmaid) Gen.30.3. and then the children of Zilpah, (Leahs handmaid) Gen. 29.24. Joseph is not written in this Registry, because he was in Egypt before these came thither.

V. 5. *the souls*] That is, the persons.

loynes,] Heb. *thigh.*

freemy souls] Deut.10.22. See Annot. on Gen.46.27.

V. 6. *and all his Brethren*] Here *Joseph* is named first, in regard of the preeminence of his dignity, not by the precedence *of his birth*; for many more of his brethren were elder then he: *nor of his death*, for some dyed before him, and some lived after him.

all that generation] Or kindred, as some read, but the Hebrew word *Hador*, properly signifieth a generation, and by generation, is meant all of that age or time with Joseph and his Brethren, whether Hebrews or Egyptians: this (by probable computation) was about the 109. year of the Israelites abode in Egypt.

V. 7. *the land was filled with them*] Vers. 12. not the land of Egypt, but the Province or land of Goshen, (allotted to the Israelites for their habitation) This multiplication of so many (whereof see the generall Argument of this Book) from so few at first, in so short a space, (for it was from the death of *Joseph*, to the beginning of their afflictions, as is diligently computed about, or not much above fifty years) might come to passe, by beginning to be fruitful sooner, and continuing longer then other women, by bringing forth many at a birth: and that might be the rather, because (as Philosophers and Physicians say) there are seven several Cells for Conception, wherein may be formed so many distinct Embryons, which proceeding to a perfect shape, may be so many children: and as (upon experience) it is reported, that some have brought forth five at a birth, four times over, that is twenty, *Arist. hist. animal.* l.7.c.14. And as by such frequent conceptions their number might much increase, so also by Gods *withholding* of abortion, *whereby* that which was conceived, was happily brought on to a perfect birth.

V. 8. *a new king*] Act.7.18. whom some Historians call Mephis, some Ramesses, some Armesesinanus, some Amonophis, or Amenepres: but as this King knew not Joseph, though dead not much above fifty years before him, so may this King well be unknown to Writers, which were many hundreds of years in time behind him: and he might be called a *new King*, because he was of another race, or family, from the former, or for that he took up a new way of government, or had new devices to bring about the Innovations he had designed.

V. 9. *more and mightier*] Not absolutely more and mightier then all the Egyptians; but comparing the Province, or Country where they were planted, with any of the like compasse, the Israelites in number far exceeded them, and so (by their increase) grew stronger then their enemies, Psal.105.24.

V. 10. *deals subtilly*] See also Act.7.19.

least they multiply] They were multiplyed before, vers.7. and that the Egyptians confessed, and complained of in this verse: therefore they take new counsels and courses to prevent their further increase.

Get them up out of the land] Into Canaan, and so we shall lose the commodity, which we might reap by their riches, and service, while they are kept under our subjection. Envy at their number, fear of their Power, covetousnesse of gain by their service, and hatred of their Religion, (whereof see Exod. 8.26.) made them desirous to retain them, as captive slaves, whom their fathers received as guests, and enjoyed as friends, and as benefactors.

V. 11. *Taskmasters*] Heb. *Masters of tribute*: which may be exacted as well in work, as in money.

Afflict them with their burdens] This God foretold Abraham, Gen.15.13. the cause whereof, was not merely the suspition, subtilty and malignity of Pharaoh, and his People; but it is like, the Israelites procured this unto themselves by their provocations of God, by their Idolatries; as appeareth by Josh. 24.14. Ezek.20.7,8.9. & Chap.23.3.

treasure cities] Cities of Tabernacles, as the vulgar Latine turnes the Hebrew word, *mis chenoth*, which may be rendred rather, *Repositories*; and they might be Storehouses of Artillery, Granaries for Corn, and treasuries for royal and publick riches: but certain it is, that the Egyptians employed the Israelites, in raising so many and so great buildings, (whither of Cities, Castles, or Treasuries) as might still keep them in a painfull, and servile condition.

Pithom and Ramesis,] Two Cities situate in the confines of the Kingdome: and for the latter, it is to be observed, that there was a part of the Country of Egypt, called the *land of Ramesis*, which was given to the Israelites by Pharaoh, (for their possession) at their entrance into Egypt; Gen. 47. 11. called the *best of the land*: there they built a City, and called it by the name of the whole Countrey: because it was the best part of the land of Egypt, Gen.47.11. Or Moses might give it the name, which it had when he wrote his History, though it might be called by another name, when it was built: some take it for a City called Pelusium, different from Ramesis forementioned, Gen.47.

V. 12. *The more they multiplyed*] Heb. *and as they afflicted them, so they multiplyed.* Fear and hard usage was in ordinary operation like to give impediment to procreation of children, but (that their fruitfulnesse might appear to be by the especial blessing of God) the more they are molested, the more they are multiplyed; as is said of Camomile, the more it is troden, the faster it groweth: but with this difference, that it is natural to that herb to thrive by oppression, but it is not so by the nature of man, but by the favour of God, for the godly to prevail against persecution: which may be one great cause, why they should wish well, and bear good will unto their enemies, since though they mean them never so much hurt, their malignity may become an occasion of very much good unto them; as the grudge of Josephs brethren was converted to his honour, and to the comfort of himself and them, and of many thousands moe, Gen.50.20. And hereby we may observe that of the Wise man made and ordained, against the wicked Policy of the world, *There is no wisdome, nor counsell, nor understanding against the Lord*, Prov. 21.30.

they were grieved because] They meant to grieve the Israelites, and themselves are grieved: for their punishment is suitable to their sin, (and a great sin it was to grieve men for their own wickednesse, but for anothers welfare) and envy becometh both their crime, and their curse.

V. 14. *All manner of service*] Both in the field, and in the City, to man and to beast: many whereof were so base, that such as were ingenuous might disdain them, and so toylsome, that those who were weak and tender could not endure them.

V. 15. *Shiphrah and Puah*] That these were Egyptian and not Hebrew midwives, is conceived by their answer, vers. 19. wherein they speak of the Hebrewes, as differing from themselves; but some rather think they were Hebrew midwives; because it is not like (say they) that the Hebrewes would admit of those that were Egyptians, at their labour, and that to have obtruded such upon them, would soon have discovered that the male children were made away by the Kings command: yet that seems more probable, then that the Hebrew women should either for fear, or hire, be drawn to destroy all the males that were born of their own people: and though these midwives be said to *fear God*, ver.17. that phrase doth not necessarily infer that they were right in Religion, as we see Jonah 1.16. But the greatest doubt is, why these are mentioned, and none else? why two, and no more? The question is not easily resolved: some conceive these midwives were such as were of note and use in noble Families, and so might do cruel execution upon the chief of all the Hebrew children: but the Egyptians made no such difference of the Hebrews, how noble soever some were by birth, they were all made base by slavish servitude: yet these midwives might be Mistresses of that art, and so by them others might receive that charge, which they received from the King; and they might receive it from him, being much imployed by the women of his Court.

V. 16. *stooles*] The Hebrew word *obnaim*, (found only in this place) is taken particularly for a stool, or seat framed for the use of women in travel, that the midwife may do her office, with more ease and safety to the mother and the child.

kill him] By strangling or otherwise, so as may be done with most expedition and certainty, left they should do the like to the Egyptians, if they were suffered to livetoo he men: and yet it must be done cunningly, and secretly, with some private pinch, that the child might be thought to have had some mishap in the birth; which cunning practice (though for a while it might) could not long be concealed: but malice is so blind, that it seeth but a little way beyond it self; the foyles and failings with the just recompences of it, are neither foreseen nor feared by the malicious, untill they are surprised by them.

but if a daughter] They were content they should live; because of their infirmity, unable to resist their rigour, and because they were desirous to reserve them for their sensual satisfaction, being more beautiful then the Egyptian women. See the last Annot. on this Chap.

V. 17. *feared God*] *To fear God, and honour the King*, are the sociable duties, of pious persons, and loyal subjects, 1 Pet. 2.17. while the subordinate power doth not control the supreme; but if so (as in this place) the resolution of the same Apostle must be our rule, *we ought to obey God rather then men*, Act. 5. 29.

V. 19. *Hebrew women are lively*] The Hebrew word *Haioth* which signifieth quick, or quickning, may note (as the vulgar Latine rendreth it) a skill, quicknesse, or dexterity in doing the office of a midwife, which is many times prevented by the expedition of the birth: and it may be, (as some Rabbines conceive) they might express the promptnesse of the Hebrew mothers, in this manner, by a comparison of contempt, (that they might be the lesse suspected by Pharaoh, of pity or partiality towards them) as if they would have them to be taken to be like unto beasts, who (when they bring forth) have no need or use of midwives assistance, they are so quick and lively in their deliverance. But it is most like that the Hebrews (acquainted with the cruel command of the King) might rather make use of their ordinary neighbours, for assistance to travelling women, then commit themselves to the hands of professed midwives of the Egyptian Nation, and (if obedient to the Kings command) professed murderers: yet it might be true of many of them, that they were delivered, before the midwives came unto them: for those that are laborious (when they are with child) have quicker labour, when their burden cometh to the birth, then others have. Howsoever this answer of the midwives is diversly censured; for some from their fear of God, mentioned, ver.17. and the recompence of their pity, ver.21. infer, that they made a free and bold profession of their faith, avowing to the face of Pharaoh, with adventure of their lives, that the power and favour of God was with them; and therefore, notwithstanding the Kings command, they would do nothing against them: and yet it is generally conceived, that herein (to save the little Jewes alive) they told the King an officious lye, as Rahab did, Josh. 2. 5,6. and David, 1 Sam.21.2. and Elisha, 2 King.6.19.

V. 21. *made them houses*] In this or the like expression, God often professeth favour to those he loveth; as 1 Sam. 2. 35. 2 Sam.7.11. 1 King.2.24. & Chap. 11. 38. Which phrase importeth not so much the place of habitation, or abode, as the blessing of Families with increase and prosperity, as by a numerous, long lived, and prosperous off-spring: and the offspring (in the Hebrew Tongue) may be the rather called an House, because the word *Ben*, a son, is derived of the word *Bana*, which signifieth to build, for of children are Families made up, as houses of the materials, whereof they are composed. Hence some infer, the officious lye of the Midwives was lawful: but their act being a mixt act, consisting of pitiery and pity to his people, and fallacy in lying to the King; the two first graciously accepted, and rewarded by God; the third was mercifully passed by, and pardoned by him.

V. 22. *And Pharaoh charged all his people*] The Midwives being as kind to the male children, as Pharaoh to the females, ver.16. & 22. he giveth the charge more generally, and, that no doubt, with commination of cruelty on those who could not find in their hearts to be so cruel, as he would have them; which took such effect, at least for a time, that the parents of Moses could not long conceal him, Chap.2.3. yet this violence did not continue all the time of the Israelites continuance in Egypt, because there were many young Hebrews, under twenty years old, when they went out of Egypt: and it is like, this bloody decree died with the death of the Tyrant that made it; and that he dyed the sooner, because he was so cruel, according to the prophecy of the Psalmist, Psal.55.23.

cast into the river] In the Hebrew there is no mention of the River: but that is the meaning whereby it might be known, whether the Midwives obeyed the Kings command or no: wherein is observable the practice of Tyrants, which is to make up their bloody plots, sometimes with Fox-like subtilty, and sometimes with Lyon-like cruelty: so, according to the Proverb, the Lyons skin piecedth up the Foxes, as well as the Foxes doth the Lyons, as they see occasion to make use of either.

and every daughter] When the charge was given to the Midwives to murder the males, it was with caution, and exception, to save the females alive, v.16. and now it is enlarged to all the people to be slaughtermen to the sons of the Hebrews, the Tyrant still continueth his reservation of the daughters, that they might be spared, and kept alive; but this was not out of pity towards them, but because he had no such fear of them, as of the other sexe: and it is like, *the daughters of God* were more pleasing to these *sons of men*, as the daughters of men were to the sons of God, Gen.6.2. then their own native Countrey-women, and so they would keep them, either for their lust, or to raise a fairer and more beautiful breed then their own: For some such reason was it, that Abraham feared the beauty of his wife, would be a snare to his life among the Egyptians, and that, according to his fear, it came to pass, that the Princes of Pharaoh commended her, and thereupon she was taken into his house, Gen.12.14, 15. This was another Pharaoh, much ancienter, then the Pharaoh mentioned in this story. See Annot. in Gen. 12.15.

CHAP. II.

Vers. 1. A *Man of the house of Levi*] The Levite was called Amram; and of Amram it is said, Chap.6.20. that he took him Jochebed, his fathers *sister*, to wife; which marriage may seem to be incestuous; but, in that place, the word *sister* may be taken for a kinswoman, as the word Brother is taken for a kinsman, Gen.13.8. & Chap.14.12,14. of the same book compared; and if the were indeed his Fathers Sister, or his Aunt, such marriages were then tolerated, while there were but a few of a Tribe; but afterwards, *viz.* about an hundred years after, for Moses was eighty years old, and Aaron eighty three, when they stood before Pharaoh, they were forbidden, Levit. 18. ver.12.

V. 2. *The woman conceived*] This was not her first child: for Aaron was Moses his brother, and elder then he, by three years, Chap.7.7. and their sister Miriam was born before them both, and Aaron and she, before the bloody Edict was made by the King, against the children of the Hebrews.

a goodly child] Act. 7. 20. That is said here to be done by affection, which Heb.11.23. is attributed to faith: his parents trusted in Gods protection, for the preservation of their child, notwithstanding the bloody Decree of Pharaoh, and their affection became serviceable to their faith, when it quickned them up to use all the good meanes they could to reprieve him from perill.

V. 3. *no longer hide him*] By reason of the severe charge given by Pharaoh, Chap. 1. ver.22. and the strict search for the male children, which (no doubt) was severely enjoyned, as a meanes conducible to his end, though by Moses it be not mentioned.

an Ark of bulrushes] Made like an Ark, or Chest, and capable of the child: of such materials fothe were of greater capacity, and were used instead of boats or ships; for in such vessels the Ambassadours of Ethiopia crossed the Sea, Esa.18.2. that is, the Red Sea, which divided betwixt the Eastern Ethiopia, which was part of Arabia, and the Western: and in Egypt the manner, of old, was, to use boats or vessels of rushes or reeds, *Plin. nat. hist.l.7.c.56.*

put the child therein] Here is no mention of pitching of the Ark, but it is like it was pitched, as Noahs Ark was, within and without, Gen.6.14. Thus, by humane prudence, they served the divine providence, and shewed faith and affection without presumption.

flags] Which are a water reed, long, broad and sharp pointed like a sword; among these he was chastly laid; both because they were near the brink of the River, where the child might easily be seen, and where being staid by the flags, it could not easily be carryed away by the stream.

V. 4. *his sister stood afar off*] That is, Miriam, who, being a Prophetess, Exod.15.20. might be guided by God, to give this advice concerning the child; or if she were but above ten or twelve years of age, and then no Prophetess, she might be taught by her mother, what to do in that matter.

V. 6. *This is one of the Hebrews*] So said Pharahs daughter; whom Josephus calleth Thermutis, the said so when she had opened the Ark, and viewed the child, which might be known to be an Hebrew by his circumcision: for at this time the Egyptians had not received circumcision, though afterward they did; or probably conjectured by her fathers Decree against the Hebrews: or by the beauty of Moses, for the Israelites were more beautiful then the Egyptians, and he eminently beautifull above other Israelites, verse 2. of this Chapter, and Act. 7. ver.20.

V. 7. *a nurse of the Hebrew women*] Gods providence excludes not mans prudence: the making of the Ark, and dawbing it with slime and pitch, (as it is like it was) the placing of it, and the child within it, among the flags, neer the rivers brink, ver.3. and setting his sister to watch it, and her watchfulness at due distance, and discreet and seasonable advice to Pharahs daughter, were all effects of humane wildome, and subordinate meanes to the providence of God for the preservation of the child.

V. 10. *her son*] Heb.11.24. By adoption, or free choice, not by humane conception: haply she had none of her own, or if she had, she had none so beautiful as he: But as freely as he was chosen (in his infancy) so he freely refused that relation, and all the credite and comfort that belonged to it; when he came to maturity in manhood, but especially in grace: for then he chose, to be a fellow in affliction, with his brethren,

rather

rather then to have no fellow in Court-favour,and honour;and yet he lost no honour by his change: for afterward, he grew mighty in words and in deeds,Act.7.22. prevalent in discourse and counsell, and powerful in many great and miraculous operations.

his name Moses, Because] Joseph. Antiq. lib. 2. cap. 5. (and many from him) conceive the word to be a compound (in the Egyptian Tongue) of *Mo* water, and *yses* saved: but the word is rather to be thought an Hebrew word,called *Mosheh*,derived from *Masebha*,signifying,*both taken out*,or *drawn out*; because he was drawn out of the water: and in that sense,that is, as signifying,not simply drawn out, but drawn out of the water; it is used, 2 Sam.22.17. & Psal.18. 16. and in those two places onely is that word found in Scripture. But what ever the name was in the Egyptian, Moses rendred in the Hebrew Tongue: And it is likewise his parents gave him a name before, at his birth, or circumcision,though what it was is not set down, but this name was put upon him as a memorial,both of his danger and deliverance: wherein if there were a concurrence in sound and sense, both of the Egyptian and Hebrew Tongue, it was the more usefull to such a purpose.

V. 11. *was grown*] At fourty years old,Act.7.23.

an Egyptian smiting] Philo the famous Jew conjectureth(and it is like enough) that this Egyptian was one of the rigid Governours of the Hebrews.

one of his brethren] The Hebrews call all brethren which are of the same Family or Nation.

V. 12. *slew the Egyptian*] By which act, (wherein he was warranted by revelation from God) he meant to intimate (to his Hebrew brethren) that he was to be their deliverer from Egyptian bondage, though at this time they understood it not, Act.7.25.

V. 14. *as thou killedst the Egyptian*] He pretends deadly danger to himself,that he may indanger the life of Moses, who was so far from killing any of his brethren, that by his good will, they should not receive any wrong from any. Malice and anger is very forward to slander; as here Moses is made an usurping executioner, so was Lot made an usurping Judg by the lewd Sodomites,Gen.19.9.

Moses feared] Not without good cause, and therefore he fled, verse 15. but in the eleventh to the Hebrews,the Apostle saith, *By faith Moses forsook Egypt, not fearing the wrath of the King*, verse 27. which that it may not seem contradictory to this of Moses himself, we must distinguish of the departures of Moses from Egypt, which were two: the *former* that here mentioned, wherein his fear appeared to be more then his faith; the *latter*, was after his consecration (by miracles) with Pharaohs stubbernesse, Chap.10.28,29. and in this, his departure was not by way of fearful flight, but of faithful and couragious conquest.

Surely this thing is known] Though verse 12. he *looked this way and that way*,left any one should see him, but he that felt him,or his brother who was beaten by the Egyptian; yet some body saw him, or the Hebrew made some report, so that the secret came out.

V. 15. *But Moses fled*] He saved himself by flight from Pharaohs wrath, whereby he was referred for a better opportunity to contest with the Tyrant, in the cause of his Master, and brethren: that this is no way repugnant to religion, or to that courage, which the profession of it requireth, doth appear by many places of Scripture; as by Gen. 28.6,7. 1 King. 19. 3. Matth. 2. 13. & Chap. 10. 23. & Chap. 12. 15. & Chap.24.16. Joh.8.59. Luk.4.30. 2 Cor.11.33.

land of Midian] A City so called, was built by *Midian*, the son of Ceturah, whence the Region round about was called *Midian*.

V. 16. *Priest of Midian*] the Hebrew word *Cohen*, signifieth a Priest, and sometimes a Prince, or chief Ruler, as 2 Sam.8.18.Text and Margine; and it may be he was both, because the principal men in those dayes were Priests; as Noah, Melchisedec, Abraham, and others. *Eusebius lib 9. cap.ult. de preparat: Evangel:* calls him *Jethro*, King of Arabia, of whose Kingdome Midian was a Province; but he seemeth here, rather to be a Priest,then a Prince; because his daughters are so meanly imployed,so little respected by the shepherds, ver. 17. His name is *Hobab*,Judg.4.11. who was the son of *Raguel*, (the *Midianite*) Num.10.29.elsewhere he is called *Jethro*,Exod.3.1.and Chap.18.many times.

to water their fathers flock] In those dayes the calling and course of a shepherd was no disparagement to worthy persons: though it were not so honourable, as that Kings daughters should be employed in such a service,as here is mentioned. See Annot.on Gen.24.15.

V. 17. *drave them away*] The men shepherds uncivilly wronged the women, taking the water that they had laboured for,to spare their own pains, and striving to have the first turn at the time of watering, which was usually done by many together,haply for the removal of the cover of the Well, and drawing of water with more ease.See Gen.29.10.

but Moses stood up and helped them] Being so great a man in Egypt,he might have some servants to attend him, who might assist him, in resisting the wrongs done to women; if he had none, he shewed more goodness and courage, in taking part with the better cause, against the stronger side.

V. 18. *Reuel their father*] He was,as some think, their grandfather; and,in Scripture,the Ancients,in a direct line,are called fathers,and their Nephews children,Gen.31.43.and so one man may have many fathers, Act. 24.14. But here it is more probable,that one father had many names, and that this Priest of *Midian*,was called *Reuel* in this place, and *Jethro*,3.1.& Chap. 18.often,and *Hobab*, Judg.4. 11. whose father was *Raguel* the *Midianite*.

V. 19. *An Egyptian*] So Moses seemed by his habite, and he told them (haply) that he came out of Egypt.

V. 21. *content*] The word *Yoal*, in Hebrew, signifieth no more of it self,but to be willing; but the vulgar Latine forceth it to signifie an oath,which sense it will not naturally admit: in the first of Sam.14.24.the same word is used for adjuration, but it is with an accusative construction, which here is not.

gave Moses Zipporah] Children are the goods of their parents, which may not be taken from them, unlesse they give them: how soon it was that Moses had this gift is not extant in the Scripture: it may be it was a good while after his admission into Jethroes family, because fourty years (after his coming to Midian) at his return unto Egypt, one of his two sonnes was not yet circumcised,Exod.4.25.

V. 22. *Gersham*] Chap.18. 3. The word signifieth a desolate stranger; and it was given(for the name of his son) for remembrance of Moses his estrangement from the land of his Nativity, whence he was driven,and for admonition to others, (especially his son who bare that name) to mind them of their inheritance in the land of Canaan, where they were to expect a more permanent abode.

V. 23. *fighted*] Though the Tyrant was dead, yet tyranny was not: Gods people were still oppressed,albeit that Pharaoh were suppressed; for another Pharaoh succeeded him in power as great,and in oppression as grievous to the children of Israel.

came up unto God] His eye seeth what the wicked do unto his people,ver.25.of this Chap.and his ear heareth when they complain of what they suffer,Exod.3.7,9.Chap.6.5.& Chap.22.23, 27.Jam.5. 4. and they shall both feel the force of his hand, the one for by the succour of a gracious Patron; the other, by the severity of a righteous Judge.

V. 24. *remembred his covenant*] See Annot.in Gen.8.1.

V. 25. *had respect unto them*] Heb. *knew them*. That is, acknowledged them for his people, and ordered the course of his providence,for their deliverance, so as might be most profitable for them,most honourable for himself.

CHAP. III.

Verf.1. KEpt *the flock*] Moses (from his childhood) had been a Courtier about fourty yeares, and now he cometh down to the condition of a shepherd, and continueth in it fourty yeares more; and for a third fourty yeares, he had a more honourable, and lesse quiet condition, being a politick Pastour and Governour of the Nation of the Israelites.

of Jethro] See Annot. on Chap. 2. 16. and Annotations on ver.18.

his father in law] The word *Chothen* signifieth not a father in law alone,but generally a kinsman; yet here it is to be contracted from the general acception,to the particular relation, betwixt Jethro and Moses,upon the marriage of Zipporah.

backside of the desert] Proceeding further and further, in the desert, to finde out fresh pastures for his flocks: the Hebrew Scholiast thinks the name of the place to be the *further desert*.

mountain of God] Which was not so called, until God made especial choyce of it,for the publication of his law, Exod.19. 11. from that it was called *the mountain of God*: and it was named also Sanai, from the store of *Bramble-bushes* in that place,for *Seneh*, in Hebrew, is such a Bush; it was called likewise *Horeb*, from the dryness, and solitude of the place; yet might this hill,like Pernassus, have two tops,the one called Sinai, the other Horeb.

V. 2. *The Angel of the LORD*] As Gen.48.16.Judg. 6. 12. Act.7.30. This is not a created Angel, but the Angel of the Covenant, Exod.23. verf. 20, 21, 22. (to wit, Christ) who is not onely the Angel of the Lord, but the Lord of Angels, Heb. 1.6,7. and (by opposition) the Lord the Angel, or the angel the Lord; for he is called *God*, ver.4,6,13. *Jehovah*, verf.7.

appeared to him] As fome conceive in an humane shape, as a preludium, or fore shewing of his Incarnation in time to come: but the Text saith, (in the next words) it was in a flame of fire.

in

in a flame of fire] A representation of glory and terrour, to make him awfully apprentive,of the divine Majesty, and (withal)as well to erect him with confidence, as to humble him with reverence.

bush not consumed] The word *Seneh* signifieth a dry bush; the more strange that it was not consumed, since God is a consuming fire, Heb. 12. 29. but that it is to the wicked, who are compared to *briars* and *thornes*,Isa.9.18. to such his indignation is *a devouring fire,an everlasting burning*, Isa. 33.14. But this bush signifieth the Church, and therefore though it seem all on fire, either by reason of the divine presence, or humane persecutions,it is so preserved by God, that it is not consumed. See Isa. 43.2. & Dan.3.27.

V. 4. *And when the Lord saw*] He is called an Angel,verf.2. here Jehovah and the Angel,(who is Jehovah) is Christ,called *the Angel of the Covenant*. See the first Annot. on v. 2.

Moses, Moses]. The doubling of Moses his name, importeth not onely favour, but familiarity, and an affectionate minde to the matter in hand,as Luk.22.31.

V. 5. *put off thy shoes*] So Josh. 51. 5. Act.7.33. The shoes (being next the earth) are usually most foul, as the foot of such as go barefoot, and therefore by putting off the shoes, and walking of the fee, is signified the purity which is required in our approaches to God. See Heb.10.22. Joh. 13.10.

holy ground] Because of Gods presence, and in relation to it, not by any inherent holinesse, whereof the place is not capable, nor any permanent holinesse,when the presence is withdrawn.

V. 6. *afraid to look up*] Ever since our first parents were rebels against,and runawaies from their Maker, the most religious of their race, have been affected with fear of the glorious presence of God: for this, see Heb. 12.21. Dan.10-7, 8. Matth.17. 7. Rev. 1.17.

V. 7. *I have surely seen*] Heb. *seeing I have seen*. 1 Sam.9.16. See the Annot. on Chap. 2. of Exod. verf.23.

I know] See Annot. on Chap. 2. ver. 25.

V. 8. *came down*] See the Annot. on Gen.18.21.

and a large] Judea containeth in length, from Dan to Beer-sheba,but an hundred and sixty miles: in breadth, from Joppa to Bethlem,but fourty six miles: yet it is called *large* to them, in comparison of Goshen,where they then dwelt,or in regard of the plentiful increase which it afforded, to support and nourish the Inhabitants.

floweth with milk and honey] That is, abounding with all things, serving for necessity and delight. So *Exod.* 3. 17.

the Canaanites, and the Hittites, &c.] Sometimes the Inhabitants of the Land of *Canaan*, are signified under one name, as the name of *Canaanites*,or Amorites,or Hittites, here they come under 6.appellations, Deut. 7. 1. we finde seven named, yea, sometimes their distinction ariseth to ten several denominations,as Gen.15. verf. 19, 20,21. and yet that enumeration, and Nomenclature seems to be imperfect, because the *Hivites* are not numbred among them: the reason hereof may be, because some names are more general, some more particular, some more,some less eminent,some observable on one occasion,some on another: as the people of Israel are sometimes noted, by their common Name, *Israelites*,as the sons of Jacob or Israel; sometimes by the distinct names of their several Tribes; sometimes one name of eminence compriseth the rest, as the Jewes have their name from Judah, the Prince of the Tribes.

V. 9. *Now the cry*] He heard before, but now he will make others know,that he did, both observe and pity their oppressed estate, and meant to take a course for their deliverance out of it.

V. 11. *Who am I*] He apprehendeth first the meanness of his own person, (a banished man, and a countrey shepherd) and then no doubt the greatness of the person with whom he should have to do, the prejudice he had against him in particular, and the difficulty of the service, to deliver an oppressed people from so potent and malignant Tyranny: and so he would fain be excused the undertaking thereof.

V. 12. *Certainly I will be with thee*] So that thou needest not fear,either thine own Feeblenesse, or the Power of them, against whom I send thee.

this shall be a token unto thee, &c.] Tokens and signs, give a for assurance, do usually go before the thing whereof they are signs, or tokens, as Judg. 6. 37,39.or are concomitant with them, as Luk. 2. 12. but here Moses having seen a miraculous signe of Gods especial presence, and God having spoken unto him, and assuredly promised his presence with him, he had evidence and confirmation enough, for the undertaking of his charge, but now he would have him to enlarge and stretch out his faith (beyond the assurance of his commission, and the good success of it, in the deliverance of the people) to that which was a consequent upon it, and did (in reason) presuppose it; to wit,the grateful memory of their deliverance, when God would appear to him again, and the people with him, at the Mountain where then he was: and it would be incest for him, (at his return) to have an especial Memorandum, that the Lord was with him still, for his incouragement to undergo the further conduct of his people to the Land of Canaan; and (in the mean time) he was pleased to give him full assurance of his powerful presence with him, and assistance to him, by many precedent signs and tokens, precedent to his consecration with the Tyrant, which shall their place, before this service (now foretold) and favour promised,came to pass; and therefore hee giveth him (as a present earnest of more miracles to come) not onely this vision of the burning, but not burned bush, but other miraculous experiments; whereof see Chap. 4. verf. 3, 4.

V. 13. *What is his Name*] Moses an Ambassadour from God, desires particular direction from him, touching what he must say unto the people: for Ambassadors are not to speak their own words, but his that sends them: and God being called by many names,it was of some moment, by what Name he would now be mentioned unto them, especially, since many of his names were abused, by application to Idols: To this purpose some observe that when God judgeth, he is called Elohim; when he warreth, Sabaoth, Lord of Hosts; when he professeth mercy, Jehovah, Exod.34.6. However, Moses (doubtless) had good reason (though it be not apparent in the Text) why he moved that question, and God, by his answer, sheweth his allowance of it.

V. 14. *I am that I am*] Or, *I will be that I will be*. For (in the Hebrew) the Future Tense is often put for the Present: the word importeth an eternal being, according to the expression of the Apostle, Heb.13.8. Rev. 16. 5. an incomprehensible being, an Independent being, on which yet, all other things do depend,both for beginning and continuance; and, withal, a constant performing of his promise, having both unresistible power,and immutable will to make good his word.

V. 15. *The Lord God*] In the Original the word is *Jehovah*; the same in sense with the name *Ehieh*,in the former verse, but more in use then it and better known; and so by two names,the impression was to be made the stronger, that their faith might be more firm for belief of his promises.

V. 18. *sacrifice*] Because Egypt was full of Idolatry, God would appoint them a place, where they should serve him purely, without mixture with Idolaters; safely, without danger from Idolaters, to whom their sacrifices were such an abomination; that to offer them before their eyes, would provoke them to stone them, Exod.8.26.

V. 19. *not by a mighty hand*] Or, *but by a strong hand*, Exodi 6.1. & 13.3. Psal.136.12. Wherein is no contradiction: for though God had done many miracles,which could not be done, but by a mighty,yea, an Almighty hand, yet the stubborn Tyrant would not yield, but by a very strong hand, so far stronger then his own, that he could have no hope to prevail by struggling against it: by such an hand at last he let them go, because (against it) he could not hold them any longer. And by the same hand he could have wrought their deliverance sooner, but that his long contesting with the contumacy of the Tyrant, made much for the manifestation of his *Power*, in multiplicity of miracles; of his *Justice*, in variety of Judgements, upon the Egyptians; and of his *Mercy* and faithfulnes to his people, in their so strange redemption from such intolerable bondage.

V. 21. *favour not go empty*] See Annot. on Chap.12.verf.36. Chap.11.verf.3. Gen.15.14. Psal.106.46. Prov.16.7.

V. 22. *every woman shall borrow jewels of silver, &c.*] This sheweth,that (though Goshen were principally possessed by the Hebrews,yet) there were Egyptians among them, as among the other Egyptians, there were some Hebrews: as is plain by the story of the Passover, Chap. 12. And these things *they borrowed*, or asked, (for the word doth not necessarily signifie borrowing,)might be either a reward, or wages for their former service, as Gen. 31. 9. or a mulct, or spoil of their Enemies, (raising an unjust Warre against them: which might also serve for provision of precious materials, for the ordering of the Tabernacle.) Of this example some make very ill use: But it must not be a president for the like practice, but in the same case, and upon the same warrant, which were both extraordinary; and therefore this act of the Israelites, must not be taken for a pattern in after times. Which is to be noted, against the injustice of the Anabaptists, who pretending a right to every mans estate (especially if they take them to be wicked, and out of Christ) by virtue of the Apostles speech, 1 Cor. 3.22,23. take upon them, (without either asking, or borrowing, or bying,) to take from them what they please: wherein they lay a ground for the greatest injustice that may be, even to the confusion and ruine of all Common-weales: for which they can have no fair or probable pretence out of Scripture, but very much against it. And for that distinction they make, of the godly, and the wicked, though there be great difference betwixt them, in Religious, there is not the like in Civil respects: for (as the Wise man observeth) No man knoweth love or hatred (*i. of God*) by these things, Eccles.9.1. for (as touching temporal things, as it fol-

loveth in the next verse) *all things come alike to all, to the righteous and to the wicked; to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not; to him that sweareth, as to him that feareth an oath:* and even of those, that belong to the Covenant of election, some may seem for a time to be reprobats, and contrariwise; (as it was with Paul and Judas) so that had they lived together, Judas (who was a thief, as our Saviour called him, Joh. 12. 6.) should by their doctrine have had a right to rob and spoyl Paul of all he had. But their opinion and practise is yet more pernicious: for from this liberty (which the Anabapists usurp over other mens estates) they proceed to deprive the owners of them of their lives, thinking them unworthy to live upon the earth, as the enemies of Paul censured him, Act. 22. 22. Of the injustice and cruelty of this Anabapistical spirit, much is written by divers Protestant Writers, especially by Bullinger and Sleydan, l. 5. & 10. of his Commentaries; which if it were well considered, would awaken and quicken our spirits, for discovery of them, and for caution against them.

CHAP. IV.

Vers. 1. *They will not believe*] By the speech of *Stephen*, Act. 7. 25. (it seemeth) he was too credulous of the peoples apprehension, and of their assent to his successful undertaking of their deliverance, for he supposed they would take his killing of the Egyptian for a signe that by his hand God would rescue them from Egyptian tyranny; and now (on the contrary part) he is too diffident: It may be, he might mistrust his Countreymen (the *Hebrews*) by the experience of his own fears, and doubts: otherwise, he might have been confident, (having Gods promise for it) not onely for their deliverance by him, but for their obedience to him, and belief of him, at least for the *Elders of Israel*, Chap. 3. 18.

V. 2. *a rod*] The question is, *What is this in thine hand?* in Hebrew *Maye*: the answer, *a rod*, Heb. *matte*: where is noted by some Hebrew Criticks a *Paranomasie*, or allusion to the similitude of the words, in symphonie, or likenesse of sound: the like is observed in Noahs blessing of Japher, Gen. 9. 27. and Jacob's blessing of Dan, Gen. 49. 16. And as in Hebrew, so in Greek, Rom. 1. 29, 31.

V. 3. *it became a serpent*] (So Exod. 7. 9, 10.) To change one creature into another (not in appearance onely, but indeed) requires a divine Power, and is a divine proof of any thing, to which is set such a miraculous seal: and therefore the devils argument was good, (though his meaning were naught) when he would conclude, our Saviour to be the Son of God, by changing stones into bread, Mat. 4. 3. The greater the change is, the more evidence of a divine Power appearing in it. See the Annot. on Chap. 7. 10.

V. 4. *and it became a rod*] The rod, and serpent, might signifie the different condition of the Israelites, and Egyptians: a rod to correct those as children, a serpent to sting, and kill these as enemies: In this change, Moses his faith overcometh his fear: and by faith the greatest evils change their natures, and become not serpents to kill, but rods, or staves (as Psal. 23. 4.) to comfort and support. Or the rod and serpent may note the different condition of the Israelites onely, as fist, under Josephs rod of government: secondly, under Egypts Scorpion of persecution, which was the rod converted to a serpent: thirdly, that serpent turned into a rod again, might intimate their state and condition under the government of Moses.

take it by the tail] Some curiously note, that he was bidden to take the serpent by the Tail, not by the head: because that part was reserved to be bruised by Moses his Master, Gen. 3. ver. 15.

became a rod] The serpent being the emblème, or figure of the devil, this power over the rod and serpent by alternate change, is thought (by some) to typifie the prevailing of Christ over the devil, in the working of wonders, by changing the nature of the creatures, as well as otherwise.

V. 5. *That they may believe*] This miraculous power was not to be shewed, for ostentation, or vain glory, but for confirmation of the faith of the Hebrews, touching Moses his calling and doctrine, and touching their deliverance from bondage by his meditation, divine and miraculous operations concurring with it.

V. 6. *leprous as snow*] (So Num. 12. 10.) That is, white as snow. By that Moses might be humbled, and the leprosie of his hand might be a preservative to his heart against the sinne of pride; and so he might the better beware of ascribing any of those miraculous operations to his own handy work, which were to be effected onely by the finger of God.

V. 7. *turned again*] Herein the power of God appeares, in that disease and soundnesse come and go, at the turning of an hand, by his command: and therein it is very observable, that the same act produceth such contrary effects, and in the very same place; as to put the hand into a clean and whole bosome, and to take it out leprous; and to put a leprous hand into it again, and to bring it out whole, and to leave no leprosie behind, was many wayes miraculous: Whereby we must learn to submit our selves wholly to him, in what he commands, and to put our whole confidence in him, (for whatsoever he foretels, or promiseth unto us) as also, for the cure of diseases that come upon us, to address our selves to him by prayer, who with means, or without means, with small means, as well as with great, yea against means, is able to effect, what pleaseth him. See Matth. 8. 3. and 10. 8. and Luk. 5. 13. Matth. 8. 15. and 19. 2.

V. 8. *voyce of the first signe*] The sign is said to have a voyce, because it (as it were) speakes that to the eye, which words do to the ear: and (on the contrary) sometimes that which is plainly and fully declared to the ear, is represented, as if it were acted, and exhibited to the eye, Gal. 3. 1.

V. 9. *river*] That is, *Nilus*: for though God speak this to Moses in the wilderness, (as he did concerning the rod and serpent, and putting his hand into his bosome, yet this of turning the water of the river into blood, was reserved for the land of Egypt, and not put in execution until Moses came thither.

shall be] The words (in the Hebrew phrase) are doubled, *shall be* and *shall be*, noting both earnestnesse in asseveration, and assurance of execution.

become blood] They thirsted after the blood of little infants, drowning them in the River, and their sin is shewed them in the same colour, and punished in that wherein they had offended: Gods judgements are not onely just and equitable, but fit and suitable to the fault of the offenders, Judg. 1. 7.

V. 10. *I am not eloquent*] Heb. *I am not a man of words*. After so many signes, he yet makes excuses, that he may shun the service: wherein humane frailty bewrayes it self, which by such assuring evidence of saying and doing (as he had heard and seen) was not yet sufficiently confirmed. How weak is the faith of the strongest? how reluctant is humane reason to divine commands? if God do not work his own will in us, and obey (by his grace in us) as well as command by his authority over us.

V. 12. *I will be with thy mouth*] Notwithstanding the former impediments, God could make him fluent and eloquent: howsoever he gave power to his speech, so that he was mighty in words, as well as in deeds, Act. 7. 22.

V. 16. *in stead of a mouth*] The gifts of God are diversly distributed: Moses had a spirit of government; Aaron (from the same Spirit) had a faculty of speech, (which Moses had not) one and the same Spirit, dividing to every one severally as he will, 2 Cor. 12. 11. And this diversity is the maintainer, and upholder of unity, where prudence and piety have any sway in humane society: for it engageth men (according to their gifts) to mutual beneficence: so Aaron must gratifie Moses by his utterance, and promptnesse of speech; and Moses must fortifie Aaron by the authority of his place, and efficacie of his power.

V. 16. *In stead of God*] The Hebrew word is *Elohim*, which is attributed to God, and to Rulers also; as Exod. 22. 28. and therefore the meaning may be that, though Aaron were the chief Orator, (as Paul was, Act. 14. 12.) yet Moses was to be the chief Governour: or if he were called God, in a religious rather then in a civil notion, the meaning may be, that Moses shall instruct him in divine matters: for though Aaron were a Priest, Moses was so also, Psal. 99. 6. and somewhat more then Aaron, *viz.* not onely a Commander in chief, but a familiar Favourite of God, more then Aaron was, Exod. 33. 11. & Num. 12. 8. But especially Moses was to be as a God to Aaron, in telling him (from God) what he was to say to others in his Name, ver. 28, 30.

V. 18. *Let me go I pray thee*] In this condescending so low, as to ask leave of his Father in law to visit his brethren in Egypt, (after so high and divine acceptation) Moses sheweth an example of great modesty and humility: his familiarity with God did not puff him up to contempt of men, especially of such, as (by a subordinate relation) he was obliged to reverence: yet this mannerly respect to man, did not abate of his obedience to God, nor did he think his Father in law would dissuade him from what he desired, or if he did, no doubt he was resolved to obey God, rather then man, See Act. 5. 29.

to see whether] He mentioneth nothing but a visit: It may be he was charged not to reveal his Commission from God, until he came to the place, where he was to put it in practice: if so, it was his piety to conceal it: if not so, his prudence, lest his father in law (by proposing difficulties, if not impossibilities, in the undertaking, and dangers in attempting) should endeavour to bring him back, to his former diffidence, and indisposition to the service, and to make him, if not wholly to desire it, yet more faintly, or less cheerfully, to go on with it, by reason of doubts, and perils before him, and discontent left behind him, with his differing and dissuading Father in law.

whether they be] He pleadeth a reason of common charity, and for beareth the reasons of divinity, to wit, the revelation from God: an argument of his prudence, modesty, and humility; for if he had not been prudent, he could not have kept in such miraculous secrets; and if he had not been modest and humble, he would have made mention of them with jollity and glory. See Ester 5. 12.

V. 19. *In Midian*] This may be a second application of God to Moses, either to give him his charge for present addresse to the service, (which before he did not) or to urge him, (upon his too much deliberation or delay) to more expedition in his duty.

which sought thy life] In the deliverance of the Israelites from Egyptian bondage, Moses was a Type of Christ, and therefore his deliverance and safety, and our Saviours, bothare set down in like phrase, Matt. 2. 20.

V. 20. *took his wife and, &c.*] But finding incumbrance by their company, he sendeth back; for they met him (with Jethro) in the wilderness, Exod. 18. 5.

the rod of God] That rod which (by the miraculous power of God) was turned into a serpent, and (by the same power) returned from a serpent, to a rod again.

V. 21. *I will harden*] By withdrawing or withholding grace from him, (as by withholding or withdrawing light, he causeth darknesse) and permitting Satan to work upon him, and to excite and spur on his corrupt nature to all manner of contradiction and contumacy against God: and herein (*viz.* in the power of nature and grace) it was with him, as with a Greyhound held in by a slip or collar when an Hare is in sight, for (if that be let loose) he runneth violently at the Hare, (according to the disposition which is naturally in him) and not put into him by him that first held him in, and after let him loose, but is thereupon discovered by leaving him at liberty, to exercise his antipathy on that creature. The grace of God is like that restraining slip or collar, which if it be taken away, mans naughty nature breaks loose into all manner of excesse, to which he is naturally inclined, or Satanically tempted. If it be said, that the not hardening him maketh a guilt of sinne, as Neh. 13. 15, 16, 17. and therefore that *Florinus* (though branded for an heretick by the antients) was in the right, when he held, that God was the author of sinne, it will not follow: for though it be true in men, that they are bound to hinder it all they can: it is not so in God, for he is bound to none, and therefore is free to bestow or withhold his grace, as he pleaseth: and (when the devil and wicked men have done their worst) he knoweth how to make the best of any evil act, and to turn even a great evil into an occasion of great good, as the passion of Christ to the preservation of Christians, Isa. 53. 3, 4, 5, 6, 7. Rom. 5. 9, 10. Eph. 5. 25, 26, 27.

V. 22. *Israel is my sonne*] By *Israel* is meant the posterity of *Jacob*, (who was also called Israel) Gen. 32. 28. and here is his off-spring named, not onely Gods *Son*, (a title of favour) but his *first-born*, a relation of honour; because he made the first choice of that people before any other, and as first-born, the people so called have so much, both benevolence, and preeminence (above all other nations) that God will not suffer them to remain slaves: for as the first-born were consecrated to God, (as his peculiar portion) so were the children of Israel accepted for his, as a *peculiar treasure above all people*, Ex. 19. 5. and of them was to come (according to the flesh) the first *fruits of every creature*: so our Saviour is called, Col. 1. 15. because he was before any creature, (in respect of his eternal generation) and the first born of the dead, ver. 18. of the same Chapter, because his resurrection in virtue, though not in time, was before all others.

V. 23. *the first born*] See the Annot. precedent.

V. 24. *sought to kill him*] Or, *would have killed him*: That is, made shew, or offered to kill him, the cause whereof (as some conceive) was his distrust, manifested before in his aversion from the service, (whereto God called him) and so many excuses (as he made to shift it off, which distrust he carried with him, on the way: and for that he was met withall, in a minatory manner, (may be as Balaam by the Angel, with a drawn Sword, as Num. 22. 31. but the more received reason of Moses deadly danger (at this time, and in this place) is, that he undertook this Ambassie to the Egyptians, before he had performed what belonged to a true Israelite, which was to circumcise his child: for having two, it appears, that one of them (at least) was yet uncircumcised; the omission of which ordinance, but especially the contempt of it, (when God required it) was a capital crime, Gen. 17. 14. and though it seem there to be threatned to the uncircumcised Infant, (who may be cut off in this life, as a punishment or chastisement to his parents) yet the greatest danger, both of sin and punishment, befalleth those, who should circumcise their children, and do not: and therefore here we read, that the father, rather then the child, is threatned with death.

V. 25. *Then Zipporah took*] Being admonished of the danger, either by an angel, or by inspiration, either immediate to her self, or mediate by her husband: This was extraordinary, for Moses (to whom it most appertained to see the Sacrament administred) was either wholly disabled, or very much indisposed (whether by sickneſse, or any other impediment, it doth not appear) at that time to do it himself.

a sharp stone] Or knife, or a knife sharpened upon stones, or sharpened like the edge of a flint, or stone, so Jos. 5. 2, 3. with such an instrument, the cut off the foreskin of her son.

cast it at his feet] If at the angels feet, it was to pacifie him, and so to deliver her husband from danger? if at her husbands feet, it might be, either by way of angry upbraiding, or to shew him that she had exercised that severity on her son for his sake: some understand by the feet, the childs feet, and some for casting at his feet, read *touched his feet*: and they mean, that Zipporah her self fell down at Moses his feet, to desire leave to depart, and to go home again: but the better translation is, *cast it, &c.* as before, both for words and sense.

V. 25. *A bloody husband*] Moses having married a Midianitish woman, (not wonted to such a severe Sacrament, as some suppose) and the being a fond mother, as well as a shrewd wife, caused the delay in administration of circumcision; which was so dangerous to her husband: and indeed it was such an harsh welcome of little Infants into the world, that it would never have been received, if Divine Authority had not appeared in the proposal of it: but yet there is no cause to conceive, that Zipporah was no stranger to circumcision: for the was a Midianite, and therefore descended from Abraham, by Keturah, and the seed of Abraham (by whomsoever) were circumcised; yet as Ismael was circumcised, not at eight dayes old, but at the thirteenth year of his age, so some of his posterity circumcised not their children in their Infancy, but forbore to do it until they attained more years and growth, and strength: and to such a circumcision Zipporah might be accustomed, and yet might not bring her heart to consent to circumcise it so young as Gods Ordinance required, Gen. 17. 12. and so the might call Moses a *bloody husband*, because her marriage with him engaged her child to be circumcised; especially at this time, when the was weak, (being as some take it, but newly delivered) as well as her child. The word *Chatan*, (rendred husband) signifieth a Spouse, or Bridegroom, a son in law, or kinsman: a Spouse or Bridegroom, in respect of the Bride; a son in law, in relation to Parents, (when they are married) and a kinsman to his wives kindred; and by a Metaphor, the circumcised child is called *Chatan*, or Spouse, because (by circumcision) the child is entred into covenant, and thereby, as it were, espoused to God. And some adde further, that (in the use of circumcision) these words were solemnly pronounced, *Thou art a Spouse of bloods unto me*; therefore in the Original the word is of the plural number, as in the next Note.

V. 26. *Because of the circumcision*] Heb. *Circumcisions*, Be like she remembers (with a fresh displeasure) the circumcision of her former son, and putteth both together in the Plurall Number.

So he let him go] That is, the Lord, or the Angel of the Lord, that threatned him, let him go, with a threat, without any hurt. Some conceive it of Moses letting Zipporah go back to her Countrey, Exod. 18. 2.

V. 27. *and kissed him*] See Annot. on Gen. 29. 11.

V. 30. *and did the signes*] Or, he did the signes, that is, not Aaron, but Moses: or if any wonder were done by the Ministery of Aaron, it was usually by the command, or appointment of Moses.

V. 31. *They bowed their heads and worshipped*] The joyfull tydings of their deliverance was entertained with humility, (whereof their lowly gesture was a signe, as Gen. 17. 3.) and this humility is seasonable, not in times of affliction or calamity onely, but when the Lord conferreth his favours in greatest measure. See Deut. 8. 14.

CHAP. V.

Vers. 1. *Moses and Aaron*] With the Elders, as God appointed, Chap. 3. 18. but, as some think, they went alone; because they alone are named here; and in the fourth verse, and because in stead of the Elders appointed, chap. 3. 18. God seemeth to have appointed Aaron for Moses his companion, Chap. 4. 14.

told Pharaoh] They both spake the same thing, or one of them by consent of both: as Peter and John, Act. 4. 19.

hold a feast] Chap. 10. 9. Moses is directed to desire leave to offer sacrifice unto the Lord; it is so also, vers. 3. of this Chap. yet no repugnance: for part of sacrifices served for a feast, and both belonged to the same persons, and in both, the honour belonged to God, 1 King. 8. 63, 64, 65.

V. 2. *Who is the Lord*] Job 21. 15.

V. 3. *lest he fall*] Though the wicked (through hardnesse of heart) contemn the Lord, the godly must, and will be afraid to offend him: and they must fear him, not only with a loving reverence, as a father, but with an awful dread of his displeasure,

fure, as a powerful Judge, who will pour out his plagues on them, who wilfully harden themselves against him. See 2 King. 17.25. Ezra 7.23. Zach.14.17. 2 Chr.19.7,8. & Chap.30.8.In this denunciation of danger to themselves, they imply some peril to Pharaoh, which afterward they see forth in expresse denominations.

V. 4. *wherefore do ye*] It is strange that such a Tyrant dealt not with Moses and Aaron with more severity, then rough and reproachful words: since (in the wicked) the tongue of flander, and the heart of murder meet together, against Gods people. See Jer.38.4. But the same power, that wrought wonders, bounded his malignity within this compasse.

get you to your burdens] Chap.3.16. Moses is commanded to gather together the Elders of Israel, it is like these came with him, and Aaron, and it may be many of the ordinary workmen left their work to hearken after the successe of their Mediation, and to them, not to Moses, and Aaron, (who had not put their hands to the work) he said, *get you to your burdens*.

V. 5. *are many*] Hence it is probable, that the bloudy Decree of drowning, or killing the male children, did not prevail at all, or but for a while.

V. 6. *Officers*] These Officers were Hebrewes, ver.14. and 19. set over the workmen, but under the Egyptian task-masters, who had power over them both.

V. 7. *no more straw*] The use of the straw was, either to bind the clay together, lest it should be too brittle; or to cover it, that it might not be chopt with heat, or wind; or to harden it, (by burning in the furnace) or at least, to kindle the fire of other fewel: this was brought to their hands till now, by those on whom the task of brick, (whether by rate or heap) was not imposed; now the same men must so divide the service between them, as to do both, and yet no abatement of their labour in making, or burning brick, will be allowed.

as heretofore] Heb. as *yesterday*, or *the day before* yesterday: So in the next verse, and vers.14.

V. 9. *more work upon them*] The more that Tyrants are increased, the more they tyrannize, taking occasion by the request, (as sin by the Commandement) to rage the more. See Rom. 7. 12, 13.

vain words] Of Moses and Aaron: wilfull wicked ones contemn the word both of God, and the worthiest men, if it sound not according to their corrupt and distempered passions.

V. 12. *scattered*] Part of them tempered the clay, part formed the bricks, part of them yeelded, or burnt them, and part of them went abroad to gather straw.

V. 19. *daily task*] Heb. *Matter of a day*; or, *in his day*.

V. 20. *they met Moses*] As they came from Pharaoh, the Hebrew Officers of the people met them, to know what answer the King had returned to them.

V. 21. *ye have made our savour*] Ignorant and passionate people (by mistaking occasions for causes) charge the injuries of their greatest enemies, upon their best friends.

to be abhorred] Heb. *to stink*. The like phrase is used by Jacob, concerning (his two sonnes) Simeon and Levi, Gen. 34.30.

V. 22. *evill intreated*] By giving an occasion of more affliction to thy people, against whom the Tyrants rage is not mitigated at all, but more aggravated since I mediated for them, then before: In whish pleading with God, Moses sheweth himself (though with some mixture of displeasure) rather zealous for God, then contumacious against him, and this rather by way of inquisition, then of peremptory resolution.

V. 23. *hast not delivered*] God though he promise deliverance, leaveth a liberty to himself both for the time, and manner of performance, and must not be thought to deny it when he doth but defer it.

hast not delivered] Heb. *in delivering thou hast not delivered*. That is, thou hast not at all delivered them.

CHAP. VI.

Vers. 1. THE LORD *said*] It may be by inward inspiration, for here is no mention of any outward apparition.

with a strong hand] My hand shall be so strong and heavy upon him, that he shall not only be content to dismisse you, as Exod.3.20. but ready also, (with all his power) to expell you, rather then to keep you captives any longer.

V. 3. *by the name of God almighty*] Heb. *Elshaddai*. By that name he manifested himself, first to Abraham, Gen. 17.1. and afterwards to Isac and Jacob.

but by my Name יְהוָה *JEHOVAH*] This name is derived from *Haja*, which signifieth, *is or hath been*. The former name signifieth (but in part) the nature of God, especially his Almighty power; but the name *Jehovah*, importeth all his infinite perfections; especially first his being of himself, before the World was made, Isa.44.6. Secondly, his giving being to the creatures, Act.17.25. And thirdly, his making good his promises, by full, and answerable effects. The Jews out of a superstitious respect to that name, (where they meet with it) forbear to pronounce it, and used the name *Adonai*, instead of it.

was I not known] It seems to have been known to Abraham, Gen.22.14. to Isac, Chap.26.24. and to Jacob, Chap. 27.20. The first mention of it we find, is in Gen.2.4, when the Creation of the world was perfected, and not before: but though the Ancients, before Moses his time, knew him by his Name Jehovah, and according to all the importance of it forementioned, yet was not God so fully known by that name unto them, (especially as it importeth performance of promise) as he was to their posterity, in Moses his time, by the actual and admirable accomplishment of his promise, in their deliverance from Egypt, and conduct to Canaan. Their Ancestors had but a dimme and dark apprehension of that, which they are promised to have in full view, and experimentally to know, in respect whereof, the precedent knowledge was but as the light of the stars, when the Sun appeareth. See Gen.22.12. So that the words are not to be taken as a precise negation, but by way of comparison, as Mat.9.13.

V. 5. *heard their groaning*] See the second Annotation on Exod.2.23.

V. 6. *great Judgments*] That is, with plagues, as a just and judicial revenge for their great contempts of me, and tyrannies over you.

V. 9. *into the land concerning which*] Gen.28.13.

I swore] Heb. *lift up my hand*, Gen.14.22. Ezek.20.15.

V. 9. *hearkened not*] The extremity of their misery made them first hopelesse, and then mindlesse of remedy, or redemption from it; and altogether incredulous, for a time, as thinking the tydings too good to be true.

anguish of spirit] Heb. *straitnesse*, or *shortnesse of spirit*, which made them both indisposed to believe, and to apply themselves to the means of their deliverance: immoderate passions are a great prejudice, not onely to Gods truth, but to mans welfare.

V. 12. *of uncircumcised lips*] Circumcision was the seal of Gods Covenant with his people, and so an honourable badge; though on a dishonourable part: and it noted the cutting off of the corruption of nature, especially in natural generation: but the circumcision of the lips, (which in a literal sense would be a great affliction, and deformity) in a figurative meaning importeth, that which is commendable, and free from fault: so were not Moses lips. See Annot. on Chap.6.10.

V. 14. *These be the heads of*] Moses maketh here, a digression from his main Story, to note the descent of the promises from Abraham, Isac, and Jacob, to the present people; but especially to observe the line of Levi, of whom himself, the first Captain of the people, and his brother Aaron the first high Priest, were descended; whose Priesthood was derived by succession to his posterity: and this might be done the rather for an antidote against the fabulous reports of heathen Writers, (as of Justine, and Tacitus) who tell untruths of the Original both of Moses, and of the people of the Jews: which, though they were many ages after, were apprehended as present, by the Spirit, which assisted Moses in the penning of this story. For the like reason it is piously conceived, that the Apostles made the decree against the eating of bloud, Act.15.29. to secure the credit of the Christians against the calumny of the heathens, who charged them with bloudy banquets, as is evident by Justine Martyr in Dial. cum Tryph. Tert. Apolog. and others.

the sons of Reuben] Gen.46.9. 1 Chron. 5.3. Reuben, Simeon, and Levi, may be especially mentioned, rather then the heads of the other Tribes, lest they should be thought, to be rejected by reason of Jacobs severe commination against them, Gen.49.

V. 15. *and the sons of Simeon*] 1 Chr.4.24.

V. 16. *sonnes of Kohath*] Numb.26.57. 1 Chron.6.1. and 23.6.

V. 20. *his fathers sister*] Chap.2.1. The Vulgar Latine renders the Original word, by cousin germane, that is, the uncles daughter, but not rightly, for it is no where in Scripture used in that sense. See Annot. Chap.2.1.

V. 21. *Korah*] Moses and he were brothers children, whose rebellion was punished, Num.16.1.

V. 23. *Aminadab*] Who was a Prince of the Tribe of Judah, Num.2.3. & Chap.10.14. Ruth 4.19,22.

V. 23. *Naashon*] In the Israelites return from Egypt, he is brought in as a Prince of the Tribe of Judah, Num.1.7. whose sister Aaron married, though himself of the Tribe of Levi: for the law of restraint of marriages (within the several Tribes) was not yet made; and when it was, it seems it did not so restrain the Levites, who had no distinct portion, as the other Tribes had; and it appears that the Tribe of Judah, and of Levi, matched often: because (as some conceive) Christ was typified in this Tribe, and so was to be a Priest, as well as a King: yet Christ was not to be a Priest according to the order of Aaron, but of Melchisedec.

Melchisedec. See Heb. 7. of the law of marriage within the Tribes, see Num.36. In this genealogy the modesty of Moses is manifest, since in the setting of it out, he honours his brother Aaron more then himself, naming him before himself, and bringing in himself as an accessary, and assistant to him, ver.26. though he were a son of the same Family, and his brother, both by the fathers and mothers sides, and in more honour and favour with God, then Aaron was.

V. 26. *that Aaron and Moses*] Forementioned in the precedent story, and now Ambassadours to Pharaoh: so also vers. 27. but there it is Moses and Aaron: and indeed, Moses was Aarons superiour, Chap.4.16. yet he carrieth the matter of preeminence with so much moderation, that sometimes he seemeth to be, if not subordinate, yet second to Aaron.

armies] For their Families or Tribes were so great, and so compoised in order, that they might be compared to Armies set in array, 1 Sam.4.2. marching in Rank and File, in a military manner.

V. 29. *the LORD spake unto*] So the Chapter began, and Gods speech to Moses broken off, by this genealogy, he returneth to the story he had begun.

V. 30. *before the LORD*] That is, to the Lord, as present with him, and before his face.

how shall Pharaoh] Moses reflecteth too much upon his own infirmity, and unfitnesse to be Gods messenger to Pharaoh, and thinketh too little upon that, which God said he would perform: esse confidence on Gods word and power, would have bred more boldnesse and courage in him, in his Ambassage unto Pharaoh. It is good to take sufficient notice of our own insufficiency for any great service: yet so, as that we serve God (in what employment soever) with belief of his promises, and obedience to his commands, and not to think so much on opposition to our proceedings, as on the preeominance of his power, who must and will prevail against all the might and conturnacy of men.

CHAP. VII.

Vers. 1. A *God to Pharaoh*] The word is *Elohim*, which is ascribed sometimes to men in authority, as Chap. 22.28. Here it is given to Moses as an Ambassadour from God, for God, and in his stead to command Pharaoh (though a King) and to punish him (as a Rebell) if he will not obey the words of Moses speaking in Gods Name, and God by his Divine power working (with miraculous operations) the confirmation of his message, and the conviction of Pharaohs contumacy, in such sort, that it might plainly appear God was able to deliver his people, though the Tyrant opposed to the utmost of his power: and in this respect Moses was to be respected by Pharaoh, not as an ordinary messenger from man, but as one coming with extraordinary Authority and power from God: so that in Moses God would account himself obeyed, or contemned, as Luk.10.16.

shall be thy Prophet] Or shall speak for thee, before Pharaoh: thou shalt be a Prophet unto him, in revealing the secrets I impart unto thee, and he shall be a Prophet (to, or for thee) to Pharaoh, in speaking again to Pharaoh, the Elders and people what I have already, or shall hereafter declare unto thee: (for that is a prophecy. See 1 Cor. 14.) and though *Moses* were of a better spirit, *Aaron* was of a better speech. See Chap. 4.10,14.

V. 3. *I will harden*] Vers.13. Chap. 14.8. See Annot. in Exod.4.21.

V. 4. *great judgments*] So God had said before, Chap. 6. 6. but he repeateth it again, for further confirmation of *Moses* his faith, and the increase of his courage. See Annot. on Chap. 6. v. 6.

V. 6. *so did they*] Exod 12.28,50. it is said before, *that they did as the Lord commanded them*, and yet he saith, *so did they*: which may seem a Pleonasme, or superfluity of speech, without use, or need; but it is rather an emphatical duplication for care, to keep our selves closely to Gods commands.

V. 7. *four score years old*] Moses lived in affliction and banishment fourty years, before he entred upon his office to deliver his oppressed Brethren all that while; and before Moses was born, were the children of Israel afflicted by the King of Egypt, and his people: which may teach his servants in all ages, to wait upon God with faith and patience, because, though he forbear their enemies for a time, he doth not forget his servants at all nor will suffer the rod of the wicked alwaies to lye upon the lot of the righteous, Psal.125.3. And though Moses and Aaron were so old, yet as it was said of Moses, (albeit he lived to the age of an hundred and twenty years) *his eye was not dimmed, nor his naturall force abated*, Deut. 34.7. so might it be with Aaron, though three yeares older at his death, Num.33.39. and so both of them by the abilities of their bodies, and minds, and the reverence and respect due to such a venerable age, they were the more fit to undertake a service, which required all qualifications of honour, and energy of power to make it effectuall. Besides, the noting of the ages of such eminent persons, maketh up the Chronology or computation of time, whereby the accomplishment of the Prophecy (Gen. 15. 13.) may be cleared.

V. 9. *Take thy rod*] The Rod which was turned into a Serpent, and returned into a Rod again, Chap.4.2,3,4. which is sometimes called Gods Rod, because he accompanied it with a miraculous power: sometimes *Moses* his Rod, and sometimes Aarons, because they held it in their hands, when God wrought wonders with it. There was another rod called *Aarons* rod, Num.17.3.

V. 10. *a serpent*] So Exod.4.3. where the word is *Nahesh*, as Gen.3.1. but in this place the word is *Tawin*, which is used for the whole, Gen.2.21. here it is translated *Pragon*, by learned Hebricians, so also Mal.1.3. & ver.10,22. Belike, the change before Pharaoh was not into an ordinary serpent, (called *Nahash*) but into some greater creature, as a Dragon, or Crocodile.

V. 11. *Sorcerers*] God permitteth much to the power of the Devils Impositure, that Pharaohs heart might be the more hardened, and so at last Gods conquest over them and him; might be the more glorious: and here the sincerity of Scripture story is to be observed, which giveth the Devil his due; and utters the truth of his Agents prevailing force, as well as of his and their foyl at the last: among these Inchanters, it seemeth, that the chief of these were *Jannes* and *Jambres*, 2 Tim.3.8.

V. 12. *they became serpents*] The word here is the same which is ver.10. this change was either in appearance only, (for neither the Devil, nor his Agents, can make any creature, or change their nature) or else, (by the help of the Devil) Serpents or Dragons might be brought into the place of the Rods; and the Rods removed them also out of sight.

swallowed up] That is, the Serpent, or Dragon, into which *Moses* his Rod was turned, swallowed up the Serpents, into which their rods were turned, or for which, they were changed, by the Inchantment and art of the Devil, not making, but bringing true Serpents in their places.

V. 13. *And he hardened*] See Annot. on Chap.4.21.

V. 15. *the Rivers brink*] To wit, the River Nilus.

V. 17. *in mine hand*] The words are Gods words, yet the Rod is in *Moses* hand; it is in Gods hand by vigorous influence, and in *Moses* hand by outward ministration: as the sword of Gideon, and the sword of the Lord, Judg.7.18. may be one and the same; Gideons in use, Gods in force, and the power of prevailing with it.

shall be turned into bloud] The Egyptians were bloud-thirsty men, bloudily minded against the Hebrews; and that they might have bloud enough, their waters are turned into bloud. Thus God requires the wicked in their kind, there was no need to turn the whole river into bloud, so far as it runneth or reacheth: it was enough, that the streams running by Egypt, had this plague, which (when it passed the borders thereof) might be clear as it was before.

V. 18. *stink*] By the ill sent of the dead fish in it.

V. 19. *all their pooles of water*] We must not think that *Moses* went particularly to every pool, to stretch his Rod over it, but that having stretched his Rod towards the River, he afterwards did the like over some ponds or pools, or gathering of water, in the name of all of the like kind: or he might (stretching out the Rod) make mention how far the Curse should reach; and it is like, it was rather upon the fresh waters, that were potable, then upon the salt; other liquors seem to be free from this plague, especially milk, for that it is not properly comprehended under the name of water.

V. 21. *and the fish dyed*] Which was an evidence, that it was a true miracle, and that miracle a plague to them, by whom fish was used for necessary dyet, as Num.11.5. And to some it served, as to many no doubt it did, for dainties; and that plague upon fishes, may confute the superstitious conceit of Papists concerning fishes, as if they were holier then other meats, because they came not under the curse, as other creatures, by the Flood:

throughout all the land] Of Egypt, and of Goshen also, (it is like) so far as it might afflict the Egyptians, and not the Israelites.

V. 22. *the Magicians did so*] Exod.7.12. & Chap.8.7. When all the waters were turned into bloud, how could they do so? unlesse they first returned them from bloud to water again: *Answ.* It might be in Goshen, or if that Province were free from this, as it was from the other plagues, Chap.8.22. & 9.26. & 10.23. it might be, that all the Rivers and Pooles were not turned into bloud, (at once) but that some of them being turned into bloud, the Magicians practised their Inchantments on others: or they might dig new Wells, ver.24. which had no commerce with these bloud waters; or (because this plague continued but seven dayes, ver.25.) the Magicians might play

their

their prankes when these dayes were expired: and then might make their false appearances of bloud, by their magical Impostures.

V. 24. *digged*] But, it is like, they lost their labour, if it were within the compass of seven dayes, after mentioned: for they were like to find, in stead of pure water, stinking bloud, which would rather torture their taste, then quench their thirst: this plague, it seemeth, was shuted to seven dayes continuance.

seven dayes] This plague is expressly said to continue seven dayes, and it may be that it was the whole time, but the Text doth not set down the period of it.

CHAP. VIII.

Vers.3. *Frogs in thy bed chamber*] Notwithstanding Moses and Aaron were harshly entertained upon their first message, Chap.5.4.and the Tyrant were enraged, and the miserable condition of the people aggravated, and Pharaoh by the enchantments of his Magicians more hardened then before: yet Moses and Aaron resolutely pursue their commission, and command from God, and press into his presence, and persist in their commissions: an evidence of their fidelity and courage in Gods cause, and a worthy example for all Gods messengers to follow in the like case, See Jer.1.17,18,19.

kneading troughs] Or, *Dough*. This plague appeareth to be more grievous then the former: for that was only upon waters, this every where; the former was but upon liquor, nor upon all neither, this upon all their victuals; that afflicted them, but when they were thirsty, this at all times; that being often out of sight might be sometimes out of mind, this was a continual offence to many of their senses, to their eyes the number and figure of the Frogs were a most horrid spectacle, to their eares their croaking was odious, and their crawling upon them, and among their meats most abominable; lastly, the bloudy waters came not up to their chambers, beds, or mouthes, but these frogs with uncessant importunity haunted them in every place, and invaded them on every side, on every part. Hence it was, that this plague humbled the Tyrant so far, as to desire to be prayed for, ver.8. which the former did not.

V. 4. *and the frogs shall come up both upon the*] (Notwithstanding all locks and bolts) the frogs cannot be kept out of the Kings bed-chamber, and for all his guard, they will come up upon his Royal person, and crawl upon his bosome, and creake in his eares when he is in bed: How despitable shall the dignity even of Kings become, if the King of Kings be pleased to cast contempt upon them! See Psal.83.10. and how favourable is God unto man, by his ordinary, providence, in making such creatures loth to come, where man hath to do, who are so lothsome to him, that he cannot indure to be touched by them.

V. 5. *the Lord spake unto Moses*] By secret inspiration, because it was in the presence of the King, and so not convenient to speak of him, and not to him to his hearing.

V. 6. *over the waters*] That is, over against them, or towards them, from Pharaohs Court, where it is like that Aaron was at that time.

covered the land] Goshen, where Gods people dwelt, was excepted as from the plague of flies, ver.22. unless the Egyptians that were among them, were infected with them, which might be without annoyance to the Israelites.

V. 7. *The Magicians did so*] That is, they stretched out their hands over or towards the waters, and either by false appearances, deceiving the sight, made seeming Frogs, or the Devil brought true Frogs to the place, where the contestation was betwixt Moses and Aaron on the one side, and Pharaohs Magicians on the other: though it is like the Devil brought but a few, in comparison of the number that were brought against them.

V. 8. *intreat the Lord*] Ver.28. Chap.9.28. Chap.10.32. Psal. 78. 34. He that peremptorily refused to be intreated in the Lords name, to let the people go, asking by way of proud contempt, *who is the Lord?* Exod.5.2. now feeling his hand lye heavy upon him, doth not disdain to desire his mercy: Such power hath God Almighty over Kings, though they be mighty in power, and haughty in spirit, that what they will not do for love, or reverence, he can make them do for fear. See Annot. on ver.3.

V. 9. *Glory over me*] Or have *this honour over me*. For the meaning of the words, see the next Annotation.

when shall I intreat for thee] That may be, I will give thee this honour to appoint, or prescribe a time when I shall pray and prevail for thee: and if my prayer take not effect, do thou glory over me, and say I am no better then one of thy Magicians, who can rather bring a plague upon thee, then remove it.

V. 10. *To morrow*] Why not presently? the plague being so grievous, he might think, either that by that time they might be withdrawn some other way, and so they should not need to be beholding to God, or Moses, for that favour: or he might think, that though the Frogs might come on a sudden, it was not so easie a matter to remove them again, and that therefore Moses must have some time to mediate with God for that mercy, and to make it take a full effect.

V. 12. *Moses cryed*] Though he were sure of the miracle, v. 10. he did not forbear the means to obtain it, *viz.* prayer unto God: which is so prevalent with God, that it is next to Almighty, in efficacy and power, See Chap.32.10.

V. 14. *the land stank*] The plague was not wholly removed at once, that it might be known to be (not a counterfeit, but) a true miracle, for their clearer conviction; and the frogs being gathered on heapes, that their stink might be offensive to the Egyptians, as their sins were to God; afterward it is like, they were partly cast into the River, and partly buried in graves, or pits, digged for them: though it be not so expressed in the Scripture.

V. 15. *that there was a respite*] This respite was but Gods Pause, for Pharoah to make a good use of the precedent plague, and when Gods hand was taken off him, by withdrawing of his Judgment, he should by repenance have made himself capable of mercy. But this is the manner of such as are doomed to destruction, to take more heart to go on in sin, when they should take most heed, that by sinning again, they provoke not God to punish them again.

V. 17. *became lice*] The word *Cnim*, in the Hebrew, is variously rendred; some take it for gnats; (but they are rather comprehended in the plague of flies afterwards) some for fleas; but they were not like to be plague enough, because they were more movable, and less loathsome then other vermine: the most and best Interpreters tender the word *lice*; yet it may be as they came in an extraordinary manner, so they were of an extraordinary kind; such haply as the like was neither before, nor since, as is noted of the locusts, Chap. 10. 14. By such little creatures, armed with a power from God, the greatest Tyrants may be plagued, yea devoured, as were Herod by wormes, Act. 12. 23. and Galerius and Maximinus. Bucolz. Jud. Chron. on the year 311. pag. 188, and on 313. pag. 190. and by lice Pherecydes was devoured. AElian, var. hist. lib. 5. cap. 18.

all the dust] That is, a great deale of it, as all *Judea*, Mat. 3. 5. for a great part of the people of Judea; or all the dust, that is, the dust all over the land, no place being free.

V. 18. *the Magicians did so*] That is, stretched out their hands with rods, as Aaron did, ver. 17. and shewed their endeavour to do the like, though in vain.

but they could not] God confounding their wisdome and power in a thing most vile, whereby yet he honoured himself; since hence it appeareth, that there is nothing so small, that his power and providence descendeth not unto, nor wherein he cannot foyl both the power and imposture of men and devils, who could neither make lice indeed, nor make a show of them.

so there were lice] In the Hebrew there is an Enallage of number, the Verb being of the singular Number, and the Noun of the plural; as Gen.1.14.

V. 19. This is the finger *of God*] (Luk.11.20.) They might have seen and acknowledged the whole hand of God before; now they confess a finger of it, in this plague which they yield to be done by Gods Power, and not by Sorcery; which they should have acknowledged of the rest of the miracles: but their master the Devil taught them, both to counterfeit Truth, and to conceal it; yea, and which is more, to persevere in resistance of it.

V. 20. *for he cometh forth to the water*] What ever were the occasion of Pharaohs going to the water in the morning, whether for a pleasant prospect, or out of a superstitious respect to the River Nilus, it is uncertain: but sure it was the fitteest place for Moses (now no Courtier, as before he had been) to meet with him, and early in the morning, he was most like to make use of what he had said unto him.

V. 21. *swarms of flies*] Or, *a mixture of noysome beasts*. The word, in the Hebrew, which some read *Harob*, some *Harac*: (by reason of the similitude of the Hebrew letters *Reth*, and *Caph*) is by learned Hebricians translated by the word *mixtian*, or *a mixed swarm*, which (according to the sense, rather then the literal construction of the words) is in some Translations expresst by [*all kinds of flies*] and it is certain, they were not of one sort, Psal.78.45. but a compounded plague, consisting of many kinds of the lesser sort of flying creatures, as of ordinary flies, gnats, bees, and hornets, which (by the importunity of their pressing upon them) might give them no rest, and some of them, with their stings, might wound and kill them; as Psal.78.45. and as Josephus noteth, *Antiq. lib.2.c.5.*

V. 23. *A division*] Heb. *a redemption*. That is, *a division, for redemption*, or deliverance of his own people, from participation of the plagues, heaped on the Egyptians: wherein God giveth clear evidence of his justice on the one fort, and his Mercy on the other, so that here we have a type of the final separation of the

the Elect and Reprobate; and of the salvation of the one, and the damnation of the other.

to morrow] It makes for more assurance of the miracle, because they that hear the Prophecy of it, (for so short a time) are like to see the failing, or performance of it thereafter, as in event it falleth out.

V. 24. *And there came*] We read not of this plague, that any use was made of the Rod to bring it; and it is like it was not used, that it might appear, the power of these plagues was not in the Rod, but in the hand of God.

corrupted] Or, *destroyed*.

V. 25. *in the land*] (To wit) the land of Egypt, where hitherto, it seems, they were restrained, at least from publick worship.

V. 26. *the abomination of the Egyptians*] Moses refusing the motion of Pharaoh for performance of the sacrifice in Egypt, maketh his denial (by a *Dilemma*) thus: If we sacrifice here, we must sacrifice, either after the manner of the Egyptians, or of the Israelites: If after their manner, that would be an abomination to the Lord our God: If after our own manner, that will be an abomination unto them, and they will stone us, for they will not endure to see us kill those creatures, (as by sacrifice we must) which themselves adore as Deities: among whom, (the principal was, an Oxe) which a white mark on his side, called *Apis*, whereof see *Plin. Nat. hist. l.8.c. 46*. See also the Annot. on Chap.43. vers.32. & on Chap.46. vers.34.

V. 27. *As he hath commanded us*] Chap. 3. 18.

V. 29. *deceitfully any more*] Hitherto he had played the hypocrite, whose manner is, (in distresse) to speak fair, and pretend humility, but no sooner is the plague taken off, but hypocrites return to their wickednesse again. See Psalm.78.34, 36, 37.

V. 32. *hardned his heart*] Zach. 7. 11, 12. See the Annot. Chap.4. vers.21.

CHAP. IX.

Vers. 1. *Go unto Pharaoh*] He faith not here, (as Chap. 8. vers. 20.) go to Pharaoh going forth to the water, and stand before him in his way thither; but go to Pharaoh where he is, though at his Court, where he keepeth greatest state, and maketh ostentation of greatest pride, and where he hath his parasites about him, to puff him up in scorn and contempt, and to incense him to indignation against God Messengers and people; there Gods Ambassadours must be bold to tell God Message to the greatest Tyrant; yea, though they should be served with a prohibition for such a place, as Amos 7. 13.

V. 3. *in the field*] This was an open plague without doors, and principally upon the cattel, and those onely that were not in some house; and if men were out of doors, it is like they were partakers of the same plague with the beasts of the field, as is threatned of the plague of hail, vers. 19.

oxen and sheep] By Oxen is meant also Kine and Bulls: such cattel the Egyptians had, though not for food of their flesh, yet for nourishment by their milk, for cloathing with their wooll of sheep; and some, as Oxen and Horses, they made use of for their work: and of all kinds they made commodity by traffick with other Nations, though with divers of them they committed brutish Idolatry.

a grievous murrain] The word here translated *murrain*, is Chap. 5. vers. 3. translated *pestilence*, and it is one and the same disease, though when it is applyed to cattel, it be usually rendred by *murrain*; when to men, as Chap. 5. vers. 3. it is commonly called the pestilence.

V. 5. *to morrow*] See the Annotat. on Chap.8.v.23.

V. 6. *all the cattel*] The greatest part of sorts of cattel: for some were reserved for another plague, and some preserved from it, by a favourable premonition, for their removal from the danger, ver.19.25.

V. 7. *Pharaoh sent*] Into the land of Goshen, to see whether Gods people (herein) had a priviledge from this plague, which the Egyptians had not; he did not send upon the former plagues: for in some of them the wayes were scarce passable, or with much danger, as we see, ver.3. & 19. and when they were more safe, it may be, the trial came not into his thought; and he might send now the rather, to make up the loss of the Egyptian cattel, out of the Heards of the Israelites.

V. 8. *let Moses*] Though Aaron took up his handful of ashes, as well as Moses, yet Moses must sprinkle both, that the power of these operations, might not be ascribed to the hand of Aaron, (which held the miraculous Rod) or if they both sprinkled the ashes, Moses might the rather be named, as Gods chief Minister, for the wonderful deliverance of his people.

V. 9. *blains*] Hitherto (for all their plagues) they might sleep in a whole skinne, although so many, so great plagues, might have kept them, both waking and weeping: but now the sinne of their souls brake out in the sores of their bodies, and on the beasts for their sakes, where the mischief is not more miraculous, then the means used to produce it, vers. 8. which was by casting ashes of the Furnace up toward Heaven; by these was sent up a *complaint* to God, against the oppression of the Israelites, in the Furnace of the Brick-kills (See Deut.4.20.) *which came* down with a vengeance upon *man and beast*. The Original word, not used elsewhere in the Scripture, signifieth *scalding* or *boyling blaines*, or *blisters*: though the ashes cast up were not hot, but such as Moses and Aaron might hold in their hands.

V. 11. *upon the Magicians*) though they were convinced, and confessed themselves overcom by God, in the plague of Lice, Chap. 8.vers.19. yet they still persisted to oppose the Power of God, and the Ministery of Moses; and therefore they were worthily plagued with boyls, for the corruption and contumacy of their minds against the Almighty. So God getteth him honour of them to their shame, being so branded, as that both their impiety and impotency, (though they took much upon them) was most apparent.

V. 12. *as the Lord commanded*] Chap. 4. 21.

V. 14. *all my plagues upon thy heart*] Though my hand hath been heavy upon thee already, I have plagued thee but sparingly to that I will do, for I have in store for thee, more and worse, then yet thou hast felt; and I will make thy heart sick in smiting thee, Mich.6.13. and shine own conscience shall condemn thee of ingratitude and malice.

V. 15. *Pestilence*] By this is not meant that known deadly contagion, commonly so called; but any, or all the plagues which are after mentioned, and were inflicted; and especially it may be meant of the slaying of the first-born, as the cutting off may be meant of his, and his peoples drowning in the Sea.

V. 16. *for this cause*] So also Rom. 9.17.

have I raised thee up] Heb. *made thee to stand*. That is, I have made thee a man, preferred thee to be a King, supported thee by my Power, sustained thee by my Beneficence, permitted thy pride, indured thy contempt, that the world may see my justice, my punishment of thee, and my power in my conquest over thee, Chap.14.17. Psal.76.10. Pro.16.14.

my Name may be declared] That is, that my contestation against thy contumacy, may be known, and spoken of to the praise of my patience toward thee, and of my miraculous operations upon thee and thine.

V. 19. *gather thy cattel*] See Annot. in vers. 6. A Judgment tempering together severity and mercy.

V. 21. *regarded not*] Heb. *set not his heart unto*.

V. 22. *stretched out his rod*] With how much ease, and in how shorter time doth God great wonders?

V. 24. *and fire mingled*] Psal.78. 47, 48. Hail and Fire are contrary: yet both concur in Gods quarrel to plague his enemies.

none like] This confuteth the observation of some, who say, there is never any Hail, or Rain in Egypt. The truth is, it is more rare there, then in other lands; but not so, that the observation should be peremptorily and universally negative; yet it might well be said, there was none like it: for first, none so general over a whole land at once: Secondly, none so tempered with fire, ver. 23. & Psal. 105. vers. 32. Thirdly, none so punctually prophecied, and accordingly accomplished, vers. 18. Fourthly, none so destructive to man and beast, and trees, v. 25. & Psal. 78. ver. 26, 47, 48. & 105. v. 33.

V. 26. *Goshen no hail*] That may be meant of that part which appertained to the Israelites: for the Egyptians that were among them, unless they were better then their Countreymen, elsewhere, were no more favoured then they.

V. 27. *I have sinned*] Exod. 10. 16. The wicked sometimes confess their sins to Gods glory, in their acknowledgment of his justice: but they do not truly repent, and reform, that they may be received to mercy.

V. 28. *it is enough*] That is, I will not put God to bring any more plagues upon me; those I have already seen and felt, shall suffice for your dismission, I will now let you go, and ye shall stay no longer.

mighty thunderings] Heb. *voices of God* Psal. 29. vers. 3, 4, 5. God presents miracles to his ears, as well as to his eyes: yet, neither way, will his obdurate heart be softned.

V. 29. *the earth is the Lords*] Psal. 24, 1. All the Inhabitants of the earth (Kings not excepted) must acknowledg God for their Land-Lord, and (under that title) they owe him suite and service.

V. 30. *I know that*] Moses, though he knew (by experience of their stubbornness, and by revelation from God) that Pharaoh, and his people would still be stubborn; yet he goeth on to work wonders, both in bringing plagues upon the wicked, and praying God to remove them: since God is glorified by both, though they were reformed by neither.

V. 31. *and the barlie were smitten*] As Egypt differed from other Countreys, being watered not with rain, but with the river Nilus: so it is like there was a difference of the husbandry of that

that Land, in sowing the Barly with the Wheat, which is not the manner of other Countries.

V. 32. *not grown up*] Heb. *hidden*, or *dark*.

V. 35. *was hardened*] 2 Cor. 28.22. & 36.13.

by Moses] Heb. *by the hand of Moses*.

CHAP. X.

Vers. 1. *For I have hardened*] Ver. 20, 27. & Chap. 4.21. & 11.10. Deut. 2.30. The wicked must be admonished, though there be no hope they will be amended, Isa. 6. 9, 10. Ezek. 2. 3, 4, 5. For if they turn not, God will whet his sword, Psal. 7.12. and be glorified in his justice upon them, who made no account of his mercy.

V. 2. *ears of thy son*] Chap. 13.8. The miracles were so great that they should be spoken of for ever: where also we see the duty of parents towards their children, which is to teach and instruct them in the Word and Workes of the Lord, Deut. 6.6, 7. Psal. 71.15, 18. Joel 1.3. Ephes. 6.4.

V. 3. *humble thy self*] The end of affliction is to humble our selves with true repentance, under the hand of God; and so it is a mercy to be afflicted; but if it do not take effect, it is sometimes withdrawn in judgment; as Isa. 1.5. and so it was in Pharaoh and his peoples case, from whom one plague was removed, that another might succeed it.

V. 4. *locusts*] The Hebrew word *Arbe*, signifieth both a Locust, and a multitude of Locusts; for the word *Hebra*, whence it is derived, signifieth to be many, and their multitude is significantly set down in the next verse.

V. 5. *the face*] Heb. *the eye*. Not able to see the earth, (in many places) they shall swarm, in such numbers, that they shall cover the ground from mans sight, though they most abound where most abundance of green fruit, or food is to be devoured. See *Plin. lib. 11. c. 29.*

and they shall eate] Devouring vermine are Gods scourge on man, for mans contumacy and contempt of God and his Word, Joel 1.4.

the residue] From the plague of Hail, the Wheat and the Rye were preserved, because they were not then grown up, Chap. 9. 32. Heb. They were hidden or dark, out of sight, and out of hurt: whereby it appeares there was an intermission betwixt this and the precedent plague, whereby the contumacy of Pharaoh was increased, and occasion given for more miracles.

every tree] That is, the fruit of every tree, though these being such as was never seen before, ver. 6. they might be such, as might eat into the wood, as well as devoured the fruit; for that is reported of some Locusts, *Plin. Nat. Hist. lib. 11. c. 29.* and these were worse, not onely then any that were before, but then any that might come after, ver. 14.

V. 6. *neither thy fathers fathers have seen*] That is, they have not seen such for number, nor any in effect so hurtful as these: but they and their fathers have seen Locusts before, for Egypt had her part of such kind of creatures, as well as other Countries, and more then some others.

V. 7. *a snare unto us*] Or *an offence*, as some read: or an occasion of all these evils: so are the godly charged, as Elias by Ahab: the sin and the blame should go together; but the wicked procure judgment on themselves, and impute their plagues to the godly, who would reclaim them, and secure them, Chap. 23.33. Josh. 23.13. 1 Sam. 18.21.

V. 8. *who are they*] Heb. *who and who, &c.*

V. 9. *with our young*] Young and old (being comprehended in the Covenant) were to have their parts, both in the deliverance from servitude, and in the service of their deliverer.

our flocks and our herds] Both for sacrifice to God, and sustenance for our selves.

V. 10. *Let the LORD be so with*] The words of Pharaoh savour of much distemper, and little sense: the passion of anger is said to be a *short fury*: he was long angry, and so did (a great while) like a furious mad-man; and as he did so, so he sometimes spake, he knew not what: and what he meant in this speech, is hard to say: it may be he wished that God had no more good will to them, then himself had, that as he was unwilling to let them go, so God would be unwilling to go with them: or it may be, he might (by way of derision) taunt them for their trust in God, for their deliverance, as if he would do no more for them, then himself would do; and he would not let them go with their little ones (but with their men onely at the most, ver. 11.) and therefore that God either would not, or could not, work their full deliverance out of his hands. This was either his hope, or the desire of his heart.

for evil is before you] That is, though you make a pretence of sacrifice, you have some evil plot, or purpose to effect; or some evil is before you to way-lay you, and light upon you: at least he thought they meant wholly to quit themselves from his service; as Chap. 1.10. and therefore he would have kept their little ones as pledges for their return; and he threatens them, if they persist in such a purpose, to prevent the performance of it by some surprisal of their persons.

V. 11. *Not so*] That is, as you demand, for the departure of so many.

V. 13. *over the land*] Neither his Rod, nor his Army could reach over all the Land: the meaning is, (as at other times) that he stretched his Rod over some part, in the name of the whole.

the East wind brought the Locusts] Gen. 8.1. Num. 11.31. Psal. 78.46 & 105.34, 35.

V. 14. *neither after them shall*] This Moses speaketh by the Spirit of prophecy, which as it shewed him a long retrospect to the beginning of the world, so did it shew him a prospect as long forward to future times. See the like prediction, Chap. 12. ver. 6.

V. 15. *covered*] See Annot. on ver. 5.

darkened] Either by such covering of the earth, as hath been spoken of, Annot. on ver. 5. Or by flying so many together, as (like a cloud) do darken the Ayr: so it was with swarmes of Locusts in Poland and Silesia, *Anno* 1575. which for a mile and an half obscured the light of the Sun, *Anno* 1475. *Bucolc. Chron. p.* 425. The like happened also, *Anno* 1542. *p.* 546. *Ibid.*

did eate] Psal. 78.46. & 105.34, 35.

V. 16. *I have sinned*] Chap. 9.27. 1 Sam. 26.22.

and against you] (1 Sam. 12.24. Num. 21.7.) Against you all, whom I have oppressed with grievous servitude; and against you Moses and Aaron in particular, whose persons and miraculous operations, and just requests, I have hitherto contemned.

V. 17. *forgive.—my sinne onely this once*] He taketh notice of his sin as the cause of his punishment, and desires the removal of the cause, onely that he may be free from the effect; and he ffinrs his petition to this sin onely, either out of some hopeful opinion he had of himself, that he should no more provoke God to plague him as he had done; or he seemeth modest in his request, that he might more easily obtain it, thereby as it were threatning himself, that if he transgressed so again, he would deserve to be pardoned no more.

intreat] 1 King. 13.9. Act. 8.24. Rom. 15.30.

this death onely] That is, this deadly plague. 2 Cor. 11.23. for being such Locusts, as the like were never before, nor should be afterward, they might be a deadly annoyance unto them, as well as devourers of the fruit of the earth; and so that may well be true, which is said (in the book of Wisedome, *c.* 16. v. 19.) *for them the bitings of the grashoppers and flies killed, neither was there found any remedy for their life:* indeed it was easie for God, to make them as pernicious to the persons of men, as to the fruits of the earth; and the devouring of them onely might be called a death, because it was like to produce a famine, and famine is (many times) followed with the pestilence, both which are deadly plagues.

V. 18 *And intreated the Lord*] The charity of the godly must exceed the malignity of the wicked, and they pray for them, though they deserve rather cursing, then blessing, Matth. 5. 44.

V. 19. *westwind*] Heb. *a wind of the Sea*. Because the Mediterranean Sea is Westward, in respect of Canaan, and of Egypt: hence it is, that the Hebrews signifie the West by the Sea.

cast them] Heb. *fastned*.

Red sea] Act. 7.36. Heb. 11.29. In the Hebrew it is, *the sea of Bulrushes*: the Greek and Latine use to render it, the Red sea, so called, as some think, because the water is red, Adrich. Delph. Theat. pag. 123. Some, because it seemeth red, by reason of the red sand, or gravel; so the Geneva: or from red mountains neer unto it: but it is rather thought, (by the most Judicious) that it is so called from a King who had his Dominion neer unto it, whose name was Erythras, (Erythros in Greek signifying red) which may be Edom, that is, Esau, the red son of Isaac. See the second Annot. in Gen. 25 30. and *Fulleri Miscellan. lib.* 4. *cap.* 20. & *Sixt. Amam. Antibuc. differtat. de Nom. Jehovah, p.* 531.

V. 21. *even darknesse that may be felt*] The words are figurative, importing extraordinary black darknesse, as *rivers of teares*, Psal. 119. ver. 136. extraordinary sorrow; yet God might so thicken the ayr, that they might take notice of it, not onely by the eye, but by the hand, when they could rather feel, then see what was next unto them; so that (for three dayes space) they stirred not from their places. This darknesse might be caused by a withdrawment of the light of the celestiall bodies, or by drawing a thick curtain of very black clouds betwixt mens eyes and them; or by thick foggy vapours, which were so grosse, that (like tangible bodies) they might in a manner be felt, such hyperbolical expressions are usual, not only in humane authours, but also in the holy Scriptures. See Deut. 1.28.

V. 23. *neither rose any*] They were not only (for three dayes space) deprived of the naturall lights and lampes of heaven, but

but of artificiall also, the vapors might be so thick and moist as to put out their candles and any other light that was kindled by them: so they were as blind men, that could not see at all, and as lame men, that could not move from their places; and so they sate still, as under the arrest of this darknesse, because they could not see what to do, whether to goe.

Israel had light] Esa. 60. 2. Whereby they had opportunity to have stolen away; these three dayes of darknesse to the Egyptians, and of light to the Israelites, would have served for their three dayes Journey in the Wildernesse, Chap. 3.18. & 5. 3. & 8.27. in which time they might have removed themselves and their goods: but God had yet more miracles to work for his own glory, and their safety, and he would not have them go out like fugitives at all, but rather to march out of Egypt as by way of honourable and triumphant victory over their enemies.

V. 24. *and your herds be stayed*] As a pawn of their return, and a forfeiture if they returned not.

Pharaoh called] After the three dayes darknesse was expired, and light returned.

onely let your flocks] As a gage or pawn of their return, or as a recompence and supply for the losses of their cattel by the plagues of hail and murrain, Chap. 9. 6, 25.

V. 25. *Thou must give us also*] Thou must not onely give us leave to go, but permit us to have our cattel also, that we may have wherewith to sacrifice to God.

V. 26. *Not an hoof be left*] The Ministers of God ought not to yeeld one jot to the wicked (as touching their charge) though they would not have him obeyed at all; his word and will must be performed to a title.

with whose] That is, with what beasts, or how many in particular the lawes of sacrifices were punctually set down after their deliverance out of Egypt: yet from Cain and Abels oblations, Gen. 4. the continual practice of the Patriarchs, and the distinction of beasts, clean and unclean, was some direction for this duty.

V. 28. *thou shalt dye*] Though before he confessed Moses just, yet (against his own conscience) he threatneth to put him to death: an impudent stubbornnesse, after so many miraculous terrours, by the ministery of Moses, that he should threaten him with death, whose prayers he had so often begged for his deliverance: all wickednesse is folly, but such as this, is no lesse then madnesse, and a wonder of the Devils working by divine permission: yet did not this discourage Moses from his duty, Heb. 11.27.

V. 29. *thou hast spoken well*] He approveth not Pharaohs speech in Pharaohs sense, but rather taunts him, turning his words to another intent then he thought of, whereof see ver. 29.

thy face no more] These words are set down here, (by Anticipation) for they were not spoken untill after Moses his last message, Chap. 11.4, 8. Or else they may be a prophesie of Pharaohs perdition in the sea, that (after their parting) he should be drowned, no more to be seen by him or any else.

CHAP. XI.

Vers. 1. *The Lord said*] This was spoken to Moses by inspiration, (before he departed from the presence of Pharaoh) having denounced the death of the first-born, after which time (as he said, Chap. 10. v. last) he made his appearance no more before him.

thrust you out] He shall send you away without any condition, with hasse and violence, as afraid to keep you captives any longer: and without all hope to overcome the power which hath so miraculously managed your cause against him.

V. 2. *borrow*] See Annot. on Chap. 2.22.

neighbour] Though at first the Israelites (planted in Goshen) had not much to do with the Egyptians, from whom they were (for the most part) separated in their manners, and in their habitations, (for which a part of the Province of Goshen was sufficient) yet afterwards they multiplyed so much, that they spread all over that Country: and besides had many mixed habitations in other parts of Egypt, whence it was, that their doors were distinguished by the sprinkling of bloud, as in the next Chapter.

jewels of silver] Chap. 3.22. & 12.35.

V. 3. *favour*] Psal. 106.46. Exod. 12.36. Act. 2.47. Exod. 3. 21.

very great] 2 Sam. 7.9. Esth. 9.4. That is, much honoured, much feared, in regard of the manifold miracles wrought by his ministery, both in bringing punishments upon, and withdrawing punishments from the people of Egypt: whereby he might be the more like to obtain jewels, or whatsoever else he should ask of the Egyptians for himself or the people.

V. 4. *about midnight*] To wit, of the night, which followed the fourteenth day of the moneth Nisan; in the morning of that fourteenth day, Moses gave out the commination of the first born, before he finally departed from the presence of Pharaoh, ver. 8. at the evening of that fourteenth day the Passeover was first celebrated, and the night after that evening, was the slaughter of the first born.

V. 5. *from the first born*] Exod. 4.23. & 12.29.

that is behind the mill] Judg. 16.21. Esay 47.2. Mat. 24.41. Heb. *behind two mills*, or *after two millstones*. The meanest servants (many times) were put to grind at the mill: wherefore mills were often in prison houses, where prisoners and captives were kept in work, to turn the mill, which was sometimes so made, that they that wrought were placed on the back part thereof; betwixt the mill it self, and the wall of the room, wherein it was placed: so they were behind the mill, and sometimes they drave it before them, thrusting and turning it about with the main strength of their bodies, which though it went round, yet still they came behinde it, since they forced it about, by driving it before them, rather then by drawing it after them.

V. 6. *great cry*] Chap. 12.30.

V. 7. *a dog move his tongue*] Josh. 10.11. Job. 5.23. Hos. 2.18. A proverbial speech, signifying that their condition shall be very quiet, without any disturbance of man or beast: whereas the Egyptians were in tumult, and made out-cryes for their losses of their first born.

V. 8. *shall come down*] Moses had hitherto been a suiter at Pharaohs Court for the freedome of the Hebrews, but after a while the condition of the King and Kingdome shall be so far changed, that Pharaoh shall (by his servants) solicite them to be gone, Chap. 11.1. and the Egyptians shall be fain to buy their liberty, with great liberality giving them their most precious things at their departure.

in great anger] Though Moses were a man of a very meek and patient spirit, (Num. 12.3.) yet in the cause of God, being Pharaoh so rebellious against him, so outragious against his people, so false in his promises to both, his zeal raised his indignation to a great height of detestation of him, and his doing. So also Exod. 32.19. Num. 16. 15. Thus may we be angry without sin, and (in such a cause) we cannot without sin forbear anger.

V. 9. *that my wonders*] God hardeneth the hearts of the reprobates, that his glory thereby might be the more set forth, Rom. 9.17.

V. 10. *not let*] No words, though after so many wonderfull deeds, would work upon this stubborn tyrant, to let Gods people go: God permitting him to the course of his corrupt nature, and the misguidance of the devill, and knowing out of the evill of both, to set forth his own glory, in bringing forth his people with a mighty hand.

CHAP. XII.

Vers. 1. *And the Lord spake*] That which here followeth (touching the institution of the Passeover, and sprinkling of the blood of the Paschal Lamb) was spoken by God to Moses, and by Moses to the people, before the slaughter of the first born; (as is plain by the 12. 22. & 23. verses of this Chapter) but it is here placed after it, that the plagues (which passed upon them before their departure) being brought in together, the departure it self, and the ensuing passages might proceed in their order.

V. 2. *This moneth*] Called in the Hebrew, *Abib*, Exod. 13.4. in the Chaldee Tongue *Nisan*, Esth. 3.7. containing usually, part of March, and part of April. See Annotation on Gen. Chap. 7.11.

first moneth] That is, the first according to the order observed in Ecclesiasticall matters, as for political affaires, they reckoned from September, (called by the Chaldeans, *Tisri*) because (as it is thought) the World began with that moneth: and it is thought to begin with it, for that there were ripe fruits at that time: though many of the Ancients conceive it began with the Spring: and according to this latter computation, was the Jubile reckoned, Lev. 23.8, 9, 10. because of the Secular accompt of contracts and releases then to be determined; this year called the Civill year, ended at the Feast of the in-gathering of fruits, which was after their harvest, whereof see Exod. 23.16.

according to the house] Thereafter as the Fathers of the house hold had great or small Families.

In the tenth day] The Lambe must be served on the tenth day, (on which day the Israelites made their entrance upon the borders of Canaan, Josh. 4.19.) from the flocks, and sacrificed the fourteenth day, ver. 6. this was for more serious and sacred preparation for the Sacrament; and to signifie our Saviour Christ, as separate from sinners, Heb. 7.26. Some think this was peculiar to the first Passeover, and that it was therefore peculiar, because the Lamb might be in readinesse, and not to seek when he was to be sacrificed, for which they would have little leisure, neer their departure: but that reason seems not sufficient to appropriate this preparation to the first Passeover: because, first, this separation was typicall, as hath been

been noted out of Heb.7.26. Secondly, if it were occasionall, so was the unleavened bread, ver.34. yet it was estabilished by a perpetual Ordinance, and that upon an heavy penalty, ver. 17, 18, 19.

a lambe] Or, *kid*. (The Hebrew word *Seh*, signifieth either of them:) (for such as had no meanes to bring a Lambe, a Kid was allowed, using the same Rites) By the Lambe, or Kid, was signified Christ, Joh. 1.29. who was innocent and harmless like a Lambe, Heb. 7.26. and because the Lambe of the Passeover was a figure of Christ, he is by a figurative speech called Our Passeover, 1 Cor. 5.7.

for an house] If the house or family were sufficient for the eating of a Lamb, he who was the chief man in the family, if an Hebrew, was to kill it, and if they were too few, or onely women in the house, they were to joyn themselves to those, who were more, and better fitted for such a service.

V. 4. *of the soules*] See *Annot.* on Gen. 12.5.

according to his eating] He shall take so many as are sufficient to eat the Lamb: which Josephus reckoneth to the number of ten men, besides women, and children: (*Josephus of the wawes of the Jewes, lib. 7. cap. 17.*) But if a man had a great family (as *Abraham* had three hundred and eighteen trained servants that did bear arms, Gen. 14.14.) one Lamb would be too little: and therefore as when the company was too few, more persons were to be added, that they might be enow for the Lamb: so if one Lamb were not enough, more must be added, that there may be Lambes enow for the company.

V. 5. *without blemish*] Some read *without spot*: but that is ambiguous, for thereby may be meant, either a spot of another colour, which may be an ornament, as in the Lambes of Jacob, Gen. 30.35. or a mark of deformity, or defect; the former is not forbidden in the Lamb, or Kid, to be sacrificed, but the latter: This Lamb or Kid, was a type of Christ, who was without spot or blemish of sin, (so Saint Peter sets him forth, 1 Pet. 1.19.

a male] The word *Seh*, in Hebrew, signifieth a Lamb or Kid; whether male or female, for it is of the common gender, and is taken (in the general) for the lesser sort of cattel; and it may signifie a young Kid as well as a Lamb; as Deut. 14. 4. but though the law leave it to the choice of either, use and custome made it most frequent, to furnish the Paschal supper, rather with a lamb, then with a kid; and accordingly did our Saviour celebrate the Passeover. The lamb is taken of the stronger sex, and more worthy gender, because Christ (signified by it) was to be of a masculine vigour, as well as of a lamb-like meekenesse.

of the first year] Heb. *son of a year*. That is, not above a year old, though it might be offered younger at any time, when it was eight dayes old, Lev. 22.27.

V. 6. *whole assembly*] That is, every assembly, in every family, or the matter of the house for the family shall kill it, and with the family eat it: and this it is like, was the manner, not onely of the first Passeover, but of the rest; because it was a service, not of the sanctuary, but of private families, where the master of it was (to the present purpose) a Priest, as before the Levitical Priesthood was ordained, which served for publick ministrations, not for the service of private families in this way: and though in the second of Chron. 30.15. it seemes the Priests were to kill the Passeover, (i. the Paschal Lamb the most proper service of the Passeover) that is to be understood rather of the Bullock sacrificed at this feast, 2 Chr. 35.7. then of the Paschal Lamb in private families; and this Bullock was rather a part of the solemnity of the feast of unleavened bread, which lasted seven dayes together, then precisely of the Paschal Supper, which was made onely with a Lamb, by the first both institution and observation also, where the chief of the family was to do that, which the Priest did in the publick observance of the sanctuary, ver. 21.

in the evening] Heb. *betwixt the two evenings*. In our Saviours time, and before, the day was divided into twelve hours, Joh. 11.9. but a long time before that, the Jewes made special choice of three times for the practice of devotion, Psal. 55.17. *Morning, Noon, and Evening*, each of which had its measure: the morning was all that part of the day from Sun-rising to noon: the noon was the middle part of the day, taking up about two hours, before the Sun ascended to the Meridian point, that is, before twelve of the clock, and two hours after: and the evening was from the beginning of the declining of the Sun to its setting: before this setting of the Sun, (and so long before as it might serve for doing what belonged to the sacrifice by day light) was the Lamb killed, and the time that followed till night, was a second part of the evening, called a second evening, and so as betwixt two evenings, was the Passeover or Paschal Lamb slain. Some make a fourfold division of the day artificial, from Sun to Sun, the first from Sun-rising to nine of the clock in the forenoon; as Act. 2. 15. by many is expounded: the second from nine to twelve, containing three hours more: the third from twelve to three, which made up the ninth hour; and the fourth from that to Sun setting, which consisting of three houres more made the twelfth hour: so the day betwixt Sun-rising, and Sun-setting, is sometimes divided into twelve parts, Joh. 11.9. sometimes into three, sometimes into four, and according to this last division there may be two evenings, that is, two parts of the afternoon, or evening, as well as two mornings, that is, two parts of the morning or forenoon, and in that part of the day (which consisted of the third division) ended at three of the clock, and which was called an evening (because all that time the Sun was declining towards his setting) and at the end of it, and towards the beginning of the other last part of the day, (which was reckoned for the second evening, and which was a Participle of both evenings, or a borderer betwixt both) was this Lamb to be killed; and as the type, so was the antitype our Saviour sacrificed upon the cross about the same time, Matth. 27. 46, 50.

V. 7. *strike it on the two side posts*] This is also thought by divers learned Commentators, to be peculiar to the first Passeover, and upon better ground then the former generally acknowledged; and this was done for distinction of the dwellings of the Hebrews from the Egyptians; not for instruction or direction to the Angel, who knew how to distinguish their houses in the darkest night, without any sign at all, but to direct the faith of the Israelites to the death of their great Redeemer, and their deliverance from a greater Tyranny then that of Pharaoh, by his blood, and withall to leave a Memorandum to the surviving Egyptians of this wonder. Some think this ceremony was particular to the first Passeover; Others, that it was to continue in the land of Canaan, and the sprinkling of the bloud of the lambe might continue as of the ram, Exod. 29. 16. to note the like in the *Lambe of God*, whose bloud must be shed, 1 Pet. 1.2. (*for without bloud shedding, there is no remission*, Heb. 9. 22.) and sprinkled by faith upon our hearts, Heb. 9. 14. It is not the bloud in his veines, by concomitancy, (as the Papists teach) will serve the turn, but the bloud let out of them, bloud not taken out after the manner of meat, but of washing, as in the one Sacrament of drinking, as in the other, which must do us good.

wherein they eat it] They then who were called out of another family, to make up a competent number for the eating of the Lamb, as ver. 4. were there to tarry that night; for no houshold had security from slaughter, but thate wherein the lamb or kid was eaten.

V. 8. *rost with fire*] As some conceive, because it would be sooner rosted then boyled, and they were to dresse it that way which had most expedition, because they were in haste: but the reason rather may be, for conformity to our Saviours sufferings, whereof it was a type, and our Saviours sufferings were answerable to this, for fire is most sharp and piercing, the most active of all the elements, under which all things are most passive; and though his passion was most bitter to him, it is most sweet to us: as rost meat is sweeter then that which is either raw or sodden, which is forbidden in the Paschall Lambe, ver. 9.

* *unleavened bread*] The Lamb was to be eaten in haste, Deut. 16. 3. and ver. 34. of this Chapter, and unleavened bread is made ready soonest; but withall, leaven having an operation to sower and puffe up, (and so being used to signifie sin, as the sin of hypocrisie, Luk. 12.1. and of malice, and other wickednesse, 1 Cor. 5.8.) *unleavened bread* was fittest to be part of the Paschal Supper: *wherein* was prefigured, or foreshewed, the integrity and purity of Christ. Besides, the Feast of unleavened bread was to begin on the fifteenth day, Num. 28.16, 17. and to last till the twenty one day, * Exod. 34.25. Num. 9.11. Exod. 23.18. Deut. 16.4. Exod. 12.18. & Chap. 13.7.

Bitter herbes] Num. 9.11. We cannot be partakers of such sweet meat, without sowre or bitter sauce; that is, our hearty repentance, in bitter tears, Mat. 26.75. And it was to the Israelites a remembrance of their affliction in Egypt, Deut. 16.3. and a monitory of mortification of their corruptions, as it were a bitter crucifying of the flesh, with the affections and lusts, Gal. 5. 24.

Eat not of it raw] There needed no prohibition against the eating of raw flesh, in a literal sense, therefore it is not improbable (which some here note) that since the Paschall Lamb was a type of Christ, Joh. 1.9.36. the Popish doctrine of eating Christs flesh raw in the Sacrament, in a carnal sense, is here precondemned: and it is not more repugnant to the type, then to religion, and reason: to religion, in destroying the nature of a Sacrament, by confounding the signe with the thing signified; and against reason, requiring carnal nourishment to a spiritual subsistance, to which the flesh proficeth nothing, Joh. 6.63. yea against sense, for they would have the receivers believe, that they receive the very flesh and bloud of Christ, when they see, and touch, and taste nothing but bread; and that when their senses tell them it is bread and wine they receive, they most sensefully deny them all.

head

head with his legges] All of the Lamb (that was mans meat) must be rosted whole even the inwards when they were washed, and so all eaten; so Christ is not to be divided, 1 Cor. 1. 13. yea even his coat was seamlesse, Joh. 19.23. to give caution against schisme and separation.

V. 10. * *untill the morning*] It must not be kept, but imployed onely for that use, for which it was ordained; and so it was not to be superstitiously reserved, (as the Papists use the consecrated wafer) nor profanely to be used, Exod. 29.34. which might have fallen out in Egypt, if being so done in haste, they had left any part of it in their houses behind them, * Chap. 34.25. & 23. 18. & 29.34. Lev. 7.15. Deut. 16.4.

V. 11. *Beltse in your hand*] As ready to depart thence: it is very probable, and generally received, that the Passeover was eaten standing: for that was a gesture of readinesse for present passage; and this gesture is conceived to be peculiar to the first Passeover, because that onely was eaten in haste; and for that our Saviour celebrated the Passeover with another gesture, Luk. 22.14, 15.

the Lords Passeover] The Lambe is called the Lords Passeover, by a figurative speech; (which speech is observable in both the Sacraments of both Testaments) for it was not the Passeover it selfe, but the materiall part of it. It was called the Passeover, because where the Angel of the Lord saw the bloud sprinkled upon the side-posts of the doors, he passed over that house in mercy, and slew none in it, ver. 13. and passed on with speedy judgment, to destroy the first-born of the Egyptians.

V. 12. *gods of Egypt*] The Egyptians were great Idolaters, and they had a multitude of Idols, which they took for gods: these gods were either destroyed, or (which is in effect as much) discovered in their defect of a Deity, by laying open their impotence, to preserve those who did service to them, and trusted in them, as if they had been Gods: among these, the chiefest of them were Kine, and other cattel of that kind, which were destroyed with the murrain, and with the hail, Chap. 9. 3, 25. and it may be their great Idol *Apis*, had some especial judgment executed upon it, as upon *Dagon*, the Idoll of the Philistines, 1 Sam. 5.3.

V. 13. *when I see the bloud*] God knew well enough, whom to save, without seeing that signe; but this is spoken after the manner of men, and to men whose weaknesse of faith, and strength of fear, flood in need of such a sign, and saying, for their assurance of safety. See Annot. on ver. 7.

V. 14. *for a memorial*] Of the benefit received by your deliverance. Dayes dedicated to God, or instituted by him, (for holy memorials of his mercy) must not be spent in idlenesse, or wantonnesse, but in serious consideration of the benefit received, and hearty, holy and humble gratulation, and thanksgiving for it.

for ever] Vers. 24. That is, untill Christs coming, for then Ceremonies had an end: the word (*for ever*, for it is but one word in the Hebrew) is used not onely for time without end, but for a long time, as Prov. 29.14. Dan. 3.9. as till the year of Jubile, which was every fiftieth year, Exod. 20.6. Lev. 25.40. See Psal. 89.1.

V. 15. *Seven dayes*] This number is of much note and use in Scripture, and by some accounted a number of perfection; because when God had perfected his work of Creation, he rested, and ordained the seventh dayes rest for a memorial of it. It is observed also by some, that the destruction of the Egyptians in the red Sea, fell out seven dayes after the Israelites went out of Egypt: and this is alledged as another reason of the number of seven, observed in this sense. Of these seven, the first was the fifteenth day of the moneth at even, being the next day after the eating of the Passeover: the time whereof was, the latter end of the fourteenth day.

V. 15. *shall be cut off*] Not only from communion in the Church, or sacred Societies, as an uncircumcised person, Gen. 17.14. but if any contempt, or contumacy appeared in the breach of the Ordinance, it was penal, yea capital, and might cost the life of the offender, as Exod. 31.14.

V. 16. *every man*] Heb. *every soul*. By a very usual figure, where a part (especially the better part, as the soul is) is put for the whole person.

that onely may be done] The first and last of these seven dayes of the Feast of unleavened bread, were to be observed in the manner of Sabbaths: yet with this difference, that on these dayes meat might be dressed, on the Sabbath not, Chap. 1[illegible]. vers. 5, 23.

V. 17. *armies*] Vers. 41, 51.

V. 18. *In the first moneth*] Lev. 23.5. Num. 23.5.

V. 19. *cut off*] It is no light matter, nor little danger to dishonor God, though but in a thing (in it self) of no great weight. It is a good rule then, (in all Gods commands) to confider, not so much what it is, as who it is, that biddeth or forbiddeth any thing. See Annotation on vers. 15. and on Gen. 17.14.

stranger] The Hebrew [*Ger*,] (from which our English word *stranger*, may be derived) signifieth not only a foreiner, but such a one as is a Proselyte, or Convert in Religion; and so it is to be understood in this place: and he was not to partake of the Passeover, nor to observe this Feast. Except as Annot. on ver. 43.

V. 21. *Elders of Israel*] Who were to play the Paschall Lamb in private Families. See Annot. on ver. 3, 6.

V. 22. *hissop*] Or, *transome*, or *upper door-post*. This (as some conceive) was proper and peculiar to the first Passeover: (though some think otherwise) when their habitations were among the Egyptians: for before the Israelites came into Egypt, the land of Goshen was not without Inhabitants of that Nation: and when they came at the first, there was room enough for the strangers, and old Inhabitants, and afterward their multiplication made a great mixture, not only in Goshen, but in other parts of Egypt also; especially after the Israelites were made as common drudges to the whole Nation of the Egyptians.

none of you shall go out] The danger of death was in the houses, and there God would shew his favour to the Israelites, where he executed judgment upon the Egyptians. It might have been dangerous for them, to have ventured out, having this command to keep within doors, a command haply like that of the Lord, by the Prophet Esay, *Come my people, enter thou into thy chambers, and shut thy doors, hide thy self as it were for a little moment, untill the indignation be overpast*, Isa. 26.20.

untill the morning] This sheweth they went not out of Egypt in the night (as some have conceived.)

V. 23. *the destroyer*] That is, the Angel of God, sent to kill the first-born, of whom some doubt, whether he were a good, or a bad Angel; more like a good one, because ordained of God for safety to his servants, and most fit to execute vengeance on his enemies, Chap. 14.19, 24, 25 & 23. from vers. 20. to 23. And most usually the wicked are destroyed by good Angels; and the godly chastised (as in Jobs case) by the bad, and they are delivered and succoured by the good: nor is he to be accounted a bad Angel, because (if the Israelites had not marked their doors) he would have destroyed them: for if they had disobeyed for easie a command, for their own safety, they had deserved to have been destroyed; and God himself threatens to destroy Jeremy, if he should disobey him, in setting himself against a rebellious people, Jer. 1.17. But, though this might be a good Angel, (who executed a double Commission of mercy and justice, the one on the Israelites, the other on the Egyptians) yet they might be plagued with evil Angels, and so it is said they were, Psal. 78.49. albeit some translate those words, (according to the Hebrew) *messengers of evils*, and mean by those messengers, *Moses* and *Aaron*, foretelling the plagues of Egypt, in the 7, 8, and 9. Chapters of this Book.

V. 24. *For ever*] See Annot. on vers. 14.

V. 25. *The Land*] That is, the land of Canaan.

V. 26. *what mean you*] Chap. 13.14. & 48.9.14. Psal. 78.6. Josh. 4.6. Deut. 32.7. The meaning of true religious services is to be known unto children; true religion is the exercise of minds illuminated with faith, and knowledge, and not of an ignorant or blind devotion, (as among the Papists) who have a masse of mystical ceremonies, whereof neither children nor ancient men, no nor many of their priests, do know the reason: and indeed, for many of them no reason is pretended, but such as is ridiculous.

V. 27. *bowed the head*] Exod. 4.11. 2 Chr. 29.30. They gave God thanks for so great a benefit, and expressed their thankfulnesse with an outward gesture, and that gesture was as well the bowing of the head, as the bending of the knee.

V. 29. *at midnight*] Chap. 11.4. Not in an exact Mathematicall measure, but about midnight: When the wicked are most secure, their destruction is most neer, 1 Thess. 5.3.

first-born] Not only of men, but of beasts; and among men, it is not meanconely of children of both sexes, but of parents also, and those both men and women, who were born before them, and of the first-born of their fathers Families; and if they had children, their first born of them were slain also, so that in one house the Father of the family might be a first born, and his wife, and if he had divers wives, he might have a first born by each of them, and some of them might have first born grand children. Some would have it, that in one house there was but one who was killed, as the first born, and in many families it is like, there was no first born, and because the first (among the people of God) were the priests of the Families, if they were heads of Families, and women were not priests, as the first born, for when the first born were sanctified unto God, they were of the males, not of the females, Exod. 13.12. See Annot. on Chap. 13.2. And there might be some exception from this rule, as Pharaoh, (if he were a first born) and some others, of families, whom God might reprieve for a future destruction: but his *first-born* was slain, as is expressed in this verse, who (it may be) was partner with his father in the government of Egypt, and the oppression of Israel.

dungeon

dungeon] Heb. *the house of the well*, or *pit*. Because it was made round, like as wells or pits are digged: or because such as were put there, were exercised in drawing and carrying of water.

V. 30. *great cry*] Chap. 11. 6. It was meet it should be a great cry, and that they should have great cause for it, and they had the greater cause the more that were slain: Here their cruelty recoyls upon them with calamity; for they made Gods people cry, by reason of their bondage, Exod. 2. 23. and when they were intreated to shew favour, they increased the rigour; now it is their turn to cry, and God hardens his heart against them, as they against his people. See Prov. 21. 13. Jam. 2. 13.

not a house] Of those houses, wherein were any first-born, either of men, or of beasts, according to the former observation, vers. 29. it was very strange, if any family had not some dead in it, and many (as hath been observed on that vers.) might have many dead.

V. 32. *bless me*] Chap. 8. 28. Pray for me, that I may be blessed at least, not cursed as I have been.

V. 33. *out of the land*] Chap. 11. 1. There is neither truth, nor certainty in the wicked, their consciences swayed by their passions, their passions varyed with their states, their states changeable at Gods choice and pleasure: thence they that (by force) would keep Gods people captives, would now make them fugitives, to run away in haste: thus is that fulfilled which God foretold of their departure, Chap. 11. 1. and the *remainder of their wrath restrained*, as the Psalmist hath it, Psal. 70. 10.

dead men] That is, in assured danger of death, as was said to Abimelech, Gen. 20. 3.

V. 34. *kneading troughes*] Or, *dough*. See v. 39.

V. 35. *and they borrowed*] Chap. 3. 22. & 11. 2. It is not like that this borrowing, whereof they were foretold, and was agreed on to be before, (See Annot. on Chap. 3. v. 22.) was put off until the day of the Hebrews departure out of Egypt, though then (for a farwel) they might have a great proportion of the goods of the Egyptians brought unto them, but that formerly, (as the Egyptians by the precedent judgements were inclined, and opportunity served) they made use of the advantage to borrow, and lay up in store, for this time, which was far too short, (if they had put it off till this time now) to furnish them sufficiently for their occasions.

V. 36. **favour*] It is in Gods power to give his people favour in the eyes of enemies: therefore, when we are to seek, or sue to any by petition, or otherwise, it is good first to present our request unto God, to make us gracious in the eyes of men. See Nehem. 2. 4, 5. *Gen. 33. 4. Prov. 16. 7. Exod. 3. 21. & 11. 3.

spoiled the Egyptians] It is just with God, that his people spoil those, who spoiled them, Ezek. 39. 10. and just with men, (having Gods expresse warrant for it) as the Israelites had in this case.

V. 37. *from Ramesses*] Whereof see Annot. on Gen. 47. 11. to Succoth; the Hebrews journeying out of Egypt towards Canaan had (as they are noted by such as carefully compute them) fourty two stations in the Desert: whereof Rameses was the first, Succoth the second, which was betwixt Egypt and the Red Sea; where we must understand, that that part was sometimes reckoned to Egypt; but being untilled, usually the manured part only, was called Egypt, and this part was called Succoth, of the Booths or Tabernacles of the Hebrews, first pitched in that place, Numb. 33. 5. The word *Succoth*, is derived from a root, signifying to hide, to cover, and to defend, which is the proper use of those moveable mansions, as well as of those which are fixed or settled.

six hundred thousand on foot] That is, such as (not under twenty years of age) were able men to march in Military manner, without of support of Horses, or Carts to carry them: besides women, children, decrepit old men, which (with the wicked multitude, who were partly Egyptians) are conceived to amount to the number of about half so many, to wit, three hundred thousand persons.

V. 38. *a mixed multitude*] Heb. *a great mixture*; Numb. 11. 4. Which were strangers, and not born of the Israelites, being partly Egyptians, and partly servants of other Countries, who moved with miracles, removed out of Egypt with them. See Zach. 8. 23.

V. 41. *at the end of four hundred and thirty years*] (Gen. 15. 18. Act. 7. 6. Gal. 3. 17.) From Gods promise of the Land of Canaan, made to Abraham, Gen. 12. 7. and his first passage into Egypt, vers. 10. to this miraculous deliverance, were four hundred and thirty years, Gal. 3. 17. whereof (for a great part) he and his were strangers and sojourners, partly in Egypt, partly in Canaan: fifty years were spent in tolerable servitude, after that, eighty years more, under intolerable tyranny. See the Annot. on Gen. 15. v. 13.

the self same day] Vers. 51. Ezek. 24. 2. God is most just and exact, in performing of his promises, though very ancient and far off, he keepeth touch even to a day: which may make us confident in the call of the Jewes, the fall of Antichrist, and other predictions yet to be fulfilled.

V. 42. *a night to be much observed*] Heb. *a night of observations*. Though the destruction of the Egyptians, and the preservation of the Israelites, were in the night, the solemn memorial of that memorable justice and mercy, was to be observed in the day, and much observed, because is was extraordinary great: for men must endeavour to be proportionably mindful, and grateful for great favours: so that not onely ingratitude, but too little grateful nesse, is a great fault, 2 Chron. 32. vers. 25.

V. 43. *no stranger*] Vers. 19. Except he be circumcised, and professe onely your Religion, v. 48, 49.

V. 44. *that is bought [shall be circumcised]* He is bound so to be as the child of the native Hebrew; but a stranger who converseth with the Israelites, as a Merchant, or otherwise, as a mercenary labourer, hired by the day, or for a certain time, was neither bound to be circumcised nor uncircumcised, permitted to eat of the Passeover: and so it is in the Evangelical Sacraments, for none might eat of the Lords Supper, who is not a member of the Church by Baptism.

V. 46. *In one house*] Num. 9. 12.

break a bone thereof] Joh. 19. 36. As men do, that feed deliberately, having leasure not onely to eat the flesh, but to break the bones, that they may eat the marrow in them: this was forbidden, because of the haste they were to make in their departure: and (as, according to the letter, it was ordained touching the Paschal Lamb) so it is in the type or figure, prophecied of the Lamb of God, and accordingly fulfilled at his passion, and so applyed by the Evangelist John, Chap. 19. vers. 36. for that was not done unto him, which was done unto the two thieves, which were *crucified* with him, who by such violence were put to death: but he voluntarily laid *down* his life, and in the same manner, was able to take it up again, Joh. 10. 18. and did so.

V. 47. *keep it*] Heb. *do it*.

V. 49. *One law*] See the like, Numb. 15. 15, 19. As God is one Lord, so of that Lord there is one faith in him, one worship, one baptism to him, Ephes. 4. 5. It is said of the gods of the heathens, that they were good fellows, and that they were content with a shew of worship, because none at all is done unto them, for they are *no Gods which are made with hands*, Act. 29. 16. no more, or better gods are they, which are made with brains; that is, with vain fancies and imaginations of men: but he that is God indeed, will allow of no rivalship in service: for he requireth (as his due) the devotion of all the heart, with all the soul, with all the mind, Matth. 12. 37. and therefore he is a jealous God, Exod. 20. 5. and if men take any part of that from him, which (when it is whole and entire) is much too little for so great a God, his jealousie will be raised up to wrathful revenge, Exod. 20. 5. Nehem. 1. 2. Toleration of divers Religions then, is impious and dangerous: *Impious*, (especially as some late Libertines have taught) if the most *Pagans*, *Jewes*, *Turkes*, and *Antichristian* consciences and wayes should be permitted: for so most horrid blasphemies against God, and his Sonne Christ Jesus should be suffered: and *Dangerous*, because thereby the indignation of the Almighty may be much provoked, many souls may be seduced to damnable errours, and the Church and State rent into destructive factions. Contrary to Luk. 14. 23. Revel. 2. 20. 1 Cor. 1. 10. Mat. 3. 24, 25. Luk. 11. 17. Phil. 1. 27, 28. Jude 1. and many other places of the Scripture, which taken together do clearly evict a negative conclusion against toleration of several Religions, where there is power in the Church and State to suppresse all, but that which is true and consonant to the Scriptures.

CHAP. XIII.

Vers. 2. * *Sanctifie unto me*] That is, set them apart for my use, that they may offer up themselves a living sacrifice, holy and acceptable in my sight, Rom. 12. 1. *Exod. 12. 13, 15. & 22. 29. & 34. 19. Levit. 27. 16. Num. 3. 13. & 8. 16. Luk. 2. 23.

* *all the first born*] The first born of clean creatures were to be sacrificed, Numb. 18. 17. of the unclean to be redeemed, and a price must be given to the Priests for their redemption; both of them, by way of grateful memorial of Gods mercy, in sparing the first born of Israel, when he slew the first born of Egypt, vers. 15. The first born of men were to be set apart, for especial service to God, and they were reckoned for the first born, though a daugther had been born before: in stead of which first born, the Lord afterward took the Levites to his service, Numb. 8. 15, 16. Under this title of dedication and appropriation of God, an especial holinesse was required of them: and in regard of that holinesse, all that are sanctified, are called the first born, Heb. 12. 23. * Gen. 4. 4. Col. 1. 15. 1 Cor. 5. 20.

is mine] So are all things, by right of creation, and preservation: but the first born are his by peculiar right, and to be offered to him for sacrifice, or for redemption, in remembrance of Gods mercy, as in the precedent Note. Of this general and particular right of God, see Annot. 5. on Chap. 19. 5.

V. 3. *Remember*] Chap. 23. 15. See Annot. on Chap. 12. 42.

bondage] Heb. *of servants*.

no leavened bread] To signifie, that they had no leisure to leaven their bread. See Annot. on Chap. 12. 19.

V. 4. *Abib*] When corn began to be ripe in that Country. See Annot. on Chap. 12. 1.

V. 5. *when the Lord shall bring thee*] The Passeover seemeth here to be enjoyned but for the land of Canaan, and it was kept but once in the wilderness, and the second Passeover was thirty eight years after, Josh. 5. the reason whereof might be, first, because the keeping of the Passeover presupposed circumcision, which by reason of continual travel, was there intermitted: secondly, because in the Land of plenty, the people might be apt to forget their precedent pressure and deliverance from it: and therefore there especially they must keep the memorial of it.

flowing with] See Annot. on Chap. 3. 8.

V. 9. *upon thine hand*] Thou shalt have continuall remembrance thereof, as thou wouldest of a thing that is in thine hand, (as a seal-ring on thy finger) or before thine eyes: the Jewes (as in conformity to this Law) had the Law of the Decalogue written in pieces of parchment, which they wore upon their armes, foreheads, fringes or borders of their garments; these are the Phylacteries, which our Saviour mentioneth, when he taxeth the hypocrisie of their degenerate posterity, Matth. 23. 5.

the LORDS Law in thy mouth] Josh. 1. 8.

V. 11. *of the Cananites*] Under which name other people called (elsewhere by several titles) are contained: who might all be called Cananites, as descending from Canaan, Gen. 10. 6. though some fort (among them) more eminent then the rest, were called chiefly by that name.

V. 12. *[smite all the first born]* Chap. 12. 29.

the LORDS] This is spoken not of all, but of such beasts as were fit for food and sacrifice; as sheep, goats, and beeves.

V. 13. *of an asse*] That is, of a she Asse, who is the damme, and bringeth forth a foal: this is also to be understood of an Horse, and of other beasts that were unclean, which were not offered in sacrifice. For Asses, both in Egypt and in Canaan, were in more ordinary use, then Horses, both for bearing of burdens, and for riding. See Judg. 10. 4. and 12. 14. and were not onely strong, but swift asse, above those of other Countries.

[halt thou redeem] When, and at what rate, see Numb. 18. 16.

break his neck] For if it were not redeemed, it rested as in Gods right and propriety, and so man was not to make use of it, as his own: and by his breaking, or cutting off the neck, for the word is used for *cutting off*, Deut. 21. 4. Esay 66. 3. the ungratitude and hardnesse of the heart of the owner was to be noted, and hated, who would not give a Lamb or Kid, a creature of lesse price and use, for the life of an Asse that might live and do service.

[halt thou redeem] By offering a clean beast (for sacrifice) in his stead: for otherwise, (as in Gods right, and their own desert) they might have been offered up in sacrifice themselves: but they were to be redeemed, as Isaac was, by offering up a Ram, Gen. 22. vers. 12, 13; or by a payment of money, to wit, five shekels, Num. 18. 16.

V. 14. *in time to come*] Heb. *to morrow*. Because that is next to come.

* *what is this*] * Deut. 6. 10. Josh. 4. vers. 6, 21. See Annot. on Chap. 12. v. 26.

V. 16. *frontlets*] Little plates, or pieces of parchment, worn upon the forehead, called *Phylacteries*, according to the Greek, Matth. 23. 5. from a word signifying to *keep*, or *preserve*, that is, in memory: for though they could not see betwixt their own eyes, they might see in each others foreheads, that which should remember them of Gods deliverance of them: their right use was memorative, which (afterwards) was turned into superstitious preservatives against the power of sin.

V. 17. *for God said, Lest*] God led them about, to train them, before he put them to war with their enemies: for war is a terrifying evil, which if they should foon meet with, would dispose them to think it better to go back into Egypt, then to make their way through the weapons of such enemies, as had slain some of their brethren before. (See 1 Chron. 7. 21.) Yet refusing this way, the way that was chosen for them, they were to fight with the *Amalekites*, and did so, Chap. 17. but that was not until the fourtieth day of their journey out of Egypt, when it was too far off to return into Egypt, and that was but one fight, and in that God gave them a glorious victory: but in the way, by the Countrey of the Philistines, they must have begun with war, and (having begun) must have been still provoked to go on with it, since they were wilful and a wariike Nation. Herein God sheweth, that he graciously condescendeth to humane weakness. See Gen. 19. 20, 21. Deut. 20. 8. 1 Cor. 10. 13. And this doth God, (as observing the rule of his ordinary providence) for otherwise, he could easily have made the Philistines to favour them, as he did the Egyptians: or could have made his peoples courage more vigorous then their enemies, by victories over them.

V. 18. *harnessed*] Or, *by five in a rank*. Josh. 1. 14. It is not like they had much armour, besides their staves, unlesse when the armed Egyptians (pursuing them) were drowned, they recovered any of their armes for a spoil, when they saw them lye dead upon the shore, Chap. 14. 30. And yet they might be allowed some arms for defence of that part of the countrey borrow arms, as well as other things, of the Egyptians. The word *Chamesim* here used, hath the signification of five in it, and so it fitt rib: the meaning is, that they went not out of Egypt (in a tumultuary manner) like fearful fugitives, but trussed up, or girded up, and going on in an orderly manner, like a well ranked army, so that none gave impediment to another.

V. 19. *Moses took the bones*] So Joseph ordered at his death, and (for more assurance) required a solemn oath, Gen. 50. 24, 25. The will of the dead in lawful things, is faithfully to be fulfilled by their surviving friends. See Annot. on Gen. 50. 25. With his bones, it is like the bones of the other Patriarchs were carryed, as appeareth by the speech of Stephen, Act. 7 16. at least this is evident thereby, that their bones also were brought into Canaan, though when, and by whom, it be not certain.

God will surely visit] Gen. 50. 25. Josh. 24. 32. See Annot. on Gen. 50. 24.

V. 20. *Succoth*] Exod. 12. 37.

V. 21. *The Lord went*] Chap. 14. Numb. 14. 14. Deut. 1. 33. Psal. 78. 14. called the Angel of the Lord, Chap. 14. 19. by which is understood Christ, Exod. 23. from the 20. verse to the 23. who was typified by this cloud, as the allusion of the Prophet Isaiah intimates, Chap. 4. v. 5, 6. and who was tempted by their disobedience, 1 Cor 10. 9.

pillar of a cloud] Which was moved by him, with such variation as he thought fit, for the guiding of their journey, and for their stations; for it went before them when they were to march, and when to stay, it stood still, and when the tabernacle was built, it went back and rested over it, where they were to rest; and though it were narrowed toward heaven like a pillar, it was broad downwards, and diffused like a cloud, whereby it might serve for a shelter of the people from the heat of the Sun. See Psal. 105. 39.

V. 22. *took not away*] Nehem. 9. 19. The first mention of the cloud and fire, is at the third mansion, or pitching of the people: but that letteth not, but that they were guided by them before: for Josephs bones are not mentioned till then, and yet the people carryed them all the way, out of Egypt; and they, having need of such guides, by day and by night, both before and after, there is no doubt, but they continued all their journey in the wilderness.

five by night] Though they did not usually journey in the night, yet sometimes it is like they did: See Nehem. 9. 19. and though it were but sometimes, God was alwaies ready for them, and watching over them, as Psal. 121. 4.

CHAP. XIV.

Vers. 1. *And the Lord spoke*] That which he spake before is here brought in, and it is brought in here, to shew that Moses mistook not his way, when he brought them into these straits and danger, but therein he followed Gods direction, as they did his: the reason whereof, see in the notes following.

V. 2. *turn*] This turning was a returning: for they were before at Etham, whence now bending their course, (as here they are appointed) they coasted toward Memphis, (the chief City of Egypt Southward) whereas the Land of Canaan (whither they were to go) was Northward.

Migdol] This was a garrison Tower or Castle of the Philistines: so that turning this way, they might be thought to have lost their way, and to be intangled in the wilderness, and that with such disadvantage (having that on one side, mountains on the other, the sea before them) Pharaoh, and the Egyptians might be drawn out, to pursue them, with hope to prevail against them: that so the faith of the Israelites might be tryed, Gods power and providence the more declared, and the enemies more confounded, in their own destruction, and Gods strange deliverance of his people.

V. 4. *he honoured*] Chap 4. 17, 18. By punishing his obstinate rebellion. See the Annot. on Exod. 9. 16.

V. 5. *fled*] Whereas they pretended to go but three dayes journey

journey into the wilderneſse, to *ſacrifice to the Lord their God*, Chap.3.18. & 5.3. it was told to Pharaoh that they were run away, and purpoſed now to return no more. But they went not out like run-awayes, but with a confident boldneſſe, and in an orderly march. See the Note on verſ.8.

V. 5. *why have we]* The wicked are apt to repent of their well-doing, as the godly of their ill. See the Annot.on Chap. 12.33.

V. 7. *chariots]* Of old they uſed chariots with ſiſhes at their ſides, to mow down men in their way; there were other chariots, out of which they fought, as now out of ſhips men uſe to do: but where had he horſes? all the cattel of Egypt being killed, Chap.9.6. *Anſw.* That is to be underſtood, (as the plague of haile) onely of thoſe that were in the field. See Chap. 9. 19,25.

Captains] Called in Hebrew *Salſiim*, or *Schalaſchim*, which ſignifieth thirds, either becauſe they were the third ſort of men, next to the King, or ſet up over the third part of the army, or that one of them was ſtrong enough for three men.

V. 8. *The Lord hardened]* See Annot. on Exod.4.21.

an high hand] So alſo Num.33.3. The hand of God (overmatching the might of Pharaoh) ſo that in the power and protection thereof, the people did not fearfully flye, but confidently march in a Military poſture: and if *the high hand* be referred to them, it importeth a ſtoutneſſe of ſtomach, as when men are audacious in ſin, they are ſaid to act it with an *high hand*. So Num. 15.30. according to the Hebrew.

V. 9. * *but the Egyptians]* This ſheweth the condition both of the wicked, and the godly: for the wicked though their malice be intermitted, it is not ſuppreſſed; and the godly, who (though they have their pawles from perſecution) have not their *quietuſ eſt* from all purſuit, while they are on this ſide Canaan. * Joſh.24.6.

V. 10. *cryed out]* Joſh.24.7.

V. 12. *Is not this the word]* They would ſeem Prophets, in foretelling the evill; that Moſes might bear the blame, if they miſcarried in their way, as if he (with ignorance and confidence) had drawn them into danger againſt their premonition. It is very incident to querulous natures, to think themſelves wiſer then their governours, and it is very neceſſary that ſuch be may low in humility, as they are high in authority, that they may patiently bear the impatient and paſſionate reproaches of inferiours.

V. 13. *for the Egyptians]* Or, whereas you have ſeen the Egyptians to day, &c.

no more] That is, no more alive: for (when they were dead) the water wrought up their dead bodies, and they were ſeen by the Iſraelites on the ſhore, ver.30.

V. 14. * *hold your peace]* By that phraſe in Scripture may be meant, not onely a ceſſation from words, but from actions, as Pſal.83.1. Eſay 42.14. and here they are bidden, not ſo to keep ſilence, as not to call upon God for ſafety from deſtruction, but ſilence, as not to call upon God for ſafety from deſtruction, but quietly to compoſe themſelves, in expectation of Gods execution of his wrath upon their enemies, as if he ſhould ſay, onely put your truſt in God, without doubting, or murmuring: for God deſereth his chieſeſt ayd, untill mans greateſt need; when the danger is greateſt, the help of God is readieſt, as at this time: for the Iſraelites had on either ſide them huge rocks and mountains, before them the ſea, behind them moſt cruel enemies, ſo that there was no way left to eſcape, in mans judgement. See 2 Chr.20.17. and now they were bidden patiently to expect the ſalvation of the Lord.

* Pſal.50.3. & 83.1. & Iſaiah 42.14.

V. 15. *wherefore cryeſt thou]* Eſay 64.24. We read of no words that he ſaid: his crying was therefore like to be ſtrong ejaculations and groanings of his ſpirit, Rom.8. 26. which he uttered with ſome perturbation of minde, (mixt with anger and fear) upon the peoples clamour againſt him. Yet his paſſion at them, did not overcome his confidence in God, not that make him withdraw his devotion from him, or withhold his ſupplications for their ſafety. By this queſtion, God doth not find fault with his devotion, but rather haſten him to the action; wherewith he means to joyn his own miraculous power, for their preſervation, and their enemies deſtruction, that is the ſtretching of the rod, as in the next verſe.

V. 16. *over the ſea]* That is, towards the ſea, as before, *over the river, and over the land.*

midſt of the ſea] Not preciſely in the midſt, as the center is in the circumference, but ſo that the ſea ſhould be on each ſide them.

V. 17. *I will harden]* See Annot. on Exod.4.21.

get me honour] See Annot. on Chap.9.16.

V. 19. *The Angel of God]* That is, the Lord himſelf, Chap. 32.21. to wit, the ſecond Perſon in Trinity, the Angel of the Covenant, Exod.23.20,22.

removed] That is, removed the pillar, which was a ſign of his eſpecial preſence, which till now, went before them, but now was behind them, that it might be between them, and their enemies.

V. 20. *darkneſſe to them: but]* The cloud ſheweth light to the Iſraelites, but to the Egyptians it was darkneſſe, ſo that their two hoſts could not joyn together: it uſually went before the camp, now it came behind, and betwixt the Armies of the Hebrews and Egyptians, ſhewing light to the one, and being black and dark to the other.

divided] So far aſunder, that there was way enough for ſomany hundred thouſand to paſſe through in one night, which required a great breadth: ſome think every tribe had his proper path. So Epiphan. hæreſ. 46.

V. 22. * *upon dry ground]* From ſo great fear, as before made them cry out unto the Lord, ver.10. they are come now to ſo much faith, as made them boldly to paſſe through high walls of water, Heb.11.29. This paſſage is applyed (by the Apoſtle) as a repreſentation of Baptiſme, 1 Cor. 10.2. to which it may be likened in divers reſpects: as firſt, that Baptiſme by water is a means of ſafety to Chriſtians, ſo was this unto the Iſraelites. Secondly, that their going in the chanel, (the waters on each hand) was as a being in the grave, and we are ſaid to *be buried with Chriſt* by Baptiſme, Rom.6.4. Thirdly, their coming ſafe to the ſhore, was as a reſurrection after burial: ſo for ſuch as are baptized, by immerſion, or dipping the water by Baptiſme, the ariſing out of it, hath the ſame reſemblance, though that manner of Baptizing be not neceſſary, as ſome would inſoſce, from the ſignification of the word: for the contrary appeareth, Mark 7.4. Fourthly, ſome Expoſitors upon 1 Cor. 10. 2. ſay (though but by conjecture) that as they paſſed through the ſea, ſome drops of the raiſed waters, were ſprinkled upon them: and and ſome alſo from the cloud, that was above them: but if that were not ſo, the cloud preſerving them from the ſcorching heat, ſignified ſecurity from the burning indignation of Almighty God: from which Baptiſme if inward as well as outward, is an eſpecial protection, Mark 16.16. and it is to be noted, then when Chriſt was Baptized, the Proclamation of his well-pleaſing acceptance was made from heaven, Mat.3.laſt. wherein is the ſafety of all the faithful, who put their affiance in him. Laſtly, the univerſality of Baptiſme to both ſexes, all ages and ſorts of perſons, is repreſented by this paſſage through the Sea, in that (as the Apoſtle ſaith) they were all *baptized in the cloud, and in the ſea*, for both ſexes, women as well as men, children as well as thoſe that were of ripe years, Gentile Proſelytes (a mixed multitude, Exod.12.38.) as well as Jews, were under the cloud, and paſſed through the Sea.

* Pſal.78.13.

V. 24. *in the morning watch]* The night was kept with divers watches: ſometimes more; ſometimes fewer, but uſually, one watch was from evening to midnight, another from thence to cockcrowing, and the third from that to the dawing of the day: this is thought to be about the three laſt houres of the night.

God looked] This looking was not a bare beholding, but ſuch a one as troubled the Egyptians: and it was ſome evidence of divine power, and indignation, whereby he might be known, as a man by his looks, and whereby he appeared terrible unto them, as Pſal.77.18.

V. 25. *that they drave them]* Or, *made them to go heavily.*

V. 26. *over the ſea]* Or, *toward the ſea.*

V. 27. *returned to his ſtrength]* For diviſion is a weakening of any thing, and now the ſea was bound, and had no ſtrength to wave, and ſwell and flow, as before it had: but God let it looſe again, and it was vigorous and violent as before.

overthrew the Egyptians] The Lord (by the water) ſaved his people, and by the water drowned his enemies. The ſame thing ſhall work contrary effects, thereafter as God ſhall pleaſe to imploy it; and, be the operation never ſo natural, God can ſuſpend it, or move it, which way he thinks good, either for good or for hurt. See Dan.3.27.

V. 30. *ſaw the Egyptians]* See verſ.13.

V. 31. *great work]* Heb. *hand.*

and his ſervant Moſes] That is, the doctrine, which he taught them, and the meſſage which he told them, (in the name of the Lord) they believed, as if the Lord himſelf had ſpoken to them. See Chap.19.9.

CHAP. XV.

Verſ. 1. THen *ſang]* Or, *ſhall*, or *will ſing*. (According to the Grammatical conſtruction) which may imply, that as Moſes ſang then, when the Iſraelites were delivered, and the Egyptians deſtroyed; ſo the memorial of thismercy and judgment ſhould be kept up for the celebration of the glory of God in future times. Here is the firſt mention we find of ſinging in the Scriptures, yet it is not like there was no ſinging in the world before this time, nor that the Patriarchs of precedent Ages praiſed not God in ſinging unto him; for many things were done which are not recorded in the Scriptures: as (no doubt) the Fathers before the flood kept a weekly Sabbath, for it was ordained at the beginning of the world, upon ſuch grounds

grounds, as concerned them as much as any of their Succeſſors; yet we read not of the practice of the Sabbaths obſervation, untill the 16.of Exod.

Moſes and the children] The ſong compoſed by Moſes, and garniſhed with many pathetical, and rhetorical expreſſions might be ſociably ſung by himſelf, and the people; who (if they had not a competent number of copies of it, to read it) might have it repeated by parts unto them, ſo they might ſing it altogether, (as the manner is in many Churches of the Chriſtians,) or he himſelf might ſing it for himſelf, and them; as the prayers of a publick Miniſter in the publick execution of his Office, are the prayers of the people, (though he onely ſpeak) while he doth it for them, as well as for himſelf, and with their conſent.

this ſong unto the Lord] Wherein they give him the whole glory of his own victory, magnifying his juſtice upon Pharaoh, and the Egyptians, and his mercy on his own people.

V. 2. *my God]* The Original word, ſignifieth a ſtrong and powerful God, and very fitly is he here noted by that name, where his powerful prevailing over the proud and mighty Tyrant, is illuſtriouſly ſet forth.

an habitation] A Tabernacle to entertain his preſence with worſhip due unto him.

V. 3. *a man of war]* The word *Iiſh*, here uſed for man, is ſometimes uſed to ſignifie ſome eminence, as *a man of words* Ex.4.10. is put for an eloquent man; *a man of arme*, for a mighty man, Job 22.8. So *a man of war*, 1 Sam.17.33. for a famous Warriour; and he is put for a man of war, as to be a maſter of war, ſweying the ſucceſs of it to which ſide he pleaſeth, as in the battel betwixt the Iſraelites and the Amalekites, Exod.17.11.

the LORD] Jehovah is his name. See Annot. on Chap.3. 14,15.

V. 4. *red ſea]* In Hebrew it is called *Suph*, that is, the ſedgie Sea: ordinarily, it is tranſlated the *red ſea*; and by the Greek, the ſea *Erythræum*, from a King called *Erythrus*, buryed by the ſhore of that Sea.

V. 5. *as a ſtone]* Or, *as lead*, ver.10. The weight of their ſinne and of Gods wrath ſunk their dead bodies down into the Sea, with more then ordinary preſſure; as their preſumption was extraordinary high, and daring: the wicked are deſigned to deep deſtruction, wherby they violently deſcend (as a ſtone) caſt into the water, which is too weak to bear the weight of it, Jer.51.63,64. Rev.18.21.

V. 7. *againſt thee]* Such is the league, betwixt God and his people, that what is done againſt them, he accounteth as done againſt himſelf, Act.9.4.

* *as ſtubble]* That is, not for the particular manner of the deſtruction, (for ſtubble is conſumed with heat of fire, theſe were overwhelmed in the water) but for the ſpeedineſs, certainty, and unrecoverableneſs of their overthrow; as the Prophet Iſaiah threateneth, Eſa.5.24. * Iſa.47.14.

V. 8. *with the blaſt of thy noſtrils]* Noſtrils, and other parts of man, are aſcribed to God, for the capacity of man, and by this we are to note the vigour of the Almighty Spirit, who can (with as much eaſe, as man letteth his breath paſt through his noſtrils) overthrow the mightieſt power of the wicked. See Job 4.9. 2 Theſſ.2.8. And if we take the words in a more particular ſenſe, the Wind may be called the breath of his Noſtrils, for that onely cometh from him: and as a Wind divided the waves of the Sea, and made them to ſtand like walls on each ſide, for a paſſage to his people, Chap.14.21. So a wind might blow down thoſe water walls upon the Egyptians to overwhelm them.

congealed] That is, hardened, either becauſe the waters ſtood like confirmed walls, or the muddy part (under their feet that walked through it) was thickened, and confirmed like a ſolid floor.

heart of the ſea] Or, *depth of the ſea*, Jonah 2.3.

V. 11. *amongſt the gods]* Or, *mighty ones*. So the Scripture ſometimes calleth the mighty men of the world, eſpecially Judges and Magiſtrates; as Exod.22.28.

glorious in holineſs] Holineſs is the glory of the Creator, therefore the Seraphims glorifie him, in trebling the acclamation of holineſs, Iſa.6.3. And where we are taught to pray for the glorifying of his Name, we muſt ſay, *hallowed be thy Name*; that is, let it be declared, and believed to be holy; and the Apoſtle linketh holineſs and honour together, 1 Theſſ.4.4. The more unſeaſonable then is their irreligion, who make holineſs the mark of their malignant contumelies, and do what they can to turn the greateſt glory into ſhame.

fearfull in praiſes] Who ought for his great and dreadful execution of judgment to be praiſed, and when we praiſe him we may fear, becauſe we cannot ſufficiently praiſe him; yea ſo far ſhould we be from preſuming on God for any of his acts and attributes, that all of them, even his mercy ſhould affect us with an awful fear, and religious reverence; for this, ſee Pſal. 2.11. Iſa.6.5. Jer.33.9. Pſal.130.4.

V. 12. *earth ſwallowed them]* The Earth is (ſometimes) taken for the Globe which is made up of earth and ſea, as diſtinguiſhed from the heaven, the upper part of the world, and ſo by a Synecdoche, the earth may be ſaid to ſwallow them, though the ſea drowned them; or they may be ſaid to be ſwallowed up in the earth, becauſe the ground which was ſolid to the Iſraelites was ſoft to them, and they ſunk into it, like a ſtone, or lead, into mire, ver. 5,10. See Annotations on verſe 5. And it may be when they were found dead on the ſhore, Chap. 14. verſe 30. they were buryed in a pit to prevent the corruption of the ayr.

V. 13. *holy habitation]* That is, the promiſed Land, the Land of Canaan, inhabited by the holy Patriarchs, eſpecially the City of Jeruſalem, and there the Temple principally where God intended it ſhould be built, in which he promiſed to dwell, that is, to afford his ſpecial preſence, Pſal. 135. 21. 1 King. 9. ver.3.

V. 15. *the mighty men]* See this prophecy accompliſhed, Num. 22.3.

V. 16. *paſſe over]* Not over the Red Sea, for they had paſſed that already, but into Canaan, as the next verſe ſheweth.

V. 17. *mountain of thine inheritance]* Deut.3.25. Mount Sion, where Moſes (by the ſpirit of prophecie) foreſaw the Temple ſhould be built, and there God promiſed his abode, as in the place of a perpetual inheritance and habitation. See 1 King.9.3. This was about four hundred and eighty years after the peoples departure out of Egypt.

haſt made thee] After the manner (uſual in prophecies) viz. which is to expreſs future things by the Preter Teniſe, he ſaith, *thou haſt made* thee, for *thou ſhalt make*: ſuch an expreſſion importeth certainty and aſſurance. See Rev.18.2. 10.21.

V. 18. *for ever and ever]* The word *holam*, here uſed, when it cometh ſingle, ſignifieth (many times) a long time not limited in words, though limited in Decree and providence to a certain period; when with the word *gnaed*, which ſignifieth beyond, as here, it ſignifieth an abſolute and everlaſting eternity.

V. 20. *Miriam]* So the ſiſter of Moſes and Aaron is called, both in the Hebrew, and Chaldean Tongue; the vulgar Latine turneth it *Maria*, and ſo with reference to the Virgine Mary; the Etymologie of ſome Hebrewes will pleaſe the Romaniſts, who ſay, *Mar*, ſignifieth Lady, and *Iam*, the Sea; but the right derivation of it is from *Marar*, which ſignifieth *bitter*; becauſe about the time of her birth, the bitter affliction of the Iſraelites began to break forth.

V.20. *Miriam the * propheteſſe]* By whom the Lord ſpake: They who viſiſie the female ſex, eſpecially with reference to Religion, may here obſerve in point of holy prophecy, that male and female are all one in God as in Chriſt, Gal.3.28.

* Judg.4.4. 2 King.12.14. Luk.2.36. Act.21.9.

the ſiſter of Aaron] And of Moſes, yet ſhe is called Aarons ſiſter, rather then the ſiſter of Moſes, becauſe ſhe was Aarons ſiſter before the was his ſiſter, being elder then either of them; and becauſe Moſes was long abſent from her, (when Aaron continued with her) and ſo ſhe was longer, and more generally known, by the name of Aarons ſiſter, then the ſiſter of Moſes: theſe three were the principle conducters of the people out of Egypt into Canaan, Mic.6.4.

timbrel] Pſal.68.25. 2 Sam.6.5. That is, a little Drum, Tabor, or Tabret; the Hebrew word *Toph*, cometh from a word ſignifying to *ſtrike*; ſome of them had little bells hanging within them, which when the skin of the Tabret was ſtroken, returned a muſical ſound.

and with dances] Or, *flutes*, ſignifying their great joy: which cuſtome the Jewes obſerved in great ſolemnities, Judg. 11.34. But it ought not to be a cloak to cover our wanton dances; for this dancing was a religious and outward expreſſing of their inward rejoycing, and glorifying in God: beſides, it was not a mixt dancing of men and women, but the women danced by themſelves, as the manner was, Judg.21.21.

V. 21. *Miriam anſwered]* As ſome think alternately, or by turnes with the men; or that the women repeated thoſe words, *Sing ye to the Lord, &c.* as the clode or burden of the ſong, as in the 136. Pſalm, *for his mercy endureth for ever*, which cometh in at the end of every verſe; and the burden of this ſong might be the words of the firſt verſe, repeated by *Miriam* in this verſe; or (being a Propheteſſe) ſhe might ſing another ſong like unto it.

V. 22. *of Shur]* A part of the great wilderneſs, having the particular name of *Shur*, the ſame is called Eth, Num.33.7. and Etham, and is ſaid to be a deſart track of ground bordering on both parts of the Red Sea, in reſpect of which extent, *Shur* might be a part of narrower or ſhorter compaſs.

Marah] Or, *bitterneſſe*. What name ſoever the place had before, for the bitterneſs of it, now Moſes gave it this name, anſwerable to the nature of it; that they might not be too much puffed up with their prevailing over the Egyptians; God mingleth his favours with afflictions; after their joyful melody of ſongs and inſtruments of muſick, they are exercised, firſt,

first, with thirst, and then their thirst is tortured with bitter water.

V. 24. * *murmured against Moses*] Magistrates are not to be envyed for the honour of their places, but to be pitied rather for the burden of their cares, and fears, and dangers; and the many clamours, which multitudes of people are ready to raise against them, when any thing goeth not well with them.

* Chap.16.2. & 17.3.

V. 25. *And he cryed*] See Annot. on Chap.17.4.

a tree] Which might have a natural sweetnesse in it, as that wood which the Greeks call *Glycyrize*, (we, Liquorish) that is, sweet-root, which might be sweet enough, to give a good relish to a particular draught, but that the casting of it into the main water, it turned it wholly into a more pleasing temper, was not naturall, but miraculous, which God could have done, without any external sign, but for mans dulnesse, and to make a deeper impression upon his apprehension, he put forth his power, by sensible instruments (in themselves) altogether impotent to produce such great effects, in any hand but his own.

he proved them] Deut.8.2,16. He, that is, God, or Moses in Gods Name. See Annot. on Chap.16.4.

a statute and ordinance] What this was, is not set down, but it appears, that God gave them some Ordinances, before the solemn publication of his Law at Sinai; or the Statute summarily may be that in the next verse.

V. 26. *keep all like Statutes*] Deut.28.1.

none of these diseases] Deut.7.15. Sincere and found obedience is wholesome, both food and physick, as well for the body, as the soul: for it either prevents diseases, or removes them; so godlinesse hath not only the promise of this life, but the performance of good things in this life, besides the promise and assurance of that to come, 1 Tim. 4. 8. Prov. 4.22. Psal. 103.3.

that healeth thee] As the Lord can heal the waters, and make them of bitter, to become sweet: so he can heal their persons, by keeping them from diseases, and recovering them out of them, and this, both for the disease of the soul, Psal. 41.4. and of the body, Matth. 9.16.

V. 27. *And they came*] Numb 33.9.

palm trees] Or, *date trees*. Which shoot up into a great height, and bring forth a sweet fruit: of this tree they have anciently taken Ensigns of victory, and to that the Spirit alludeth, Revel. 7.9. These twelve Wells, and seventy Palm trees, some compare, first, to the twelve Patriarchs, and seventy persons that went into Egypt: and then to the twelve Apostles, and seventy Disciples; but that is no interpretation, or instruction of the Text, but a mere allusion onely.

CHAP. XVI.

Vers. 1. VVhereof] Not immediately from Elim, (the next place before mentioned) for here was the eighth station, and the seventh is omitted, because there is no memorable matter observed of it.

Sin] Sin is the common name of the whole space of the desart, from Elim to mount Sinai; yet here it is particularly taken for that part of it, where the Israelites had their eighth mansion, or pitching of their Tents: and it was called *Sin*, (as some conceive) from a City of Egypt of that name, Exek. 30. 16. The desart of *Sin*, Numb. 20. 1. is not this desart, but another called sometimes Cades, towards which, this part of the Wildernesse coasted.

fifteenth] In respect of the second moneth, it was the fifteenth day, but the thirteenth from their departure out of Egypt.

V. 2. *the whole Congregation*] Gen. 19.4. Exod. 17.23. The greater part are commonly the worse, and therefore the consent of a multitude, is no good Argument of a good cause; we must go by rule then, and not by example; or if by example, rather by the example of the best, then of the most, and then also our imitation must be with the limitation of the Apostle, 1 Cor. 11. 1.

murmured] Having now spent their provision of unleavened dough, which they brought out of Egypt. See Annot. on Exod. 15.24.

V. 3. *we had dyed*] Famine is an affliction more bitter then death: for it is a dying by degrees, a lingring torment, in respect whereof, a speedy death from the hand of God, is desired as a favour: yet their impatience was above their pressure, and God did but make them fast, to give himself occasion to furnish them with a miraculous feast.

flesh pots] How carnally minded were these murmurers, who had rather be Pharaohs slaves for victuals, then Gods freemen, notwithstanding his power as well to feed them, as to free them? and how faitly do they commend their precedent, to aggravate their present condition? for it is not like, that there was either so much liberality exercised towards them, or so much liberty given unto them, as to have so full a diet as they spake of; or so much leasure to sit by the flesh pots, as they say.

to kill this whole] By famine, because their former store was much what spent, and no supply appeared for the future: the charge is very heinous, and injurious; but it is usual for men in anger, to make little scruple of the greatest slander.

V. 4. *rain bread from* * *heaven*] That is, a grain made by God immediately in the ayr, whereof (being punned) they might make cakes, Numb. 11. 8. their murmurings deserved to be punished in hell, yet God is pleased to satisfie them with food from heaven; so should we endeavour to overcome others evil with good, Rom. 12.20,21.

* Psal. 78.24,25. & 105.40.

a certain rate] Heb. *the portion of a day in his day*: as their daily bread, that they might day by day, exercise their faith in his providence for their provision, as Matth. 6.11.

† *prove them*] Chap. 15. vers. 25. Deut. 8. 2. That is, trie them, or make them known, not to himself, who knew them well enough before, (without any experimental trial of them) but to themselves and others, whether afflictions, or favours, will work them to obedience, and to discover their contumacy, if neither of these wayes prevail with them.

† Chap. vers. 25. & Deut. 8.2.

V. 5. *twice so much*] On the sixth day their allowance was doubled, that the seventh day (being the Sabbath) might be the better hallowed: by their ceasing from their labour of gathering, grinding, or dressing of it (so far as the day before it might be prepared) leaving them a liberty, for more active and uninterrupted devotion on that day, ordained for rest; but not for rest onely, (for such a Sabbath the cattel might and did keep) but for rest, with reference to Religion, and for furtherance, and fitting of the soul for sacred communion with God, in the duties of devotion.

V. 6. *at even*] At even they had Quailes, and in the morning Manna, v. 13. By this miraculous supply, it will be manifest (as Moses and Aaron might well say unto them) we have not deluded you, in drawing you out of Egypt, but that God hath delivered you, and will sustain you without ordinary means, where ordinary faileth.

V. 7. † *murmurings against the LORD*] Vers. 2. They are said to murmur against the Lord, Moses and Aaron here, as they are said to believe the Lord and his servant Moses, Chap. 14. vers. 31. because the Lord spake by Moses and Aaron, and they murmured against the Lord, by their murmurings against Moses and Aaron, because they guided the people, as God guided them by the pillar of a cloud and of fire, Exod. 13.21,22. So he that contemneth Gods Ministers, and the Magistrate is Gods Minister, Rom. 13.4. (Moses as well as Aaron) contemneth God himself. † 1 Sam. 8.7. Numb. 16.11.

V. 8. *not against us, but*] That is, not onely, or not so much against us, as against the Lord: or rather against the Lord, then against us, for the reason of the precedent Annotation: the like phrase and sense hath the Prophet, Hos. 6. 6.

Heareth your murmurings] Vers. 9,12.

V. 9. *before the LORD*] That is, before the miraculous cloud, which was the signe of Gods special presence: for as yet the Tabernacle was not set up: before which time (notwithstanding) some conceive, there was a publick place of solemn worship; but when and where it was erected, or by what Authority, or by whom and how it was employed, is not delivered in the Scripture.

V. 10. *glory of the LORD*] God put an extraordinary glory upon the cloud, which might affect the people with more fear and reverence of his presence. See Exek. 20. 8. Matth. 17. 6. Rev. 1.16,17.

V. 11. *Spake unto Moses*] Who haply made a nearer approach to the cloud, then Aaron and the people did.

V. 12. *At even ye shall eat flesh*] The Lord complaineth of their murmurings, and presently promises supply of food, but that was not as a reward of their wickednesse, but for ratification of his promise, and to convince them of infidelity, and mistrust of him; as if he either could not, or would not make due provision for them.

and in the morning] The bread and the flesh came not both at one time, but the one at *evening*, the other in the *morning*; as they came, so they might be eaten severally; (as some conceive) the Quailes without bread, and the bread without Quailes: for as the provision came in an extraordinary manner, so it might have an extraordinary temper, or qualification, to be both wholsom and pleasant of it self, without any thing else, to relish or season it: or though they came in at several parts of the day, they might be joyntly used in their daily refections.

V. 13. *at even the* † *Quailes*] They flew in the day over the Sea, and by night came they to their journeys end, (the Campe of the Israelites) being furthered in their flight by the wings of the wind, Psal. 78. 26, 27.

† Numb. 11.31.

in the morning the dew] It came down, as some conceive, like an Ayry dew, and when it was come down it was thickned and hardened into a small round grain, vers. 14. but Num. 11.9. it seemeth that the dew and Manna were two distinct things, both when they were together, (for when the dew fell, the Manna fell upon it, Num. 11.9.) and when they were parted, as in the 14. verse of this Chapter.

V. 14. *the dew that lay*] Numb. 11.7. Psal. 78.24.

V. 15. *it is Man, or Manna*] Or, *what is this? or it is a portion*; the word *Manna*, is one of those words which are received without change in several Languages; as *Amen*, *Selah*, *Hallelujah*: Some think that the word *Man*, (according to the Egyptian Tongue) is put for *Mah*, in the Hebrew, signifying *who*, and sometimes *what*; others take the word to be a Chalde or Arabick word, of the same signification; but at this time that dialect was not known to the Israelites; and some rather think it is a Syriack word: but the most proper derivation of the word is from the Hebrew, *Mannah*, or *Minnah*, which is to prepare; so it is a prepared portion, prepared by God, so that they might presently eat of it, though they might grind, or pun, or bake, or boyl it also. The *Manna* of the Apothecaries, is a Syriack dew; but this differeth from this *Manna* of the Israelites many wayes, especially in that the Syriack *Manna* will not melt with the Sun, nor putrifie in the night; nor is it hard, nor fit for food, but for physick onely: in all which particulars, the Hebrew *Manna* is contrary.

they wist not what it was] Though they called it a prepared portion, they were not yet acquainted with the proper nature and use of it.

This is the bread] Joh. 6.31. 1 Cor. 10.3.

V. 16. *Omer*] An *Omer*, vers. 36. is said to be the tenth part of an *Ephah*; and an *Ephah* is about ten pottles; or as some say, seven gallons and an half, and near the measure of our English bushel; some conceive the Omer to contain three pints and an half, some a pottle, some rate it by the proportion of fourty three hens eggs, and a fish part: which way soever it be taken, it is enough for the strongest man, and the hottest ordinary stomach: Wherein Gods bounty may be observed.

V. 18. *he that gathered much*] As in reaping, so in gathering of *Manna*, some are quicker and do more then others, in the same time; thence the gathering being laid on an heap, whether greater for each Tribe, or lesser for several Families; the distribution was so made; that an Omer was allowed to each person; and though any had gathered more, he was to have no more then that measure for himself, and they that gathered lesse, had their part made even with the rest: to this the Apostle alludeth, 2 Cor. 8.15. In this portion of *Manna*, it is probable the sucking children had no part, their mothers milk was their portion.

every man * *according*] To the eating of his Family: that is, every Master of a Family according to the proportion of his number, or houshold. * Exod. 12.4.

V. 19. *Let no man leave*] What if one could not eat an Omer? Answer, As the meat was miraculous, so might be the capacity, and concoction of mens stomachs: or if (as the people were of different statures, and tempers) that which was competent for greatest men, and hottest stomachs, were too much for such as were lesse grown, and lesse hungry, then the overplus (at night) might be cast into the fire, as the remainders of the Paschal Lamb, Exod. 12.10. and of the Priests portion of flesh and bread, Exod. 29.34.

V. 20. *bred worms and stank*] This came not by the nature of Manna, which would have kept without corruption on that day, as well as on the Sabbath; but by a miraculous power, causing it to putrifie, for the conversion or punishment of the incredulous, and to shew that distrust in Gods providence, or contempt of his Ordinance, are as offensive unto God, as it can be to a man, to eat corrupted meat, stinking or crawling with worms.

V. 21. *it melted*] That is, went away as a dew, that it might not remain either to corrupt on the earth, or by treading on to come into contempt.

V. 22. *twice so much* Which proportion should serve for the Sabbath, and the day before.

told Moses] Not knowing as yet, why the proportion (on the sixth day) was doubled, but Moses presently telleth them the reason in the next verse.

V. 23. *To morrow is the rest*] The solemn sanctification of the Sabbath, ordained by God at the beginning of the world. See Annot. on Gen. 2.3. but it is like it was intermitted by the bondage of the Israelites in Egypt.

bake that you will] As they gathered the portion for the Sabbath, the day before, so they dressed it the day before: that which might be done on the eve of the Sabbath, must not be left to be done on the Sabbath day, that there might be no occasion to hinder holy duties required for the sanctification thereof.

V. 24. *it did not stink*] That which they laid up on the sixth day, to serve for the seventh, did not corrupt, because it was done according to Gods command: Obedience is a sweet thing, it sweetens the persons and actions of men to God, Gen. 8. 21. Exod. 29. 18. 2 Cor. 2. 15. and the creatures to man, Prov. 15.16.

V. 25. *not find it*] They did not find it, because it fell not on the Sabbath day, for God would not have them to have occasion to go out to labour for it on the Sabbath; that they might be the more free to sanctifie the whole day, by such religious duties, as he required of them.

let no man come out of his place] This was not an absolute prohibition of all local motion on the the Sabbath day, (though some Jews in after Ages took it so; and therefore in what place and state forever the Sabbath took them, would not (upon any occasion) move or change, or divert from it till the day was done) for they might go out of their Tents, to the place of publick worship (whether Tabernacle, Temple, or Synagogue) on the Sabbath day: for it was to be sanctified with a solemn Assembly, Lev. 23.3. and the people were to come out of their private Tents, to make up that Assembly at the Tabernacle (which stood without the Camp, Exod. 33.7.) this might be the Sabbath dayes journey, Act. 1.12. the prohibition then is concerning servile works, and such motions as gave impediment to the due observation of the religious rest on the Sabbath; and in particular it forbad going out on the Sabbath to gather Manna.

V. 31. *like Coriander seed*] Not in colour, but in form and figure, for the colour of it was like the colour of Bdelium, Num. 11.7. which is white as Crystall; the colour of Bdelium, some say, somewhat inclineth to yellow, so is not Coriander seed, for that (though it be not black) is of a darker colour inclining to brown.

and the taste of it] Unbaked or dressed, was like unto sweet wafers, but when it was dress'd, it tasted like *fresh oyl*, Num. 11. 8. yet it may be, this Manna in Exodus, might differ in taste from that in Numbers; but both serve to confute the Apocryphal conceit of the Author of the Book of Wisdome, Chap. 16.20,21. *viz.* that Manna was that in taste, which every man delighted in: for in both places the taste is specified, and restrained; and if it were that which every one liked, how came it to be so disliked as it was? Num. 11.6.

V. 33. *a pot*] Heb. 9.4. Here is an anticipation in story. See the next Note.

V. 34. *before the Testimony*] That is, the Ark of the Covenant, afterwards set up, when the Israelites encamped at Mount Sinai, but here mentioned for conclusion of the story concerning Manna; and it was called the Testimony, because therein were the Tables of the Law, Deut. 10.5. which was the Testimony, or Witnesse of the Covenant betwixt God and his people, and would testifie against them, if they transgressed against him; and in the same Ark, Aarons rod and the Pot of Manna, kept testimony, or evidence of Gods power and favour: yet (some conceive they had some Tent, Tabernacle, or place of publick worship, before that curious piece of work (whose description is afterwards exactly delivered) was erected.

V. 35. *fourty years*] Which were at an end on the morrow after they came into the Land of Canaan, and had eaten off the old corn of the land, Josh. 5.12. that is, of the provision remaining of the former years store: where we see God will not supply men with miraculous means, when ordinary means is afforded unto them. This *Manna*, Psal. 78.25. is called in the Hebrew, the *food, or bread of the mighty*, usually translated, *Angels food*; not that Angels eat any food at all, unlesse when they take an humane shape, as Gen. 18.8. for they are spiritual substances, without bodies: but as some conceive, because it had a virtue to nourish above ordinary food, and so (if sin hindered not) would draw out a mans life, rather to angelical, then an humane duration, or living: or it might be called the *food of Angels*, because it came from the habitation of Angels; or because it was made by the ministery of Angels; or for that, if the Angels were to be nourished as men are, they need not any more dainty dyet: so it is commended in the name of Angels, as Eloquence is, 1 Cor. 13.1. where a tongue is attributed to them, not by way of position, but of supposition: but it is without doubt, that our Saviour maketh it a type of himself, Joh. 6. 33. and so doth the Apostle, 1 Cor. 10.3.

V. 36. *Ephah*] See Annot. on vers. 16. of this Chapter.

CHAP. XVII.

Vers. 1. Pitched in Rephidim] Moses nameth not every place where the people of Israel encamped; but onely those places where some notable thing was done, or happened to them.

V. 2. *did chide with Moses*] Num. 20.4.

tempt the LORD] By requiring a miraculous evidence of his presence among them, vers. 7. as if he had said, Why distrust you God? Why look ye not for succour of him, without

out murmuring against us? this is to tempt him to wrath, to your own ruine.

V. 3. *for water*] Heb. *at the waters.*

murmured] See Annot. on Chap. 16. v. 24.

V. 4. *cried unto the LORD*] When the people murmur for meat or drink, Moses betakes him to the Lord: for the belly hath no eares, and a rude multitude are as like to be provoked, as pacified with words; but the godly may alwaies have recourse unto God, and find acceptance with him; and he that cast still the noise of the waters of the Sea, can still the tumult of the people, Psal. 65 7.

to flone me] How madly do the common people, sometimes, mutiny against their moft goodly Governours? there is great cause to pity and pray for them, who are fet over a multitude: fince it is a difficult to please them, and to displease them dangerous: but no cause to think the worse of them, because their rage is rath and irreligious.

V. 5. *take with thee the Elders*] Not all the people, who by their murmuring against God, and their fury against Moses, were unworthy to see the miracle; but the Elders, who were not so wicked, and who were sufficient witnesses of what was done.

wherewith thou smotest the river] Chap. 7. v. 20. The river Nilus by the hand of Aaron: some mean by the river, the Red Sea, becaufe (as some hold) it is rather narrow like a river, then broad like the Ocean: and it is true he used the Rod, and it is like the selfsamie Rod to both; but the Sea is very rarely called a river.

V. 6. *Behold, I will*] Numb.20.9. Psal.78.15,41. 1 Cor. 10. 4. Wisd. 11. 4.

water out] This miracle was wrought twice, the first time, the first year of the peoples journeying; and the second, many years afterwards, to wit, in or about the beginning of their fourtieth year, and thirty ninth mansion, or station, Numb. 20. Some think the miracle is the same, because in the twentieth of Numbers, and the fifth verse, the people (in their murmuring expostulations) say, *wherefore have you made us to come out of Egypt?* now by that time, they conceive, that all that generation (which came out of Egypt) were destroyed for their murmurings: so that such as were alive (except Aaron, Moses and Caleb) could not say, they were brought out of Egypt: but if we look upon Numbers 14. verf. 29. it will appear, that many more might be then alive, since the Commination is there made against those, (who at their first murmuring) were twenty years old and upward: besides which, there were very many under twenty, of whom divers might be alive, at this latter miraculous issuing of water out of the Rock, and the sons of those that were dead, might in their murmurings speak, as in their names and persons: this water issuing out of the Rock, is spiritually applied to Christ by the Apostle, 1 Cor. 10. 4. whereunto add, Joh. 4.13,14.

V. 7. *Massah*] That is, temptation.

Meribah] That is, chiding, or strife; there was another Meribah. Or, chiding and murmuring, Numb.20.13.

is the Lord among us? Impatience under pressures, provokes God by distrust of his promise, reproach of his providence, and denial of his presence: all this implyed in this passionate, and discontented demand, which (in effect) is a renunciation of all Religion at once, even to the denyal of the Deity of God; for if he be not every where present, he is no where, no God: if there be not a divine omnipresence, there is not a divine Essence. Their words may (notwithstanding) be molded with a more gentle construction: and they may be said to question his presence but in relation to his providence, in providing for them, their extreme thirst felt the want of this, and that might occasion the questioning or doubting of that: but excess of passion, keeps no bounds of moderation in better men, then most of this mixed and tumultuating multitude. See Jonah 4. 9.

V. 8. *Amalek*] (Deut.25. 17. Gen. 26. 12.) That is, that *Amalekites* who were the posterity of Esau, by Duke Amalek, the grand child of Esau, Gen. 36. 16. and the heirs of his hatred against the Israelites, the off-spring of his brother Jacob: with remembrance and emulation (as it is like) for the old Quarrel of the birth-right, and blessing gotten by Jacob from Esau.

V. 9. *unto Joshua, Choose us out*] Moses was a Prince unto the people, and Joshua (as a Lord General) managed the Military matters.

rod of God in my] Chap. 4.20.

V. 11. **held up his hand*] With the Rod in it; the lifting up of the hands is rather a natural, then an instituted gesture of prayer; and though outward gestures of themselves be not acceptable to God, yet gestures of devotion (such as are warrantable in the Word) he both alloweth of, and will accept of when they are moved, and quickned by the fervency of affection within: and this lifting up of the hands toward heaven shewed, that to God there, he directed his prayer, and from thence hoped for help, to prevail against the enemies. See Psal.121. 1.

*Psal.24.2. Esa.1.15. Jam. 5. 16. Psal. 56. 9.

let down his hand] When his devotion fainted, his hands were enfeebled: where we see, how dangerous a thing it is to faint in prayer, and how powerful prayer is, against the power of warlike enemies.

V. 12. *and Hur*] Who is thought to be the brother in law of Aaron and Moses, by the marriage of their sister Miriam; or if not so, an associate with Aaron, for the government of the people in the absence of Moses.

so his hands were steady] It is like he held up first one hand, with the Rod in it, and that weary, he used the other; and when both were weary, and his whole body also, with long standing, a stone was set under him, and his hands held up on each side, and so having that ease and assistance, his devotion might hold out with more vigour, and the people seeing the miraculous Rod, still held up on the top of the hill, might take more courage in the battel below.

V. 14. * *write this for a memorial in a book*] In the Chronicles or Annals of the time, that the wickednesse of Amalek, in assaulting Gods people, may be remembred for revenge, until they be all rooted out: here is the first mention of writing of a Book; there might for all that be writing of Books before Moses his time, as of *Enochs* prophecy mentioned, Judg. 16. which come cite as a written Volume, yet the Apostle might have that he citeth in *Enochs* name, out of some other later Book, which now is not extant; or by the spirit of revelation, which discoveteth things past, as well as to come, as the history of the Creation sheweth.

* Exod.34.27.

the remembrance of Amalek] Deut.25.19. 1 Sam. 15. Not that it should never be remembred, that there was such a man, or not such a people, (as appeareth by the precedent Note) but that their houses, castles, and other memorials of their greatnesse and honour, shall be demolished, razed and ruined: and they either not remembred at all, or not without detestation and disgrace; which is worse then a mere oblivion, or silent forgetfulnesse.

V. 15. *Jehovah-Nissi*] That is, *the Lord is my Banner*, as he declareth, by holding up his Rod in his hand, professing thereby, that he and the Israelites (under his colours, and in armes for his cause) expected, and obtained good successe by the favour and power of the Lord of Hosts. See Psal. 105.

V. 16. *Because the Lord hath sworn*] Heb. *the hand upon the throne.* By which may be meant, either that Amalek presumptuously endeavoured to make an assault upon the Throne of God, in setting upon his people to ruine them; in whose deliverance and defence, he had engaged the glory of his Throne, and the power of his Scepter in a perpetuall war against Amalek: or that Moses had taken a solemn oath (as it were laying his hand upon Gods Throne) for asseveration and assurance, that he and the people will have an unreconcilable war with the posterity of Amalek.

CHAP. XVIII.

Ver.1. P*riest of Midian*] See Annot. on Chap.2.16.

V. 2. *sent her back*] It seemeth by this place, he sent her back (for a time) to her Father, and it is like (at that time) when she was so impatient of the circumcision of her son, Chap.4.25. that the might not (through fear or grief, for his dangerous opposition to Pharaoh) either withdraw him from his duty, or (by her discontent and murmuring) make him lesse chearful in performance thereof.

V. 3. *Gershom*] See Annot. on Chap.2.22.

V. 4. *Eliezer*] That is, *my God is an help.*

V. 5. *mount of God*] That is, Horeb, so called, because God wrought many miracles in it. So Peter calleth the Mount where Christ was transfigured, the holy Mount: for by Christs presence *it was holy for a time*, 2 Pet. 1.18. See Annot. on Chap. 3.5.

V. 6. *And he said*] By messengers sent from Jethro to Moses, for yet they were not come together, ver.7.

V.7. *meet*] Act. 28.15.

did obeysance] 1 King.2.19.

kissed] See Annot. on Gen.29.11.

welfare] Heb. *peace.* It is very usual in Scripture, to comprehend all manner of welfare by the name of Peace, even the prosperity of war (2 Sam.11.7. text and marg.) is so called: and (on the contrary) all woe may be comprehended in the name of war.

V. 8. *came upon them*] Heb. *found them.*

V. 10. *Blessed be the Lord*] By this it appeareth, that Jethro worshipped the true God, and therefore Moses might (rather) marry his daughter; and it is like that (by Moses) he was further instructed in the true Religion; yet his next words, verf. 11. note, either some understanding, or a weak apprehension of the true God.

V.11. * *Now*

V. 11. * *Now I know*] Jethro was a descendant from Abraham; who was his great grand-father, by Midian (who was one of Abrahams sons by Keturah, Gen.25.2.) from whom his Progenitors received the Religion of Abraham, though the further from *the father of the faithfull*, the more they degenerated from the Faith, and a true worship of God: and so were (by this time) tainted with Idolatry: but after Moses his marriage with his daughter, and living with him fourty years, especially, upon the report of the prodigies, and miracles (which God had wrought for the deliverance of his people by the ministery of Moses) Jethro his knowledge of the true God was much increased: so that now he knew God more clearly, and fully then before: whereupon he forsook his former false gods, and betook him to the service of the only true God, wherein it seemeth his posterity persevered, Jer.35. who descended from him, 1 Chr.2.55. as did the Kenites, Judg.1.16.

* Gen.22.12. 1 King.17.18,24.

for the thing] Chap.10.16,22. & 5.7. & 14.18.

V. 12. * *before God*] That is, in that place, or near it, where the sacrifice was offered, for part was burnt, and the rest eaten, and that (sometimes) not far from the Altar. See Annot. in Exod.5.1.

* Deut.12.7. & Chap.27.7. Psal.21.6.

V. 16. *between one another*] Heb. *a man and his fellow.*

V. 18. *wilt surely wear away*] Heb. *fading thou shalt fade.*

Not able] Deut.1.9,12.

V. 19. *to Godward*] Judge thou in hard causes, which cannot be decided, but by consulting with God.

V. 20. *teach them ordinances*] He was to mediate with God both wayes, as an Advocate of the people to God, and as an Ambassadour, or Interpreter, from God to the people.

V. 21. * *able men*] What manner of men should be chosen, to bear Office. See Annot. in Gen.47.6.

* Deut. 1.13. 1 Chron.26.6.

fear God] 1 Sam.23.3. 2 Chr.19.9. Neh.2.7.

hating covetousnesse] Deut.16.19. Isa.33.15. Prov. 28.16.

V. 22. *at all seasons*] verf.26. Esay 16.5.

V. 23. *and God command thee so*] Or if thou do this, thou shalt fulfill the commandement of the Lord. Though he gave him good counsel, he would not have him further to follow it, then God would be pleased to approve of it, as he did, Num.11. 16, 17.

V. 24. *so Moses hearkened*] He did not think himself too good, to be advised by a man far inferior to himself, both in piety, prudence, and acceptation with God: But why did not so wise a man as Moses, think of such a course himself? or why did not God himself give him that advice? Answer, It may be Moses expected Gods direction for some course in such affaires, and that he would have him take it from Jethro for the exercise of his humility, (as though he miraculously called Saul, Act.9. he sent him to Ananias to be instructed) and withall to shew him, that divine revelation doth not exclude the giving, or receiving of humane counsel, when it is according to the rule of reason, and prudence.

V. 25. *Moses chose able*] As Moses was to ease himself, by the subordinate service of other officers: so for the choyce of those officers, he had the peoples assistance, and consent, Deut. 1.13,14. The like election was made of the seven Deacons for the furtherance of the Apostles in their function, Act. 6. verf. 2,3,4,5.

CHAP. XIX.

Ver.1. I*N the third month*] Or, *in the third new Moon.* (viz. in the moneth *Sivan*, Ed.8.9. containing part of May, and part of June) This was the twelfth station or encamping place of the Israelites in the wildernesse, and here (to wit, at Sinai) they stayed almost a whole year, and hither they came about the fourty fifth day from their coming forth of Egypt, and five dayes after (which was the fiftieth) was the giving of the Law, whereof one or two dayes of entercourse (betwixt God and Moses) might passe, and then he might receive from God the command of three dayes preparation, ver.11. before the receiving of the Law.

the same day] Not the third day, as it was the third moneth: but the same day that the moneth beginneth, that is, in the first day of the new Moon: for the Hebrews accompt their moneths by the course of the Moon, and the first day of the new Moon, is the first day of their moneth.

V. 3. *And Moses*] Act.7.38.

and the Lord called] That is, for the Lord had called.

house of Jacob and] God called Jacob Israel, therefore the house of Jacob, and the children of Israel, signifie onely Gods people. See Annot. on Gen.32.28.

V. 4. *you have seen*] Moses appealeth to their testimony, who were eye witnesses of Gods wonders in Egypt: an argument of certainty, and assurance of any truth, when they are called to testifie who were present, and had the best evidence of sense that may be, which is that of the eyes, to confirm their acknowledgement of it.

* *on Eagles wings*] Esay 63.9. As the Eagle charily carryeth her young on as on her wings, Deut.32.11. not in her talons, for fear of hurting them; and hiting them up on high, above the reach of all that are adverse to her, or to her brood: so the Lord was choyce and chary of his people, and carried them safe above the power of their persecutors.

* Deut.33.11,12. Esay 63.9.

V. 5. *indeed*] Heb. *obeying ye obey.* That is, carefully, constantly, and throughly, in thought, word, and deed: for thoughts or promises of obedience, will not serve: for as God is good indeed, so his people must be obedient indeed.

keep my Covenant] Deut.29.9. A Covenant is an agreement betwixt two at the least, and requireth mutual conditions betwixt the Covenant-makers. In this Covenant, the parties are God, and his people; the condition (on Gods part) is to give them deliverance, and inheritance; the condition (on their part) is confidence in him, and obedience to him.

* *peculiar treasure*] Gods people being his peculiar treasure, we must hence learn to value persons, rather by their relations to God, then secular riches, and think them very silly, who despise and vilifie those (as mean and worthless) on whom God setteth the highest price: and being his peculiar treasure, they should not serve any, but in subordination to him.

* Psal.135.4. Mal.3.17. Deut. 32.8,9. Esay 43.1. Jer. 10.16. Cant.8.12.

above all people] Deut.10.14,15.

* *for all the earth is mine*] Or, *though all the earth be mine* Or, The meaning may be thus; it is in my power, to make election of you for my peculiar people, for all the earth is mine: mine to choose, or refuse, as pleaseth my self, and all that is on the earth, even the cattel *on a thousand hills*, Psal.50.10. yea and all the world is Gods by his right of creation, and of perpetual preservation. Yet his Church is his by peculiar appropriation to himself; as among this people he had his peculiar portion: For first, he had the Israelites for his Nation: secondly, the Levites for his service: thirdly, the first born of clean creatures for sacrifice: fourthly, the Sabbath for time: fifthly, the Tabernacle and Temple for place: sixthly, the Tythes for revenue: so to alienate any of these, without his consent, is sacrilege.

* Deut.10.14. Psal.24.1.

V. 6. *a Kingdome of Priests*] Rev.1.6. Or, *a royal Priest-hood*, as 1 Pet.9.2. *Royall* in your overcoming the Canaanites, and ruling over them and as Priests who are sanctified to my service, and come nearer unto me, then any other of your Tribes; so shall you be an holy people, and be nearer unto me, then any other Nation upon earth, Psal.148.14.

an holy nation] For the nearer you are unto me, the holier you must be: for I will be sanctified in them that come nigh me, Lev. 10.3. This is a doctrine for the Church at all times; for holinesse becometh Gods house for ever, Psal.93.5.

V. 8. *all the people*] Chap.24.37. Deut.5.17. & 26.7.

Moses returned the words] Not that God knew not better then Moses, both what the people said, and thought: but because Moses was to be a mediatour betwixt God and them: therefore he must bring Gods Word unto them, not to instruct him by them, but to receive his answer to them.

V. 9. *thick cloud*] 2 King.8.12. 2 Chron. 13.18. This is not to be understood of the cloud fore-mentioned, Exod. 13. 21. & 14.19,24. but that on Mount Sinai, verf.19. of this Chapter.

V. 10. *sanctifie them*] That is, instruct, and enjoyn the people an holy preparation of themselves, for their approach unto God: and teach them to be pure in heart, as they shew themselves outwardly clean by washing, Heb. 10.22. for without holinesse, *no man shall see God*, Heb.12.14. much lesse come nigh him: for iniquity is a wall of separation betwixt God and man, Isa.59.2.

wash their clothes] See Annot. on Gen.35.2.

V. 11. *third day*] This day was the fiftieth day from the Passeover, and from the peoples departure out of Egypt: it is by the learned commonly called Pentecost, from the number of fifty which it signifieth, on which day the Law was given: in our vulgar Language, it is usually termed Whitsunday.

V. 12. *go not up, or touch*] Offer not by curiosity or presumption to make neerer approaches towards the Majesty of God, then he permits.

V. 13. *up to the mount*] That is, from their tents, they shall draw neer to the bottome of the hill, ver.17. but without the bound or border set about it, ver.12.

beast or man] The beast is threatned or doomed to danger, to keep man at further distance from danger: so there is mercy in the commination, as it may be a premonition, though severity in the execution, by stoning the offender near hand, and by darting at such as were further off.

trumpet] In Hebrew the word is *Jobel*, so also, Levit. 25.11. but in Leviticus it signifieth the year which giveth liberty, because

cause it was proclaimed with the sound of the Trumpet; this Trumpet might be sounded by an Angel, or such a sound made immediately in the ayr by God himself.

soundeth long] Some strains in this sound, were thick and fast, like a quick pulse, some more deliberately drawn out, whereby the warning of the peoples approach was made.

V. 14. *sanctified the people*] The Lord indeed is he who sanctifieth the people; but Moses is here said to sanctifie them, by shewing them, and prescribing them, how to prepare themselves in a pure and holy manner to meet their God.

V. 15. *come not at your wives*] But give your selves to prayer and abstinence, that you may at this time attend onely upon the Lord, 1 Cor.7.5. The use of the marriage bed was never noted among the legal pollutions; and indeed (being instituted in the state of innocency, Gen. 2. and honourable in all, and the bed undefiled, Heb.13.4.) this forbearance was not prescribed, as from a thing prophane, or unclean in it self; but that the minde might be more fully, and sincerely set upon the holy covenant to be made with God; and hence the godly that they may be alwaies estranged from things unlawful, must sometimes abstain from things lawful. The Papists who apply this, to be the Priests disavowing of marriage, make an inference as absurd, as if because the people must sometimes, at solemn Fasts, abstain from meats, therefore the Clergy must eat no meat at all.

V. 16. *thunders*] Deut.4.11. 1 Sam.12.18.

V. 18. † *trembled exceedingly*] God used these fearful signes, to shew that his Law (should be had in very great reverence, and his Majesty the more feared and adored: and if the beginning, or preface before the giving of the Law, were so terrible; how terrible will be the end of the Law breaking?

† Heb.12.21. Psal. 68.7,8.

V. 19. † *by a voyce*] He gave answer to Moses by plain words, and so loud, that the people might hear God speaking unto him. See v. 20. See Deut.5.24.

† Heb.12.19. 1 King.19.12,13.

V. 20. *came down*] He came down from heaven before, and shewed his glory over Mount Sinai, but now he draweth lower and nearer the people, *viz.* to the top of the hill, where he speaketh with Moses, placed a little below it.

V. 21. *to gaze*] 1 Sam.6.19. Curious prying into the secrets of God, is dangerous to man.

V. 22. *let the Priests*] The Priesthood of Aaron, was not yet ordained, therefore the Priests here meant, are such as (under the Law of nature) executed the Priesthood, that is, the first born, or fathers of Families.

left the LORD] Levit.10.2,3. A profane Priest is so far from being a gracious mediatour, betwixt God and the people, (as he should be) that he is more like to drive wrath upon himself, then procure favour for them.

V. 24. *not the Priests and people*] Neither dignity, nor multitude can allow men to pass the bounds that Gods word prescribeth.

CHAP. XX.

Vers. 1. ALL *these words*] The Commandements are to be received (all of them) with an equal regard, as having all of them the same Author: who if he be contemned in any one, is obeyed in none of them, Jam. 2. 10. There is so much written of the Ten Commandements in Catechismes, and other Treatises (of common use) that it will not be needful to make any long exposition upon them.

V. 2. *I am the Lord*] Deut.5.6. Psal.81.10.

land of Egypt] Hos.13.4.

bondage] Heb. *servants*.

V. 3. *None other gods*] There be many gods by name, 1 Cor. 8. 5. though not by nature, Gal. 4.8. for flatterers make great men gods, as the people did Herod, Acts 12. 22. and simple people (upon any extraordinary evidence of divine power) bestow a deity on him they see, in stead of him they see not: as the barbarous people did upon Paul, Acts 28. 6. and the superstitious account them gods which *are made with hands*, Act. 19.28. and some take upon them the office of God, as Antichrist, 2 Thess. 2. 4. and to some, *their belly is their god*, Phil.3.19. yea, the devil himself, 2 Cor.4.4. And whatsoever it is, that men love, or fear, or delight in, or trust in, or would do more for, (as voluptuaries for their pleasures, 2 Tim. 3.4.) or but as much, as for the true God, is a false god unto them: but indeed there is but one true God, 1 Cor.8.6. Eph. 4. 6. even that God, who, with a mighty hand, had brought the Israelites out of the bondage of Egypt: for, for others, (though they be so called) indeed they are no gods, 2 King.19.18.

V. 5. *before me*] Deut. 5. 7. Or, *with me*; or, *besides me*. But the words, *before me*, imply, that Idolatry cannot be so secretly committed, but that it is before his face, Psal.44.20,21. And Idolatry against God, being as Adultery against an husband, Jam. 4 4. what an impudence is it to commit it in his presence?

V. 4. *any graven image*] Especially of God, Deut.4.16.

likeness] Numb.33.52. Deut.4.18.

heaven above] Whether of Angels, Sun, Moon, or Stars, or fowls of heaven; or of men, or beasts on earth; or of fishes in the Sea: this enumeration is made to full, to exclude all kinds of idolatrous representations of God by the creatures; for, that there should be no Image made of him, is plain (by the express caution) given by the Lord himself; *Take heed to your selves: for ye saw no manner of image, in the day that the Lord spake unto you in Horeb*, Deut.4.15.

V. 5. *Thou shalt not bow*] Nor serve, nor sacrifice, nor do any service to them. By this kind of gesture, all kind of lawful service and worship of the true God, is commanded in the Scripture. And in the same phrase, all honouring of Idols, 1 King. 19.18. 2 King.17.35. and all religious worship of the creatures, whether absolutely, or relatively; mediately, or ultimately, is condemned.

† *jealous God*] God and his people, are as a man and his wife, Hos.2.16,19. and if they commit adultery against him by idolatry, (for that is spiritual adultery, as is said in the Note on the third verse) he will be inraged at the matter, as a jealous husband at his lascivious wife, and injurious Rival, Prov. 6.34, 35. and this shall make his people chastly precise, and scrupulous against all occasions and appearances of Idolatry, by which his jealousie may be provoked.

† Nah.1.2. Isa.48.11.

† *upon the children*] This doth not contradict that of the Prophet Ezekiel, *The sonne shall not die for the iniquity of his father*, Ezek. 18. 17. nor of the Apostle, *Every one shall bear his own burden*, Gal. 5.6. The meaning of which words are, that no sonne shall be damned for the sinne of his father; nor one man for the sinne of another, unlesse by commission, or approbation, or some other way he make it his own. But for temporal punishments, there is none but (by occasion of others sins) may have their portion in them: the sinne of David occasioned the slaughter of seventy thousand, 2 Sam. 24. 15. yet they (though in his conceit innocent sheep, ver.17.) were guilty of sinne, and worthy of death as well as he, and yet from him, might come the occasion of their death; as one may catch the Plague of another, and yet dye not by his disease, from whom he tooke the infection, but his own. But this is spoken chiefly of those, who continue in the sin of their Parents: and though divers die, (in their minority) God foreseeth how bad they would be, if they lived, Psal. 58.3. And sometimes the Parents derive vengeance on their heads by imprecations upon them, as the wicked Jews wished Christs blood, (that is, the guilt of his blood) might be on themselves, and on their children, Mat.27.25. And sometimes the good children of wicked Parents, are temporally punished, 1 King. chap.14. vers. 12, 13. because in them, and by such means, are their Parents punished; for that in them they should live and flourish, when themselves are dead.

* Isa.65.69. & Chap.14. vers. 20, 21. 1 King.21.29. Job 5. 4. & Chap.21. 19. Numb. 4. 33. 1 Sam. 15. 3. Matth.23. 34, 35. 2 Sam.12.11. & Chap. 21. 5, 14.

third and fourth generation] Jer. 2.9. Exod.34.7. The third and fourth generation are named, because (many times) the Parents live to see their own iniquity practised, and punished in their childrens children.

hate me] Deut. 7.10. The loving of Idols, is the hating of God, James 4.4.

V. 6. *to thousands*] Deut.7.9. As the visiting is of persons to the third and fourth generation, so the mercy is extended, or reacheth to thousand generations: so abundant is God in his benificence; which ought to move men to obey him of love, like sons, rather then of fear, like slaves.

V. 7. *Thou shalt not take*] Levit. 29. 12. Deut. 5. 11. Matth. 5. 33.

in vain] Needlessly, or without just and weighty occasions; or rashly, without heed and reverence; or falsly, without truth.

not hold him guiltless] In which words is a Meiosis, or phrase of diminution, (wherein more is meant, then is expressed, as Mic. 6. 11.) the meaning is, though men make it no great fault, it may be none at all, to take Gods name in vain, nor take any course to punish that sinne, God will not hold him guiltless: that doth so; but will deal with him, as with a guilty person, as guilty of an high contempt of his glory, which he will not suffer to passe unpunished. See Levit.20. vers.4,5. 1 Sam.5. 6, 9. & Chap.6.19.

V. 8. *remember*] Both for the time past, the institution of the Sabbath, in memorial of the creation of the world; and for the time to come, remember so to forecast thine affairs, that none impediment may interpose, to hinder thy holy observation of the Sabbath.

V. 9. *six dayes*] Chap.23.12. Ezek.20.12. Luk.13.14.

V. 10. *not do any work*] Of thy ordinary calling, nor of thy carnal recreations: that thou maiest have time sufficient, and thine affection free, both for publick, and private exercise; and

and mayest be in good temper, for the practice of piety, and charity appertaining to the duty of the day.

servant] Deut.2.9.11. God hath written a release of the servants secular labour, that on that day he might be permitted to be his masters fellow-servant unto God in the solemn observation of the Sabbath.

V. 11. *blessed*] The Sabbath is a day of blessing to man, as well as of glory to God, if he make a conscience to keep it as he ought to do: and there will be no losse unto him, though (for a whole year) he should forbear his work, and profit, in obedience to God, Lev.25.20,21.

the Sabbath day] It is not said the seventh day from the Creation; but the Sabbath day, that is, the day of religious rest; for though God rested on that day, his legall Ordinance here doth not precisely prescribe the observation of that seventh day, but one day in seven; as although the first administration of the Sacrament of the last Supper, were in unleavened bread, yet the institution of it, is for the use of bread, noe of that which is unleavened.

V. 12. *Honour thy father, &c.*] Deut.27.16. Lev.19.3. Under these two terms, all Governours, Natural, Civil, and Ecclesiastical are comprehended with the mutual duties betwixt Superiours, Inferiours, and equals belonging to them, according to their several relations.

that thy dayes may be long in the land] Deut.5.16. That is, to the Jews the land of Canaan; to others the land of their habitation; which implyeth a promise of long life, so such as are obedient to their Governours: and it may be an encouragement to inferiours, (especially to children) to behave themselves submissively to their Superiours, in that an obedient child shall by Gods promise (laid hold on by the parents prayers) prolong his dayes: therefore are parents requests for their children called usually by the name of blessings.

V. 13. *Thou shalt not kill*] Matth. 5.21. Thou shalt neither by thine hand effect, nor by thy sonne procure, nor in thine heart desire, the death of thy brother: but thou shalt love, and preserve his life, using all good means conducing to that purpose.

V. 14. *not commit adultery*] Ezek. 21. 11. 1 Thess. 4.3,4. Whereby all unchaste thoughts, affections, words, and behaviour, is forbidden; and all purity in heart, word, and deed, required.

V. 15. *not steal*] 1 Thess.4.16. Ephes.4.28. Neither by fraud, nor force, wrong any one in his estate; but save his goods, and do him good with thine own, if he have need.

V. 16. *bear false witnesse*] Deut.19.16. Thou shalt neither by speech, nor silence, neither by raising or receiving a false report, be injurious to the credit or good name of thy Neighbour; but shalt carefully preserve it, and clear it from reproach, if thou knowest how to do it, when opportunity for it.

against thy Neighbour] Nor for him: for all lying is here forbidden; as all cruelty and wrath, by the name of killing: all bodily uncleanneſse under the name of adultery; all injurious usurpation of other mens goods, under the name of theft; and the prohibition is made in these terms, because lies are more frequently made against them, and for that such lies are worse which are mixt with malice and slander, then those which proceed out of affection and favour.

V. 17. * *not covet*] Thou mayst not so much as with his hinderance in any thing; but must check the first motions of concupiscence, against any of the precedent precepts.

* Act.20.33. Rom.7.7. Deut.5.21.

V. 18. *saw the thundering*] Heb.12.18. See Annot. in Gen. 42.1. and add to it, Job.20.29.

V. 19. * *let not God speak*] God (in the publishing of his law) was so terrible, that the people had need of a Mediatour, betwixt him and them: in this was Moses a Type of Christ, Gal. 3.19. 1 Tim.2.5.

* Deut.18.16. Mat.17.6. Act.7.32.

V. 20. *prove you*] That is, to try you, or discover you; how weak, how wicked, or well affected you are; whether you will obey his precepts, as you promised, or no: which probation or tryal, is not for satisfaction to God, who knoweth man even to his thoughts afar off. Psal. 139. 2. but to himself, and to others, for conviction, and correction, when they did amisse.

that his fear] In the beginning of the verse, the people were forbidden to fear, and here they are required to fear; so here is a two-fold fear; the one a *servile*, or slavish fear, which shareth perplexedly at the apprehension of danger: the other, a *filiall* and awful fear, compoſed of reverence and love: of the former, he saith, *fear not*; and of the latter, these words, *That ye may fear*, are understood.

that ye sinne not] Matth.10.28. Gen.20.11. Albeit we should so obey God for pure love, that we should be obsequious unto him, though our disobedience were not dangerous to our selves; yet there must be a bridle from sin, and a spur unto virtue, as well as benefacence a bait to obedience, Isa.1.19,20.

V. 21. *thick darkenesse*] Exod.19.16,18. 1 King.8.12.

V. 22. * *from heaven*] Not from the highest heaven, but from the place where then he made demonstration of his especiall presence, which was upon the top of Sinai; or above that in the ayr, which is sometimes called heaven; as Gen. 1. 20. Job 35.11. Psal.79.2. Jer.7.33.

* Deut.4.36. Neh.9.13.

V. 23. *with me*] That is, to be served together with me.

to you] That is, to be served by you; or to expect protection, or deliverance to your selves, by serving of them.

Ye shall not make] See Annot. on ver.4. God repeats again his prohibition of Idolatry; wherein he discoveth his own detestation of it, and mans disposition to commit it.

V. 24. * *in all places where I record*] Where he fixeth his solemn worship, for the memorial and honour of his Name; as on Altars of *earth*, here of *stone*, vers. 25. Deut.27.5. Josh. 8. 31. of brasse, Exod.38.2. 2 Chron. 4. 1. in the wilderness, in Canaan, in the Tabernacle or Temple; yet by divine instinct, and dispensation, sacrifice was sometimes offered up, in other places; as in Mispa, 1 Sam.7.9. and in Ramah, vers.17. and elsewhere.

* Deut.12.5.

V. 25. * *lift up thy tool*] He meaneth this of such accidentall, and uncertain Altars, as were made in severall places, upon severall occasions; afterwards when there was a certain place of worship it was ordained otherwise, Chap.27, 1, &c. & 38.1,2.

* Deut.27.5. Josh.8.31.

thou hast polluted it] Curiosity in Gods service against his command, is not an ornament, but a defilement; so the flourishes of Rhetorick, when they are brought in, as a necessary garnish to the Word of God to make it graceful, (as if it were of none operation, or worthy of no acceptation with them) are but as a garland of weeds, neither graceful to the sight nor sent. See 1 Cor.1.17. & 12.4.

V. 26. *not go up by steps*] This was for a time onely; for afterwards there was an Altar made, not onely of the height of three cubits, Exod.27.1. but ten cubits high, 2 Chron.4. 1. with staires, Ezek.43.17. yet it is thought by some, the going up unto it was not by steps, or staires; but by a continued ascent raised so high, from the lowest place near unto it, without any degrees marked out proportionably, one above another.

nakednesse be not] Which might be, by the stooping of his body, and flying abroad of his clothes; for men wore garments open below, against which inconvenience when Altars were set higher, linnen breeches were prescribed, Exod.28.42,43.

CHAP. XXI.

Vers. 1. *Judgements*] That is, judicial Ordinances made for the just and peaceable government of the people, as the Ceremonial serve chiefly for the ordering of their behaviour (especially) in duties of devotion towards God.

v. 2. *If thou buy an Hebrew*] When he selleth himself, or his son, or Daughter, in case of necessity, Levit.22.39. Or, when for Felonie, or Theft he is sold, because he is not able to make restitution, Exod.23.3. 2 King.4.1. Matth.18.18. And the same course, it is like, was to be taken with captives in war.

in the seventh] After his six years service, the seventh year was, as some take it, a standard certain and unvaried, and the same to all; to wit, the Sabbatical year, Levit. 23. 2. Deut.15. 1,2. So that when soever a man began his service, it was at an end the seventh year, though he had served but one year before the seventh came about; nay, if but a moneth, or a day before; it seemeth sufficient; for in the seventh year releases were to be made of debts, and a little service would serve, when what remained was to be remitted: But then the law of six years service, verse, 2. of this Chapter, and Deut. 15. 12. is to little purpose, unless the service begin so soon as the seventh year expired. To avoid this inconvenience, some say, and (it is probable) that the six years service was not broken off but by the year of Jubille, Levit. 25.v.40.

V. 3. *By himself*] Heb. *with his body*. Alone, or in his single person, and not with a wife and children.

then his wife] As he came, so he shall go, whether in a single or married estate; and it is like he had the priviledge of a father to go forth with his children, he brought with him, as well as of an husband, to go forth with his wife.

V. 4. *Masters*] Till her time of servitude was expired, (which might be the seventh year) or the sixteenth. But was not to be understood of an heathen woman; for of such they were to buy their bond-servants, Levit. 25. 44. and not of the Hebrews, verse 42.

the Masters] The wife shall remain servant to her master, that gave her to her husband for a wife: and the birth following the belly, the children (born in her service) shall remain (as the masters) with the mother. But how could this separation

tion of man and wife be allowed, since their cohabitation is so expressly prescribed, Gen. 2.24.? Answer, first, the husband was not compelled to part with his wife, for he might have continued his service and society with her, if he would: secondly, this parting might be but for a season, and by mutuall consent; and wherein it may seem to swerve from the ordinary Rule, there might be a dispensation, or toleration of it for the hardnesse of mens hearts.

V. 6. *Judges*] For perpetual servitude was a matter of too great moment, not to be made up by a private bargain; therefore the Judge (the publick Magistrate) must hear the case, betwixt the master and the servant; and be sure, that the servant freely consented to such a servitude.

door] That is, the door where the Judges sate, as some conceive; and then (when they have heard the case, and given sentence in it) the servant shall be brought to the door of his masters house; and that door is here rather meant; not the word is *deleth*, which is used of any particular door; not the word *Schalbur*, which signifieth the gate of a Citie; where Judges sate, to hear causes, and to do Justice.

bore his ear] Either as a punishment for contempt of liberty, (which he might have had, but would not) or to be a token of his stiff, and punctual obedience to his masters commands, not to go over the threshold, or out of the door, without his leave; at least not against his will: or to note his ready obedience to hear and observe what his master commands; so some apply Psal.40.6. where the *opening of the ear*, (according to the Hebrew) may be rendred by boring of the ear: and so obedience is better then sacrifice, 1 Sam.15.22.

for ever] That is, to the year of Jubile, which is every fiftieth year. See Annot. on Exod.12.14. And at that time all Hebrew servants were to be set free, notwithstanding any ingagement of servitude made before, Levit.25.40. Of the signification of the Original word here rendred [for ever] see Annot. on Exod.12.14.

V. 7. *sell*] As constrained; by poverty, or with intent to prefer her from a servant, to be a wife upon the promise of him, that taketh her, so to accept of her, either as a principal, or secondary wife: as (when poligamy was in practise) the first wife was usually chief, the other of an inferiour condition.

as the men-servants] That is, a woman shall not be dismissed with so little care as a man, who is strong and better able to preserve himself from injuries, and harms: nor shall an Hebrew servant be put off, as a stranger born of another Nation; especially of the Canaanites, (who were to be slaves to the Israelites:) and by this the must either be continued in the house, and entertained like a daughter, or a secondary wife; and if he part with her, after he hath taken her to his bed, he shall procure an husband for her, by offering a meet price, and convenient apparel to make her the more acceptable, and more graceful in his sight.

V. 8. *If she please not*] Heb. *if she be evil in the eyes of.*

to a strange nation] Because this was a general rule for all Hebrew servants; and the case here mentioned, requireth more then ordinary charity. By a strange nation, some understand, one of another Tribe, though an Hebrew, &c.

V. 9. *after the manner*] That is, he shall give her dowry convenient for a virgin of her condition.

V. 10. *him*] That is, for his son, or himself: for it may be taken of either.

V. 11. *duty of marriage*] By which somewhat is meant besides food and raiment, (for they are expressed) it may be that which is comprehended under due benevolence, 1 Cor.7.3.

these three] If he remit or refuse to perform any of the three forementioned particulars, vers. 10. then he shall let her go free, without paying any price for her redemption.

V. 12. *he that smiteth*] Levit.24.17.

V. 13. *lie in waite*] But by imprudence, or negligence, or any casual mishap, hath killed another.

God deliver] Though a man be killed at unawares, yet it is Gods providence it should be so: and he may be said to deliver him into his hand that slew him; because the Lord (who hath the disposal of all mens lives, and before whom all are guilty of death) without mans purpose (by his divine disposal) brought it to pass.

whither he shall flee] That is, to the Cities of refuge, in the land of Canaan, Deut.19.5. Or, to the Altar, whether in the desert, or any other place.

V. 14. † *from mine Altar*] The holinesse of the place ought not to defend the murderer, he shall finde no mercy at mine Altar, who, without mercy, sacrificed his brother to his deadly malice, in a presumptuous manner.

† Deut.19. v. 11,13,19. 1 King.2.28,31.

V. 15. *smiteth his father*] The blow (though it be not deadly to the receiver) shall be deadly to the giver; for he shall die for it: because his deeper obligation to all affection, and offices of reverence and benevolence to his parents, aggravates the guilt of any undutiful, or unkind miscarriage toward them.

V. 16. *stealeth a man*] (Whether free, or a servant to another) shall be put to death: because, usually, they that did so, meant to sell them for slaves: and so they did great injury to those, whose in right they were, and brought great misery upon the party sold; especially if he were free and ingenuous before; and this law is principally meant of stealing such a one.

found in his hand] If not yet sold, or used like a slave, it seemeth hard, that the man-stealer should dye, therefore they conceive, that if after the fact it could be proved, that he had been in the stealers hand, he should die for it; yet the phrase and manner of expression, imports another sense, which is, that if the stollen man be not yet sold, and the theft apparent (as taken in the stealers hand) he shall die for it.

V. 17. † *cursseth*] Or, *revileth*. Though the wicked words of the tongue break neither skin nor bone, they bewray such a malignity of the heart, (when they proceed from children to their parents) that God doometh such transgressors to death, and that worthily; for they requite evil for good, returning imprecations for prayers, cursing for blessing; and this with breach of the strongest bonds of natural obedience and affection, and the grossest degree of ungratitude that can be.

† Levit.20.9. Prov.20.20. Matth.15.4. Mark.7.10.

V. 18. *stone or smite*] With the hand, or what cometh next to hand, as stones are commonly readiest for sudden violence, where the wrathful person would use some instrument of cruelty, which may do more hurt then a blow with the hand.

V. 19. *upon his staffe*] 2 Sam. 3.29. Zach.8.4.

V. 20. *punished*] Heb. *avenged*] As a murtherer putting him to death,

V. 21. *not to be punished*] i. By the Civil Magistrate. Though (before God) he may be a murtherer, yet because of the vile and contemptible condition of servants; especially of such nations, as by Gods decree were to be destroyed, Deut.7.2. the master was exempt for giving an account of his act; at least from receiving of punishment, for any miscarriage in that cause.

for he is his money] Because he gave his money for him; as David calleth the water *the well of Bethlehem*, their blood, who adventured the shedding of their blood, and the loss of their lives to fetch it for him, 2 Sam.23.17. And so the poor mans little cattle is called his life; because he gets his living by it, Deut.24.6.

V. 22. *mischeif follow*] That is, either by death, or maime of the mother, or childe.

V. 24. * *eye for eye, &c.*] The execution of this law belonged not to private persons, but onely to the Magistrate; which yet was not alwaies to be observed with rigour, but these particulars are set down to shew, that the punishment must be limited to a due proportion: as that an eye should not be required, in recompence of wrong in a tooth: or any member of more for that which is of lesser use or worth: and this must be taken, not by an Arithmetical, but by a Geometrical correspondence; for if he that had but one eye, had put out one of the eyes of him that had two, if the recompence were numerical, one for one, it were not equal; for then one man might lose a sense, the other but an eye, which is but the organ of seeing, without which he might see while the other remaineth; therefore the retaliation more agreeable to justice, (in such a case) was not an eye for an eye, but two for one, that is, blindness for blindness.

* Levit.24.20. Deut.19.21. Matth. 5.38.

V. 28. *the axe*] By this, if a beast must be punished, (and it is a law touching other beasts, as well as for an axe) much more should the murder: since, though the law of the beast is not given to the beasts, but to man; for to man it is said, *Thou shalt not kill*: and if he do, it must be done unto himself, as he did to another, Gen. 9. 6. yet the axe was to dye, for admonition to man, to have murder in the more detestation; and to make every one to look better to their beasts, that they become not the causes of death unto man.

V. 29. *shall be put to death*] For a man not to hinder evil when he ought, and might, is to become guilty, as if himself had done the fact.

V. 30. † *summe of money*] Taxed upon him by the next of kin to the party slain, or by the Judge, vers.22.

† Num.35.31.

V. 32. *thirty shekels of silver*] Our Saviours taking upon him the form of a servant, Phil.2. 7. and his selling (by Judas) for thirty pieces of silver, is conceived by some, both ancient and latter Divines, to be prefigured by this law.

V. 33. *do not cover it*] This is to be understood of pits, in, or neer some way of ordinary passage, for in the field, pits were to be kept open for cattel to drink at any time.

V. 34. *make it good*] By this law, not onely commission of evil is punishable, but the omission of care to prevent evil.

V. 36. *Oxe for oxe*] Not an oxe for a calf, or a sheep but according

according to the proportion of the damage, and so the former verse is to be expounded.

CHAP. XXII.

Vers. 1. *Sheep*] The Hebrew word is *Seh*, which comprehendeth lesser fore of cattel, as sheep, and goats, by way of distinction from the greater sort, Oxen, Camels, &c. For though some kind of cattel be onely mentioned, others are meant.

kill it, or sell it] This aggravates the theft. See Annotat. on vers.4.

five oxen for one] Five with that which was stoln, and but four sheep, because the labour of the oxe was to be valued, which while he was kept away, was a losse to the owner, perhaps greater then the price of the sheep. See Prov.14.4. And the same proportion might be held betwixt other great and little cattel, as betwixt the horse and the goat.

V. 3. *If the Sunne be risen*] If he be stricken to death in the dark, the want of sufficient light, to judge who or what he was, and the want of means to bring him to just punishment, (for he could not be pursued in the dark) was some excuse; but if the Sun were up, to give sufficient light, both to judge of the party, and to bring him to judgement, then to kill him, was murder; unlesse in the just and necessary defence of the wronged party.

V. 4. *double*] Before it was fivefold for an oxe, four for a sheep; here but double: the reason is, because if it be found presently with the thief, the property not altered, the owner sustained lesse damage and trouble, and the thief shewed himself not to be so artificial in his falshood, nor so settled in it, as he that carrieth the stoln goods away, and either killeth, or selleth, or keepeth them a longer time from him that hath right unto them; but it is said, Prov.6.31. That a thief if he be found he shall restore seven fold: this may be meant of a thief breaking into an house in the night, who if he were taken in the act, and smitten to death, no bloud was to be shed for him, vers. 2. and having forfeited his life, he might pay the dearer for his ransome, then the rate of ordinary restitution; and so he might pay not only sevenfold, but *all the substance of his house*, as it is in the same 31. verse: or there might be a larger restitution in Solomons time, because there was more plenty, 1 King. 10.27. Or by seven-fold, may be meant manifold, as Gen.4.15. Psal.79. 12. Isa.30.26.

V. 7. *double*] For money or stuffe; where the restitution for cattel was four or five fold; the reason whereof may be, because it was easier for the possessor to keep what was so in his custody, then his cattel in the field, for there he could not keep them under lock and key, as he might do the goods and money in his house.

V. 8. *to see whether*] The Judge must (by his prudence) endeavour the discovery of the deceit, if there be any; and the clearing of the accused party, if he be innocent: and to this purpose, he must use the ordinary means, whereby the truth may appear; as receiving of evidence from witnesses, and the assurance of that evidence, by a ratification upon oath. See vers. 11.

he have put his hand] That is, whether he have dealt fally, either by denying he had it, or affirming he restored it; or pretending it was stolne from him; or by any other way of deceit, to defraud the owner of his right.

V. 9. *he shall pay*] That is, the party who was put in trust, if he be found in fault, as fraudulently failing the trust reposed in him.

V. 11. *an oath of the Lord*] So called, 1 King.2.43. because when men take it, they take the Lord to be witnesse of the sincerity of their hearts, and verity of their lips; and implicitely invoke his vengeance upon themselves, if they swear fally.

no man seeing it] But the party himself, there being no other proof, or witnesse; in such a case an oath must be the end of strife, as Heb.6.16.

between them both] For the oath was to passe from the one, for the satisfaction of the other.

put his hand] See Annot. on ver.8.

V. 12. *if it be stollen*] Gen.31.39.

he shall make restitution] If by any fault of his it were taken away.

V. 15. *with it*] As sometimes the beast and his owner might be hired together: and if he were present, the hirer might have so much lesse care, as he would have the more of the safety of his own.

it came for his hire] He that hired it shall be free by paying for the hire.

V. 16. *If a man entice*] Deut.22.28.

V. 17. *If her father refuse*] For the children should not marry without the consent of parents.

according to the dowry of virgins] That is, according to her dowry as a virgin, whom he hath defiled; or viz. according to her state, and condition: that is, more to the daughter of a rich man, then of a poor. There seems to be one set rate for all sorts, Deut.22.29. But the case is not alike; for that in Deut. is when the maid was forced, or lustfully abused, without intimation of marriage, to induce unto the act; and then the father was for his part of the wrong in the abuse of his daughter, to have of the offender fifty shekels of silver, and he was to have her for his wife; and he might not put her away all the dayes of his life. But in this case (in Exod.) it is otherwise: for if her father refused to give her in marriage, he that abused her, was to pay so much, as might serve to marry her to another of a suitable condition: and if he were not able to make good that proportion, he was to be sold as in case of theft, vers. 3. of this Chapter.

V. 18. *not suffer a witch*] Witchcraft is here forbidden, Deut. 18.10, and that upon pain of death, 1 Sam.28.9. By *Witch*, is here meant any one that hath any dealings with the Devil, by any compact or confederacy whatsoever: the word in the Originall, is of the Feminine Gender, because the Devills craft most prevailes with womens weaknesse, in that kind: but there are men Witches as well as women, Levit. 20. 27. and their sinne as hainous, and their punishment as grievous: and it likewise signifieth one that changeth any thing before the sight, (as Jugglers do) but if it be by slight of hand, without diabolicall art, it is not here condemned. Some have thought Witches should not dye, unlesse they had taken away the life of mankind; but they are mistaken, both for the act of the Witch, and for the guilt: for first, the act of killing any one in such a way, as is called witchcraft, is not the act of the Witch, but of the Devill; and sometimes it is rather his act to fain it, then his act to do it; for such is his craft, that where God hath given him a commission to do hurt, or by his great knowledge (being a spirit, and of long experience) he doth foresee in natural causes (though concealed from others) some imminent evil, he stirreth up malice betwixt the Witch, and the party, and offereth himself (for his, or her satisfaction) to bring the evill upon him, wherein the Witch hath no part, but a wicked will; and in that the Devil is more wicked then the Witch, and would do what evil he can, though he would entreat him to the contrary: But why then must the Witch be put to death? *Ans.for.* Because of the league and confederacy with the Devill, which is high treason against God; because he is Gods chiefest enemy, and therefore though no hurt insue this contract at all, the Witch deserves present, and certain death for the contract it self.

V. 21. * *Thou shalt neither*] * Lev.19.33.

V. 22. *ye shall not afflict a widow*] Zach.7.10. Isa.1.17. Jam. 1. 27.

V. 24. *your wives shall be*] The just plague of God upon oppressors, and proportionable, as well as just.

V. 25. * *upon him usury*] Which is a loan of money upon covenant for certain increase, whereby the lender intendeth, and endeavoureth to make sure both principal and use, thought the borrower be like to lose either the one or both. Whereas in some cases the rich lender must be so charitable to the poor borrower, as to expect neither use nor principall, Luk. 6. 34, 35.

* Lev.25.37. Deut.23.19. Psal.15.5.

V. 26. *to pledge*] Deut. 24. 6. Job 24.3,9. Prov. 20.16, Amos 2.8.

* *the sun goeth*] If it be such a garment as without which he cannot comfortably rest in the night; and of such a garment the words seem to be meant by this timely restitution, and it is in effect, vers.27. borbidden the taking of such a thing to pawn; for it were a vain and frivolous thing to take a pawn in the morning, which without payment of money must be restored in the evening.

* Deut.24.13. Prov.22.27.

V. 28. * *revile*] Not speak any manner of evill of them, by reproach or calumny; nor wish any evil to them, by imprecations or curses.

* Eccles.10.20. Acts 23.5.

the Gods] Or, *Judges*, ver.8,9. Psal.82.16. Joh.10.34. Magistrates they are so called, because they should (as God doth) do impartiall justice without respect of persons; protecting the godly, as being the Ministers of God for their good, Rom. 13.4. and punishing the wicked, who are malignant enemies to God and them.

V. 29. *first of thy ripe*] Heb. *thy fulnesse*. It is fit that God (who giveth all) should be acknowledged as Lord of all, by an holy tribute unto him: and that to be presented first, not only to protesse his right, but to procure a blessing upon the rest. See Mal.3.10.

liquor] Heb. *tear*. In the precedent precept, God requireth a portion of dry things; here, of moist, for he is the Author and giver of both.

* first-

* *first-born*] See * Chap.13.2,12. & 34.19.

V. 30. *seven dayes*] Some conceive it must be kept seven dayes, that it might have a blessing from the Sabbath, before it be presented; but the certain reason is, because under eight dayes old it was too tender, and waterish, and not of so perfect a shape at first, as a few dayes after it would be.

on the eighth day] It was not necessary to offer it on that day, for that was the first day it was offerable to God; but after that, it might remain untill a fit opportunity to bring it to Jerusalem, and there to offer it on a Feast day. See Lev.22.27.

V. 31. * *ye shall be holy*] See Annot. on * Chap.19.6.

* *torn of beasts*] If the creature were either killed by a beast, or in part devoured by him, or killed by a man for sacrifice to God, or sustenance to man, and a beast came casually and tore any part of it, in such cases they were not to eat it: and by such a forbearance, they were admonished of decency, and cleanlinesse in their dyet, and of estranging themselves from a participation with beasts in beastly qualities, especially in cruelty.

* Levit.22.8.

CHAP. XXIII.

Vers. 1. Not *rai'st*] Nor receive, as the Original will also bear: the meaning is, thou shalt not endure the hearing of a false report, especially, if it be offered, to make thee either a false witnesse, or a corrupt judge: for as the receiver of stoln goods is partner with the thief; so the willing hearer of a false report, is a partner with the slanderer; and if a *good name be better then great riches*, Prov. 22.1. a slanderous tongue is worse then pilfering fingers.

V. 2. *a multitude*] The greater number is usually the worse, and though (in respect of men) it may be more safe for many, then for a few to offend: yet in respect of God there is more danger to an offending multitude, then to a few; for he will rather bear with a few, then many wicked ones, Gen.6.12. Chap. 19.4.

V. 3. *a poor man in his cause*] Levit. 19. 15. In charity we must have respect to a poor mans necessity; but in point of justice, neither the power of the rich, nor the penury of the poor, but his right only, vers.6. must be regarded. See Psal. 72.2.

V. 4. *bring him home*] If we be bound to do good to our enemies beast, much more to our enemy himself, Matth. 5.44.

V. 5. *If thou see the asse*] Deut.22.4.

under his burden] If God command to help up an enemies asse under his burden, will he suffer us to presse down our brethren with heavy burdens, with oppressive impositions upon them? doth God care for asses? and is he careless for what they bear who bear his image? See 1 Cor.9.9.

help with him] Though they be at difference between themselves, they must both agree for a charitable aid to the oppressed creature.

V. 6. *not wrest the judgment*] Not strain nor strive against the evidence of truth, to condemn the poor in his just cause, or to acquit him in that which is unjust.

V. 7. *Keep far from a false matter*] It is not enough to be no plotter, no promoter of a false report, or no agent in it; but we must shew such a dislike of it, as to keep aloof from it, as if there were some danger of infection by coming neer unto it. See Prov.4.14,15.

V. 8. * *Take no gift*] * Deut.16.19.

the eyes of the wise] (Heb. *the seeing*) For it raiseth the affections which (like a steam or mist about a candle) dimme the light of the understanding, and conscience.

V. 9. *the heart of a stranger*] Who when he is in a strange place, and destitute of friends, and (it may be) also of meanes, hath grief enough of his own, (as thou by experience knowest) and therefore thou must not adde oppression to his affliction, which (thine own heart will tell thee) thou wouldest not have done unto thy self.

V. 10. *six years*] Lev.25.3.

V. 11. *but the seventh year*] That year was the remission of debts, Deut.15.1,9. and the manumission, or freedome of Hebrew servants; and at the beginning of the Sabbatical year, (which was the seventh year) was the Law to be read, in the Feast of Tabernacles, Deut.31.10. and the Land was then to rest; whereof see the next Note. This Sabbaticall year began not with the moneth Nisan, or March, (whence the sacred year was accounted) because so they should lose the harvest of two years: but it began with the moneth *Tisri*, that is, September, from whence the civill year (after the manner of the Egyptians and other Nations) was accounted, so did they account their Jubile in the seventh moneth, Levit. 25.9.

let it rest] Untilled, or unmanured, both for sowing, and reaping, which were forbidden that year, Lev.24.4. partly for sparing of the Land, that it might afterwards yeeld the better increase; but especially that what the land yeelded (of it self) might be for the exercise of their confidence in the divine providence, without their own pains; and for provisions for a charitable supply, first to the poor, and after them to the beasts of the field; for the providence of God maketh provision for man and beast: yet the owner of the land or garden, might every day (which was not a Festival) take such things, and so much as was necessary for himself and his servants, Levit. 25.6. So that nothing were hoarded up, whereby the provision for the poor might be diminished. If any feared he should be a loser by such a cessation, or resting of the land, or doubted how he should be provided for, if the earth were not exercised for the yearly increase; God passed his Word for a supply in the sixth year, Lev.25.20,21.

Olive yard] Or, *Olive trees*.

V. 12. * *five dayes*] * Chap. 20.9. Deut. 5. 13. Luk. 13.14.

V. 13. * *the names of other gods*] Not by way of liking, or approbation, for otherwise they were and might be named by way of historical report, and of reproof.

* Deut.12.3. Josh.23.7. Psal.16.4.

V. 14. * *three times*] * Deut.16.16.

V. 15. *Thou shalt keep the feast*] Chap.13.3. & 34.18.

of unleavened bread] That is, the Passeover, or Easter, in remembrance that the Angel passed over the dwellings of the Israelites, sparing them, when he slew the first born of the Egyptians, Deut.16.16. and the Israelites went out in haste, not staying the leisure of leavened bread.

in the time appointed] That is, the time when (in Egypt, and in the land of Canaan) the Barley harvest afforded full and ripe ears, for an oblation to the Lord.

empty] Coming to the Tabernacle, or Temple, (at the Feast of Easter, Pentecost, and of Tabernacles) none must come without an oblation; partly for sacrifices to God, and partly for provision for the Levites: and thus it was a duty laid down by Law, yet for the particular oblation it was a free-will offering, Deut.16.10. wherein the offerer was free to make the proportion of his gift.

V. 16. *the feast of harvest* Which is Pentecost, or Whitsontide; kept in remembrance, that the Law was given fifty dayes after they departed from Egypt; but called *the feast of harvest*, because then was the Wheat harvest, and the ripening of other fruits.

* Deut.16.13. Lev.23.17.

the feast of ingathering] At the end of the year, that is, in September, when the fruits of the earth were generally reaped and gathered in: which sheweth that there was a double accounte of the year; the one for Civil affaires, which was in the moneth Tisri, or September: the other for sacred, (as for the festivals of the year) beginning with the moneth Nisan, containing part of March, and part of April, Exod.12. At this time was the Feast of Tabernacles, Lev.23.34. keeping in mind the memorial of their dwelling fourty years under Boothes, Tents, or Tabernacles, in the Wildernesse; the solemnity of this Feast held seven dayes, during which time, they were to rest in Boothes. See Lev.23.42.

V.17. *all thy males*] From twenty years old to fifty; or as some conceive, to sixty years of age.

V. 18. *sacrifice*] Or, *feast*.

V. 19. *the first of the first fruits*] (Chap. 34.26. Deut. 14.22. Exod.22.29.) were yearly separated from the rest of the yeares increase, the quantity whereof (by the tradition of the Jewes) was a part between the fourty, fifty, and the sixtieth part, at the discretion of the offerer.

in the mothers milk] Either as affecting excessively the pleasing of the palate with too much curiosity, because usually flesh is boyled in water, and not in milk; or it may be the meat of a Kid so young, that it is (in respect of the late yearning of it) rather moyst like milk, then any firm or solid flesh; and so not wholesome as that which is of more age: or this may have reference to the Paschall sacrifice, (which was to be taken from the goats, as well as from the sheep, Exod. 12.5.

V. 20. * *an Angel*] Which some hold was a created Angel, but this Angel of the Lord, was the Lord of Angels; for they are bound to worship him, Heb.1.6.

* Chap.23.2. Num.20.16.

V. 21. *he will not pardon your transgressions*] 2 King.24.4. If you persist in them, without repentance for them.

my Name is in him] (That is, he is of my nature being my natural Son, and with that nature he hath my Name Jehovah, Jer.23.6.

V. 22. * *indeed*] * Exod.19.5.

an enemy to thine] Gen.12.3. Num.24.9. Deut.30.7. Jer.20. 20. This is the true holy league, made betwixt God and his people; which might make the wicked afraid to do them hurt, since though they be weak, God must needs be too strong for all his and their enemies.

V. 24. *nor*

V. 24. † *nor do after their works*] † Levit.18.3. Deut.12.21.

quite break down] Deut.7.25. God commandeth his not onely to forbear to worship Idols, but to destroy them.

V. 25. *thy bread and*] Gen.28.20. That is, all things necessary for thy present life.

I will take all sickness] Chap.15.26.

V. 26. † *There shall none cast their*] This was a great means of the multiplication of Gods people, both in their persons, and in their herds and flocks, that God (by especiall favour) preserved them from abortive births, which in Mankind especially bring deadly perill to mother and child, or both: thus their conceptions were brought unto an happy birth, and their labour neither in vain, nor with such dangerous adventure, as accompanied the generation of other people. See Chap. 1.22. † Deut.7.14.

V. 27. *my fear before thee*] I will make them afraid at thy coming, and send mine Angel to destroy them; as Chap. 33.2. Josh.24.12.

their backs] God makes men courageous, or cowardly, as pleaseth himself, and so giveth the successe of the battel to what side pleaseth him.

V. 28. *and the Hittite*] He nameth but three Nations here, understanding by them the rest forementioned, vers.23.

hornets] Not onely enemies armed with weapons, as hornets with stings, (as some conceive) but hornets, according to the Hebrew, (such as were usually called by that name; for with these God might plague them, as he did the Egyptians with the frogs and locusts; and thereby might destroy them: the accomplishment of this commination we may reade, Josh. 24.12.

V. 31. *to the sea of the Philistines*] The Mid-land sea.

from the desert] That is, of Arabia.

to the river] That is, Euphrates. By these particulars he poinneth at the extent of the promised Land several wayes, which was bounded Eastward, by the Red Sea; Westward, by the Mediterranean or Mid-land Sea of the Countrey of the Philistines; Southward by the desart of Paran; and Northward by the River Euphrates: of this portion of Land in full extent the people (for their iniquities) were not possessed, except for a short time, under David and Solomon.

V. 32. *Thou shalt make*] Chap.34.15. Deut.7.2.

V. 33. † *a snare*] † Deut. 7.16. Josh.23. 13. Judg.2.3. By Idolatry, to which the Canaanites were much addicted, the Israelites (if they lived among them) might be infected; therefore (for their own security from it) the Idolaters must be driven out of the Land. So far were they to be from having to do with them, in any neer communion of cohabitation, much lesse of marriage.

CHAP. XXIV.

Vers.1. *Come up*] God called *Moses* up to him before, upon his coming down, he was to propose the words of his Covenant unto the people, and to take their Answer, and then (with Aaron, Nadab, and Abihu) to come up to God again.

seventy of the Elders] Some choyce men of those, whom Moses chose and made Rulers over thousands, hundreds, fifties, and tens, Exod. 18. vers.25. who might be the same, who afterward were endowed with Moses his spirit, to be assistants to him in government of the people, and they were to come to the Tabernacle, and there to be as witnesses of what passed betwixt God and Moses: the number was proportionable to the service, and as some conceive, it was the rather chosen, with reference to the 70. souls which came with Jacob into Egypt.

V. 2. *Moses alone*] He alone was to go up to the top of the Mount, the rest might ascend a good way, but not so high as he, yet where were apparent signes of Gods presence, vers. 10.17.

V. 3. *And Moses came*] When he had received the Law in Mount Sinai.

All thy words†] Divine terrour made them promise fair, but their own frailty could perform but little; nor is it a condition competent to corrupt nature, to be legally and exactly just according to the Law of God, though they promise it never so sincerely.

† Vers.7. Chap.19.8. Deut.5.31.

V. 4. *wrote all the words*] Not the words of the Decalogue or Law Moral, the ten Commandements, but the other Laws, especially the Judiciall.

according to the twelve Tribes] Gen.31.45.

V. 5. *young men*] That is, some of the first born, (who until the sons of Aaron were especially chosen for that service) were chief assistants to the Father of the family; in such services, and who when their Fathers were dead, succeeded in their office; and whosoever offered the sacrifice, young men might be imployed in preparation and assistance, in the service which required the strength of bodily labours about it. See Annot. on Num.3.12.

V. 6. *half of*] The blood was divided betwixt the Altar, and the people, to note the mutual stipulation of God to his people, and his people to him who were atoned and made one by the blood of Christ.

V. 7. *the book of the Covenant*] See the first Annotat. on vers.4.

and read it] The book was not only read, but sprinkled with blood mingled with water, Heb.9.19. and it was so mingled, because otherwise by congealment it would be too thick; besides, it would go the further, being to be sprinkled upon a great number who stood neat in the room of all the people. See Heb. 9.19.

V. 8. *The blood*] He sprinkled with reference to Christ, which signified, that the Covenant broken could not be satisfied without blood shedding. See Heb.9.22. anciently Covenants were made with blood, to beroken constancy in the Covenant, even to the shedding of blood, and losse of life.

V. 10. *And they saw the God*] As perfectly as their infirmity could behold his Majesty, though in propriety of speech God is invisible, 1 Tim.6.16. because he is a Spirit, Joh.4.24. Therefore as no man hath seen God, Joh.1.18. & 1 Joh.4.12. so hall no man see him with carnal eyes. The seeing then here meant is, when somewhat is obvious to our sense, whereby we have cause to conceive, that God is present in an especial and extraordinary manner.

Saphir stones] The Saphir stone is of a clear sky colour, Anselm. Boetius, hist. lapid. l.2. cap.42. which may signifie so great glory in God, that what we admire over our heads, is below the glory of his feet.

V. 11. *upon the Nobles*] That is, the Elders, whose seniority, authority, and gracious endowments, made them noble and honourable.

he laid not his hand] Or, put not forth his hand to do them any hurt, Gen.37.22. Psal.128.7. Though to have any vision or apparition of Gods especial presence, hath been taken for a presage of peril, a fore-runner of sudden death. See *Annot.* on Gen.32.30.

and did eat and drink] Making a sacred banquet of the sacrifices offered, vers. 5. and were neither killed nor cast down, but that they did cheerfully eat and drink as at other times, notwithstanding the peril: whereof see the precedent Annotations.

V. 12. *Tables of stone*] Signifying the hardnesse of our hearts, uncapable of impression, unless God write his Law therein by his Spirit, Jer.31.33. 2 Cor.3.3. Heb.8.10. & 10.16. And withall they import the perpetuity of that Law, because stone is most durable.

V. 13. *and his Minister Joshua*] See Note on ver.18.

V. 17. *like devouring fire*] Heb.12.29. and it might be not only like as fire, but fire indeed, Joh.1.14. The Lord appeareth like devouring fire to carnal men, but to them that he enlightneth by his Spirit, He is like pleasant Saphir, vers.10. yet to neither did he appear in any similitude, for Idolaters to presume to represent him in pictures. See Deut.4.15,18.

V. 18. *fourty dayes*] Deut.9.9. Of these fourty dayes, the six dayes forementioned, ver.16. are by some supposed to be a part of the fourty, but it may be those six dayes were spent in preparation, and the fourty in conference betwixt God and Moses, ver.13. It seemeth by ver.13,14. that Joshua went up with Moses into the Mount, but how high, how long he stayd there, whether he heard what God said to Moses, or whether he fasted fourty dayes as Moses did, Exod.34.28. Deut.9.9. there is nothing fet down in the Scripture; some think he staid at the foot of the hill, while Moses was on the top; some, that he ascended some degrees, but not to the top; some, that he was on the top, but not within the cloud as Moses was, and that he was sustained all the while with Manna.

CHAP. XXV.

Vers.1. *Speak*] After the Moral and Judiciall Law, he gives them the Ceremonial Laws, and that so punctually, that nothing should be left to mans invention: wherein some things have mystical significations of great moment, and may have allusions to holy things, yet to be too curious, as many are in finding out conformities to every particular, may occasion both vanity and presumption.

bring] Heb. *take for me*.

of every one] Chap.39.5.

willingly] Judg.5.9. 1 Chr.29.9. Prov. 11.25. Rom. 12.8. 2 Cor.9.7. The chief grace of any gift is the good will of the heart, which advanceth two mites to more acceptance, then much more, either grudgingly given, or with vain ostentation, Luk.21.3. & 2 Cor.8.12. & Chap.9.7.

V. 3. *Take of them*] For the building of the Tabernacle.

V. 4. *Scarlet*] A deep and costly red, called *Dibaphos*, (according to the Greek) that is, twice dyed, once in the wool, and again in the cloth, to make it take a short perfect colour, and that according to the Hebrew which calleth twice dyed the sec-

gond

cond worm; for out of the scarlet grain there cometh a worm, which ground into powder, and applyed twice by the Dyers Art; unto the wool or cloth, giveth it a most perfect red colour.

V. 4. * *fine linnen*] Or, *silk*. But linnen groweth from the ground, silk cometh from worms. See Annot. on * Gen. 41. ver.42.

Goats hair] To make a kind of sackcloth for the covering of the Ark.

V. 5. † *Shittimwood*] Ver.23.& 28. Which is thought to be a kind of Cedar that will not rot, but Esa.41.19. it is called the *Shittah tree*, as a distinct tree from the Cedar, yet shooting up in height, and growing in bulk to the stature of a Cedar tree, having a leaf like a white thorn, and haply agreeing with it in lasting and durablenesse; for it is commended for lightnesse, firmnesse, fairnesse, and for continuance, without putrefaction above all other timber; which though it grow not in the wilderness, might border upon it, or be brought by the Israelites out of Egypt: whereof they might foresee manifold use, though not to this purpose.

V. 7. *Ephod*] Of this see Annot. on Chap.28.4.

breast-plate] Of this see Annot. on Chap.28.15.

V.8. *Sanctuary*] A place for holy and solemn service to God, both to offer sacrifice, and to hear the law, to present prayers, and celebrate them, which at first was the Tabernacle, Levit.26. 11.

dwell among them] Not that Gods essence or presence can be confined to any place, Psal.139.7,8. but that he will there give especial evidence of his grace, and glory, and of his neer relation to his people, in entercourse with them by his Word and Sacraments: that Tabernacle was a type of the Church, the mystical Church of Gods people, in whom he dwelleth as in living Temples, 2 Cor.6.16. Heb.3.6.

V.9. *after the pattern*] God shewed Moses a model, after which he was to make the Tabernacle. See 1 Chr.28.19.

V. 10. *two cubits*] That is, of the common cubits, being in length from the bending of the arm to the end of the longest finger: some measure the cubit to a foot, and an half, of our measure; and so the Ark was in length, a yard and nine inches, and three quarters of a yard in height and breadth.

V. 11. *crown of gold*] Crowns are commonly round, but this was a square erected border according to the figure of the Ark. See Annot. on Chap.30.3.

V. 16. *in the Ark the Testimony*] When the Ark was made, commandment was given, that the Testimony should be put into it, Exod.25.16. *By the testimony* is meant the two Tables of stone, written with the finger of God, Exod.31.18. called *the Testimony*, because by them was testified Gods will concerning their duty. Before the Ark, (wherein was the Testimony) and neer unto it, *Aarons* rod was laid and kept, Num. 17. 10. And the Book of *Deuteronomy* was to be put *in the side of the Ark*, Deut. 31. 26. that is, *by the side of the Ark*; for the preposition *Mipin* there used, may be rendred by *a, ab, de, e*, and *ex*, which may note a difference from it, but neither a meer situation to it. Some Hebrew Writers say it was put into a *capsa*, or repository, placed close by it; for it is expressly said, *Nothing was in it, save the two Tables of Stone which Moses put there at Horeb*, 1 King.8.9. and the same is repeated, 2 Chr.5.10.

On the contrary (in appearance, the contrary not indeed) the Author to the Hebrews saith, *After the second Vail was the Tabernacle, which is called the holiest of all*, Heb.9.3. *which had the Golden Censer, and the Ark of the Covenant overlaid round about with Gold, wherein was the Golden Pot that had Manna, and Aarons rod that budded, and the Tables of the Covenant.*

That which seems to be the difference (for the matter of it) is, *Whether any thing but the Tables of the Law onely were in the Ark, or Aarons Rod, and the Golden Pot of Manna also?* is of no great momentin it self; yet some piously affected towards the Honourable estimation of the Law, think it advanceth the honour of it, that nothing should be thought worthy to be placed with it in the Ark; and therefore they cleave close to the negative Testimonies, forenoted, out of 1 King.8.9. 2 Chr.5.10. and some conceive it an impeachment of the Authority of the Epistle to the Hebrews, if the words thence cited, be not taken to be literally true, as they seem to carry the sense at the first sight; and *Cajetane* (besides the *Patrastians* and *Anabaptists*, *Sixt. Senens. Biblioth. Sanct. l.7. p.491.*) took occasion to deny the authority of that Epistle, because (as he thought) it contradicted the two Testimonies forementioned, as some of his own side have observed of him, namely *Bellarm. de Verbo Dei, l.1.c.17. Jacob Gordanius* on the 1 King.8.9.

Hence Commentators are divided, some resolving, that nothing was in the Ark but the two Tables of the Law; some, that *Aarons* Rod, and the Golden Pot of *Manna*, were there also. The reconciliation is made two ways. 1 By *Historical Narration*. 2 By *Grammatical Constructions*.

By *Historical Narration*, distinguishing the times, thus: While the Tabernacle stood, they were placed all in the Ark; but afterward, when the Temple was built, onely the Tables of the Law were placed in the Ark, (and therefore it was so punctually noted as a new thing in those two forecited Testimonies) and the Rod and Pot of *Manna* were kept in some other part of the Temple; and they might be safer in the Temple without the Ark, then without it in the Tabernacle, &c. and yet some are of opinion, that they were not in the Ark, neither during the time of the Tabernacle, nor in the dayes of *Solomon*, but afterwards in the time of *Jeremy*; when by reason of the *Chaldeans*, *Jer.49.* the *Jews*, fearing the loss of such precious things, put them all together in the Ark, and that Ark into an hole or cave of the earth to be hid; and afterwards, when the Temple was repaired, the Ark was digged up, and placed in it again, and those three things in it before mentioned: And as *Adricom Delphus* reports, when *Jerusalem* was taken by *Titus*, he had that, the Ark, and Pot, and Rod, and the Golden Table, and Shew-bread, and the Golden Candlestick, and other Utensils of the Temple, as a part of the spoils of that glorious Fabrick; *Andrichom in Descrip. Jerus.p.159. num. 77.* and some hold that *Paul* might have the relation from *Gamaliel*, or by a *Jewish* Tradition, or by revelation from God, as he had the names of the chief enchanters of the *Egyptians*, *Jannes*, and *Jambres*, 2 Tim.3.8.

Against this, *wise* the placing of those other two things, besides the Law, in the Ark, *Ellius* on *Heb.9.4.* objects, That *Aarons* Rod was too long to be lodged in the Ark, for that (saith he) was but two Cubits and an half long, *Exod.25.10.* and the Rod was a long Pastoral Staff, such a one as *Moses* used when he kept the Sheep of *Jethro* his Father in law. But that is but his fancy, which hath no ground; and two Cubits and a foot, being above a yard and a quarter, might be long enough for the Rod in respect of any use we find that was made of it in the Scripture; and for the negative in the 1 King.8.9. & 2 Chr.5.10. which saith, *That there was nothing in the Ark but the Tables:* The answer, which some learned men give unto it, is, That there was nothing of that kind, *viz.* Nothing of the whole Law in it, but the two Tables, wherein the ten Commandements were written.

This *Historical resolution* reconciles the Epistle to the *Hebrews*, without varying a letter from the Text, or from the sense, which at the first blench the words import. *The other resolution is Grammatical*, and that is twofold: 1 That, whereas it is said *wherein, or in which*, the original may be rendred *with which*; for in that sense we find the preposition *Be* often used; *As there was a man with an unclean spirit*, in the Greek it is, *ἐν πνεύματι ἀκαθάρτῳ, In an unclean spirit*, Mar.1. 23. *He cast out with power*, Luk.4.32. in Greek *ἐν ἐξουσίᾳ, in power*; *The first Commandment with promise*, Eph.6.2. in Greek *ἐν ἐπαγγελίᾳ, in Promise*; *That it may come unto you with joy*, Rom.15.32. in Greek *ἐν χαρᾷ, in joy.* Secondly, If we take the words *in which*, and *with which*, as these examples shew, then the words *אשר* may be in construction referred not to the next Antecedent, which is *מזבח, the Ark*, though that be of the Feminine gender; but to *ארון, the Tabernacle*, which is Feminine also; and so the sense is, *wherein, or in which Tabernacle was the Manna, Aarons Rod, and the Tables of the Covenant* (taking all three together) though the Tables of the Covenant were not onely in the *Tabernacle*, but also in the *Ark*; and this construction hath warrant onely by Rule, whereof see *Sixt. Amama, Hebr. Gram. l.3. c.2. p.152.* and by many examples of the Scriptures; as Gen.10.12. 2 Sam.21.14. Psal.99.7. Mar.2.3. 2 Thess.2.9. In this variety of Reconciliations, the judicious Reader may make his choice; but none can be so simple, as against so many probable Resolutions, to impute contradiction to the forecalleged Scriptures.

V. 17. *of the Mercy-seat*] This was the covering of the Ark, made of pure gold; and not distinct from the Ark, but placed close unto it; and God sitting as it were, upon the wings of the Cherubims, (which made the representation of a seat) on the *Ark* below. This narrow seat was a figure of Christ: the Word signifieth a Covering: the meaning is, mans iniquity being covered by Christs merits, God is merciful unto him, Psal. 32.1. and therefore it is called the Propitatory, and Christ a propiation for mans sins, 1 Joh.2.2. because of the favour and mercy communicated to men, through his merit: and this was placed betwixt the Tables of the Law, and the Majesty of God appearing between the Cherubims, ver.22. to note that Christ stands between God and the rigour of the Law, in our stead, and for our sakes, that God might look upon the Law through him, as fulfilled by him for our sakes, and on our behalf.

V. 18. *Cherubims*] The word Cherub, as some Hebrews conceive, is compounded of *Che*, that is, *as it were*, & *Robin*, that is, a boy or a young man. Cherubims were figures of appearing Angels, or glorious representations in humane shape, chiefly in the resemblance of beautiful youth, made with wings, to signifie the expedition which is used by Angels, in obeying the will of God; whereby the Papists would defend their Idolatry against the second Commandement: they might as well take upon them, to root out whole Nations by war, against the sixth Commandement, and spoyl men of their goods, against the eighth; because God gave an especiall warrant to his people of Israel for them both *against* a general rule; and when there is a general rule, as that prohibition concerning Images, the exception must have especial warrant by the same Authority that made the rule; but it is abfurd from a special exception from a general rule, to set up a general contradiction to the rule, as the Papists do in this particular.

of beaten work] Not molted and so cast a mould, but beaten out of the whole piece with an hammer.

V. 19. *Mercy seat*] Or, *the matter of the Mercy seat.*

V. 20. *their faces look*] Heb. *The face of a man turned to the face of his brother*; Which further confirmeth their portraiture to have been of an humane shape; as Annotation on ver.8.

V. 22. * *there will I meet with thee*] That is, above the Cherubims, and in the middle between them I will gloriously appear, and declare my mind unto my people, thence it is probable were formed sensible words.

* 1 Sam.4.4. Exod.29.42,43. & Chap.30.6. Judg.20.27. 2 King. 19.15. Psal.80.1.

V. 23. *Table*] As it is described from ver.23. to 28.

Shittim wood] Chap.37.10. See Annot. on ver.5.

V. 25. *a border*] Made of gold bounding the table upon every side, and lying flat upon it like a gard upon a garment; upon this was set a *Crown* four fingers high, yet not round, (as Scriptures do usually are) but as the Table four-square; there is twice mention of a Crown, ver.24,25. whence some take it, there were two Crowns; but it is more like it is but one, though twice named.

V. 29. *dishes*] To receive the fine flower, and other oblations brought unto the Temple; and for the Shew-bread, which were to be placed upon them.

spoons] To put frankincense in, and to take it out of the dishes, when it was to be burned upon the Altar of Incense.

boules] For the drink-offerings, into which they were put; and out of which they were powred in oblation to God.

to cover withall] Or rather to powre out withal; for out of the boules they were powred, and yet the boules also might be covered.

V. 30. *Shew-bread*] Heb. *the bread of faces*; that is, the bread shewed, presented, or set in view as before the face: the manner how, is set down, Lev.24.5. they were in number twelve, according to the number of the Tribes of Israel; in measure each contained two homers; enough to serve two men for one day; and they were placed on a Table, not in the holy of holies (where onely the High-Priest came) but in the holy place, the place of the Priests, not of the people; and six and six in a row, were these cakes of loaves placed, answering each other. This bread was (every Sabbath) set new on the Table, and when the new came the Priest did eat the old in the holy place. The setting of these loaves was a memorial of Gods beneficence to his people, preparing (for them) a *Table in the wilderness*, Psal. 23.5. and to admonish them, that in taking their repast, they should have an especial eye to God, in whose presence that provision was set, to whom they were to give thanks, and eat to his glory, 1 Cor.10.31.

V. 31. *candlestick*] Zach.4.2. Rev.1.4.

V. 34. *In the candlestick*] That is, in the shaft of the candlestick.

V. 37. *they shall light*] Or, *cause to ascend*: Chap.30.8. & 27. 20. 2 Chr.13.11. Lev.24.2,3. 1 Sam.3.3.

over against it] Heb. *the face of it*. That is, towards the Table of the shew-bread.

V. 39. *talent*] The ordinary talent contained 54 pounds, 8 ounces, and a quarter of Troy weight; the Sacred talent contained an hundred pound. So in some directions before Josephus: others augment it to an hundred and twenty five pound weight, reckoning twelve ounces to the pound.

V. 40. *pattern*] Chap.25.30. & 1 Chr.28.12,19. Act.7.44. See Annot. on ver.9.

which was shewed] Heb. *which thou hast caused to see.*

CHAP. XXVI.

Of the Sanctuary, or Tabernacle, a brief description.

THE Sanctuary (at this time the Tabernacle) was a moveable house, made of boards of *Shittim* wood, whereof see ver.15. and hung about with curtains, wrought with divers colours, in a curious manner, and covered over with three coverings, one upon another, to keep it from harm. It was thirty cubits long, ten cubits high, ten broad: the uppermost part whereof was made flope, and somewhat bending, each way as the roof of an house, to shoot off rain, that it might not rest upon it. It was divided into two parts, the one called *the holy of holies*, or the upper end of it taking up ten cubits, wherein what was placed, see Chap.25.16. and in it what was laid up, see Chap.25. 16. Into this holy of holies, onely the High-priest came; and that but once a year, Lev.16. The other part was called the holy place, containing in it twenty cubits, Jer.5. In this was the Altar of Incense, on which incense was burned; on the right side thereof was the Candlestick, mentioned ver.35. and on the left the Table of shew-bread, whereof ver.35. These two parts were divided by a vail, and from the latter part of the Tabernacle for fifty cubits in length, there was a Court walled with boards, but without a covering above; in part of this Court which was next unto the Tabernacle, was the Altar of the burnt offering, and the brasen Sea, or Laver for the washings: and so far might none approach but the Priests, whose place was divided from the peoples by a partition wall of boards, which was three cubits high, and no more, that the people might see the Priest at his sacrifice; and into this part, neither Gentiles, nor any unclean person, must approach. Josephus Antiq.l.9. c. 5.

Ver.1. A *Tabernacle*] That is, a Tent, or moveable house for the Ark, Table, Shew-bread, &c. See Annot. on ver.8.

of cunning work] Heb. *the work of a cunning workman*, or *embroiderer*. Silk or linnen being the ground, threads of blew purple, and scarlet, were curiously wrought upon it, to make it both various and glorious.

V. 3. *five curtains*] So joyned as to make up one great one; the other five so joyned, as to make up another great one, and these two after by loops, buckles, or hooks, so coupled together, as to make the Tabernacle as one entire work for structure.

V. 7. *to be a covering*] Not onely above, but round about; so they were as a case for the Tabernacle (which was fine and precious) to preserve it both above, and on all sides, from the injury of weather; and it was made of Goats hair, woven into cloth; and there was a third covering dyed red, ver.14. and a fourth above that, next unto the weather (of Badgers skins) which are stronger, and courser then they: these curtaines were joyned together as the other, ver.3.

V. 9. *double the fore curtain*] That is, five on the one side, and five on the other, and the sixt should hang over the entrance of the Tabernacle, the curtains being eleven in all, which number is made up of five and six, the five of the six, and the eleventh of the whole was to be doubled, and so to hang on both sides the door of the Tabernacle. These were larger then the former curtains of cunning work, for they were 30 cubits long, ver. 8. the other but 28, ver. 2. because they were for a covering and safegard of the finer curtains.

V. 12. *remnant*] For these curtains were two cubits longer then the curtains of the Tabernacle, so that they were fifteen by a cubit on both sides, that they might the better cover the better covering which was under them, and save it from wearing or defiling.

V. 15. *Shittim wood*] Whereof there was store in the desart of Arabia.

V. 24. *coupled*] Like twins exactly answering one another; this is to be understood of the two corner boards in the back part of the Tabernacle, whereof he made mention in the precedent verse, with far more strength and fimnesse were to be double, above and below, and so closed together that the Ring put in the corner might serve for the barres which met on both sides.

V. 26. *barres*] These bars covered with gold, and put into golden rings were to strengthen and hold the boards together, that they might be firm and stedfast.

V. 28. *midst of the boards*] Not through the thicknesse of them, but through the rings, which were fastened to the middle of the outsides; the middle, in respect of the space above and below the bars.

V. 30. *according to the fashion*] Chap.25.9,40. Act.7.44. Heb.5,8. See Annot. on Chap.25.9.

V. 31. * *vaile*] Within this vail which separated betwixt the holy place, and the most holy, was the Ark placed, ver.33. * 2 Chr.3.14.

with cherubims] The portraiture of them wrought or woven into the work. See the Note on Chap.25.18.

V. 32. *hooks*] Some read heads of the pillars.

V. 33. *most holy*] Wherinto the high Priest onely entred once a year; here was the *Ark* placed, and hence God gave answers, therefore it was sometimes called the *Oracle*, in the 2 King. 6.19. it was a Type of heaven, the throne of God, for here God manifested his especial presence, and the high Priest entred into it by especial prerogative, as Christ our high Priest into heaven, and but once a year, the better to preserve the reverence of the place, for which cause it was separated by a vail from the rest of the Tabernacle.

V. 35. *the Table without*] That is, the Table of the shew-bread, or twelve cakes or loaves (representing the twelve Tribes) shall be set on the outside of the vaile; not in the inside; (where the *Ark* was placed) that is, it must be set not in the most holy place, but in the holy place divided from it by a vail.

V. 36. *an hanging*] This hanging, or vail, was a partition betwixt the holy place of the Priests, and the place where the people were, it being not close to the ground, because at the entrance it was to let in some light.

CHAP. XXVII.

Vers. 1. A *Altar*] This *Altar* was not the *Altar* which served for oblation of Incense morning and evening, but the *Altar* of burnt offerings made three cubits high, and five cubits square, placed not in the Tabernacle, but in the Court, (which sometimes is comprehended in the name of the Tabernacle) to the midst of its height (which had some *Shittim wood* about it; it was covered with brass, but within was, as some conceive, filled up half way with earth or rough unhewen stones; or which is more probable by the description in the text, it was hollow unto the midst where the brasen grate was, upon which the daily sacrifice of a Lambe morning and evening was offered, Exod. 29. 39. and other oblations of several kinds and occasions. It was first consecrated with holy oyl, Num. 7. 1. and then other things fer upon it were hallowed by it, Mat. 23. 19. This *Altar* differed from such as were made of earth, upon extraordinary occasions, Exod. 20. 24. for this was to continue for the constant service of the Tabernacle, which must not be so base and mean as the other, because the Tabernacle was glorious.

V. 2. *horns*] Made like horns sharp and crooked, partly for ornament, partly for use; and the use, as some conceive was, chiefly to bind the sacrifice to the *Altar*, Psal. 118. 27. which was to be offered upon the *Altar*.

with brass] The wooden part of the *Altar*, was to be overlaid or covered with brass to preserve it from fire, and yet it was strange, that the brass very much heated did not burn the *wood*; and there was, as some conceive, an especial providence in it, that it did not so, God as he sent it down upon the *Altar* overruling the operation of it at his pleasure, yet the *Altar* being so broad, the fire might be kept in a grate at due distance from the wood.

V. 3. *fire pans*] Which served to carry fire from the *Altar* of the burnt offering, to kindle the incense, which burnt in chasing dishes upon the *Altar*.

V. 4. *the grate*] Made like net-work, but with small holes like a sieve, was fastened by rings to the *Altar*, and let down by chains to the midst of it; under it was the wood and fire put, over it the sacrifice was laid to be burned.

four brasen rings] The *Altar* had rings and bars by it self, and so might this grate, that they might be removed and carryed severally by themselves.

V. 8. *as it was shewed*] Heb. *as he shewed*, Exod. 25. 40.

V. 9. *the Court of the Tabernacle*] Which compassed the Tabernacle on all sides: which was an uneaven square, for it was an hundred cubits, or fifty yards long; and fifty cubits, or twenty five yards broad, and five cubits, or two yards and an half high, which had for walles hangings of fine linnen, born up by pillars of brass. In this Court and about the midst from the Tabernacle to the outside of it, was placed the Altar, in the open ayr, that the flame and fume of the sacrifice might have free vent without hurt or offence. Of this Court fifty cubits from the East end toward the Sanctuary, were for the sacrifices which were tendered by the people, in the part neereſt to the entrance, and offered by the Priests towards the furthest part of the fifty cubits, and about ten cubits distant from the Tabernacle: for so many cubits was it off the Altar on the East side, and so many from the walls, or hangings of the Court, on the West side, and 20 cubits on the North, and as many on the South side. In this spacious Court there was receipt for all professours of Religion, whether sincere or hypocritical, and so it was a type of the Church visible in the world.

V. 10. *fillets*] They were certain hoopes or circles of silver plate, compassing the upper part of the pillar to beautifie it, and it may be also for use to fasten the hangings in some places to the pillars.

V. 13. *East side Eastward*] Or, *full East*.

fifty cubits] Meaning curtains of fifty cubits.

V. 16. *gate of the Court*] Which was on the East side.

V. 18. *fifty*] Heb. *fifty by fifty*.

V. 19. *pins*] Or, *sockets*. Wherewith the hangings were fastened to the ground, that they might not be waved to and fro with the wind.

V. 20. *oyl olive beaten*] Lev. 24. 2. Such as cometh from the Olive, when it is first pressed, and beaten, and rather beaten with a pestel, or maller, then crushed with the heavy weight of a presse, or mill stones; because it should run clear and free from dregs.

to burn] Heb. *to ascend up*.

always] Chap. 30. 8. Lev. 24. 3. See Annot. on Chap. 30. ver. 8.

V. 21. *of the Testimony*] That is, of the Law (in the Ark) the Testimony of Gods Will, and of his Covenant with his people.

from evening to morning] For all night, and not by day, were the lamps to burn: and though it be said always, ver. 20. that is to be understood of the night season, as it is had been said every night: for they could not burn untill they were lighted, and they were not lighted until evening, Chap. 30. 8. and from thence they were to burn until the morning, Lev. 24. 3. This might be a Type or figure of that spiritual light which dispel, leeth the darknesse and blindnesse of the mind, 2 Cor. 4. 6. 2 Pet 1. 19.

CHAP. XXVIII.

Vers. 2. H*oly garment*] Garments to be worn in holy ministrations in reference to Christ our high Priest, who is holy and undefiled, Heb. 7. 26. and his Robe which Christians must put on, to make them accepted with his Father, is a most holy Robe.

* Isa. 52. 1. Rev. 19. 8.

for glory and for beauty] Whereby his Office may be known to be glorious, and excellent as representing him, who was and is the brightness of the Divine glory, Heb. 1. 3. Joh. 1. 14. and the *glory of his people Israel*, Luk. 2. 32. The other Priests had garments also for beauty, ver. 40. but they were nothing so glorious and beautiful as Aarons were: for though as Priests they were Types of Christ, and so their calling was honourable, and their garments graceful; yet the high Priest was therein higher, and therefore in his raiment much more glorious then they, and by this Livery of their Lord and Master, they were appropriate to his service.

V. 3. *wise in heart*] Skilful Artificers.

whom I have filled with the spirit of] The Israelites had now more need to be inspired by God with extraordinary knowledge, because (as some observe) they were employed in Egypt rather as drudges, then trained up in an ingenuous education in Arts and Sciences: and yet had they been brought up in the study of them, (wherein there is no proficiency without his favourable assistance; for all knowledge is from him, even that of the Husbandman, Isa. 28. 26.) to such extraordinary curious work, there was need of more then ordinary direction, or instruction.

to consecrate him] That is, to separate him from the rest of the people to Gods especial service.

V. 4. *an Ephod* †] There were two sorts of Ephods, the one made of fine and pure linen, which was common to all Priests, † 1 Sam. 2. 18. & 22. 18. and to other persons upon extraordinary occasions: as David when he danced before the Ark, 2 Sam. 6. 14. The other was made of divers materials and colours, peculiar to the high Priest, which was a short coat without sleeves put upon his other garments, (to keep them close together) which use is intimated in the number eight, reckoned in divers orders were all of them in number eight, reckoned in divers orders here, and Lev. 8. 7, 8.

V. 8. *curious girdle*] Or, *embroidered*.

V. 9. *Onyx stones*] White stones, like the white of a mans nail, whence it hath its name. Anselm. Boetius Hist. gem. l. 2. c. 90. Some of them are of divers colours, with white speckles in them.

V. 10. *the other six*] Of these two sixes it is like Levi was none: for the Levites presented themselves to God, in their daily ministration: and there were twelve besides Levi, because for one Joseph, were reckoned two, Manasseh and Ephraim.

according to their birth] Gen. 43. 33. As they were in age, so they should be graven in order, the eldest first, and the youngest last.

V. 11. *with the work*] Wisd. 18. 24.

in ouches of gold] That is, hollow places, in which the stones were set fast, as a Diamond in a Ring.

V. 12. *shall bear their names*] This was a resemblance of Christ our High-priest, representing his Church to God his Father.

upon his two shoulders] That the Priest was to bear the people on his shoulders, by a patient bearing of their weaknesse, and wayward nesse, as well as to wear them on his breast, ver. 15. by pastoral affection.

for a memorial] Not to the people to remember the goodnesse of the Patriarchs, who were many of them more noted for great faults, then for virtues; much lesse may we think them to be as an help of memory to God; who neither can be ignorant, as an help of memory to God; who neither can be ignorant, nor forgetfull of any thing: but chiefly this memorial was to Aaron to remember the people by intercession for them: and withall to signifie that their memory is presented to God, and preserved with God. See Annotations on Gen. 9. 15.

V. 15. † *the breast plate of judgment*] It was so called, because the High-Priest could not give sentence in judgement without that on his breast; or because when he consulted with God in cases of doubt for a divine judgement, in the case he was to wear it on his breast. See Annot. on vers. 30.

* Vers. 29. Levit. 8. 8. Numb. 27. 21.

V. 17. *a Sardius*] Or, *Rubis*. Exod. 39. 10. A bloud coloured precious Stone, and therefore called also a Rubie; but Sardius from Sardis, a City of Lydia, in Asia, where such stones are most plentiful; or where there are the rarest, or best of that kind: whereof see Plin. lib. 27. c. 8.

Topaz] A stone of a golden colour, as some say; others say, it is green, Plin. lib. 37. Chap. 8. and others, partly of a grey, or skye-colour: but it seemeth to be a stone of high price; especially the Topaz of Ethiopia, Job 28. 19. the operations of it are many and rare: as *Fr. Rueus* sets them down, in his second Book of Gems, and Chap. 9.

Carbuncle] A precious stone shining like lightening, or a glowing coal of fire: the word *Baraketh*, is derived of the word *Bareche* to lighten, Plin. lib. 37. c. 7. col. 253. Rueus ibidem c. 18. p. 249. And Anselm: Boetius de Gem. l. 2. c. 8.

V. 18. *an Emerand*] A stone of most perfect green colour, most pleasant to the eye-sight, and profitable, both to preserve it, and to recover it when it is weakened; as Pliny saith, lib. 37. c. 5. See Rueus lib. 2. de Gem. c. 4. p. 237.

a Saphire] Is a precious stone of a light coloured purple, or of a blewish colour, like to that which is sometimes seen in the clear skie. Ibid. ch. 2. p. 233.

a Diamond] Is a stone bright and white, like Crystal; but in a more excellent degree, very hard, Ezek. 3. 9. Zach. 7. 12. Jer. 17. 1. though in those places the Hebrew word be not *Jahalom*, as here, but *Shamir*) so hard, that by blowes, the hammer and anvile receive more hurt from it, then it from them. Plin. nat. hist. lib. 37. c. 10.

V. 19. *a Ligure*] Or, *Lyncure*. A kinde of Amber, Plin. 37. ch. 3. a gumme hardned into a stone; which stone (in some places) is very precious, and of excellent quality and operation: Rueus lib. 2. c. 18. 26. Some call it a Turkois, or Torcois, a stone of a pale green, inclining to skie colour, and of strange effects, Ibid. ch. 18. p. 256. Some take it for a Hyacinthus, or Jacinth, which is a of a Purple or Violet colour.

an Agate] Or, *Achate*. A blackish stone, most usually with white streaks upon it; and many of them have much variety of colours, Rueus lib. 2. c. 16. p. 255. Which though in some places it be common, is said to be of excellent virtue against many diseases: of this see Plin. lib. 37. c. 10.

an Amethyst] A precious stone, of a pale Violet colour, Rueus lib. 2. ch. 11. p. 244. Of this, see Plin. lib. 37. c. 9.

V. 20. *Beril*] Is a shining precious stone, whereof there are divers sorts; but the best is of a sea-water green colour, Plin. lib. 37. c. 5.

the Onyx stone] Of that there be many sorts; some say six, some tenne, some fourteen, some eighteen; it is hard to say which of them is here meant, Plin. lib. 37. c. 6. See Annot. on vers. 9.

Jasper] Of which also there are many sorts of several colours, Rueus lib. 2. of Gem. ch. 1. p. 231. See also Plin. lib. 37. v. 8, 9. Many of these stones are mentioned, Revel. 21. 19, 20. and of them many make mystical significations; which wanting ground of Scripture, the building upon them, may prove no better then presumptuous fallacies. For though many things of the Ceremonial Law, served to shadow out heavenly things, Heb. 8. 5. yet it is not safe to presume, (especially in the explanation of mysteries) above that which is written; not to be too punctual in scruing up sensible things to spiritual conformities; as some, both ancient and latter Authors have been, especially of the Popish party; not too bold in bringing down Religious matters, to natural allusions, as Josephus doth, Antiq. lib. 3. c. 8.

V. 21. *according to the twelve*] It is probable from hence, and from vers. 10. that their names were set upon the twelve stones, according to the order of their births; and so Reuben had his name set upon the Sardius; Simeon upon the Topaz: and so Benjamin the youngest, upon the Jasper, named last. See the second *Annot.* on vers. 10.

V. 29. *bear the names*] *Aaron* shall not enter into the holy place, in his own name only; but in the name of all the Tribes of Israel. See *Annot.* on vers. 12.

breast-plate of judgement] See *Annot.* on vers. 15.

upon his heart] This signifieth how neer the Elect lay to the heart of their High priest Christ Jesus: that is, how heartily he loved them, who parted with his own hearts bloud for their sakes: and is an admonition of the Pastors affectionate respect to his flock; as we see in the Apostles example, 1 Thess. 2. 8.

for memorial] See *Annot.* on vers. 12.

V. 30. * *urim and Thummim*] Signifie light and perfection, according to their best derivation in the Hebrew Tongue; and they are put in the Plural number, *lights, and perfections*; to note the plenty, as well as the excellency of divine graces. This was meant, as some conceive, of the splendor and perfection of the precious stones, of the breast-plate: which were of most clear and perfect beauty: but that is not all; for besides that, these words were ingraven, or written upon some of the precious materials of the High-priests ornaments; neither made, nor placed by the inspired Artificers, but (as some learned Writers rather think, by the compatison of Exod. 39. 10. Levit. 8. 8.) made by God himself, and put by Moses into the Breast-plate. It was called the Breast-plate of judgement, vers. 15. and the *judgement of Urim*, Numb. 27. 21. because the High-priest put it on when he consulted with God, and received from him cleare and determinate answers in cases of doubt; which were sometimes made by audible voyce; sometimes by secret inspiration; which when he had told it to the people, the stones and letters in the Breast-plate; as is probably conceived, for there is nothing certain of it in the Scripture) might have ministred unto them; as by the shining of Moses his face, when he came from God, with the Tables of the Testimony in his hand, Exod. 34. 29, 30. it was manifest that he had from God, what he brought unto the people; and whereas David being to consult with the Lord, called for the Ephod, 1 Sam. 23. 9. the reason was, for that the Breast-plate was fastned to the Ephod, vers. 28. and the Ephod to the Breast-plate: so that if he had one, he had both, Exod. 39. 21. This oraculous consultation with the Breast-plate, that is, by the use of the Breast-plate, continued among the Jewes, until about, or somewhat above one hundred years before Christ, as some affirm; but it is generally, and more probably thought, that it lasted no longer, then to the Captivity of Babylon: (for which see Ezra 2. 63.) and after that time we find not, that the Jews had any use of that kind of revelation.

* Lev. 8. 8. Ezr. 2. 63. Neh. 7. 65.

V. 32. *Habergeon*] A coat of male, which is a defensive armour, made of Iron rings linked one within another, after the manner of net-work.

V. 34. *A golden Bell and a Pomgranate*] Which were flat and embroydered, and so mixed with the Bells, that between two Pomgranates, there was placed one Bell; and between two Bells, one Pomgranate, Joseph. Antiq. l. 3. c. 8. The Bell was for sound; and the Priests lips were to preserve knowledge, for the instruction of others, Mal. 2. 7. and he must not be mute, Esa. 65. 10. if he be, it is upon his utmost peril, ver. 33. And it must be a golden Bell; for that it is the most precious and purest of metals; such must his doctrine be, Prov. 3. 15. The Pomgranates being a sweet and savoury fruit, signifie his life, and conversation, the fruit of his profession, of good relish and acceptation to good people. Some refer the Bell to Christs Prophetick Office; and the Pomegranate, to the sweet savour of the Sacrifice of Christs Priestly Office; or of his Personall perfections: or the graces he giveth to his Church. See Cant. 4. 3. Chap. 6. 7, 8.

V. 36. *a plate of pure gold*] As some Hebrew Doctors say, it was in breadth the measure of two fingers, in length, reaching from one ear to another: Josephus thinks it was not a plain plate, but a crown of gold, Antiq. l. 3. c. 8. Which joyned to the Mitre, might (as some conceive) signifie, that Christ, of whom the High Priest was a Type, was a true Melchisedec, that is, both a King and a Priest.

* *HOLINESSE TO THE LORD*] Holinesse appertaineth to the Lord, and he is most holy, and nothing unholy may appear before him; and therefore all, both Priests and people, must see to their service of him, that it be pure and holy, and such as may be pleasing to him, who is most perfectly holy, and who is honoured by the blessed Angels with multiplyed acclamations of holinesse, Esa. 6. 3.

† Chap. 39. 30. Psal. 93. 5. 1 Cor. 1. 30. Heb. 7. 26.

V. 38. *bear the iniquity*] Their offering could not be so perfect, but some fault would be therein; which sin the high Priest as a Type of Christ, did bear, and pacified God by making an atonement for them.

† Lev. 10. 17. Num. 18. 1. Esa. 64. 6.

shall hallow] That is, consecrate, or give up to God in their holy oblations.

always] That is, as oft as he exercisteth his Priestly Office before the Lord.

accepted before the Lord] The real holinesse of the Priest (answerable to the Ceremonial; worn on his forehead) made him accepted for himself, and the people, which he ministred before the Lord.

V. 39. *the coat*] A white gown sleeved, and reaching gown-like unto the feet, which made loose, was kept close to his body with a girdle, Lev. 8. 7.

Mitre] A linen Mitre, a cover of the head; in what fashion it was made, is uncertain; yet conceived, it was fine linen wreathed up, as the now Turkish Turbants are.

of

of needle-work] What a girdle this was, see Exod. 39. 29.

for glory and for] See *Annot.* on ver. 2.

V. 40. *coats*] Of linen; for woollen wearing was forbidden to the Priests, Ezek. 44. 17. These were Ephods, such as are mentioned, 1 Sam. 22. 18. which differeth from that of the High-priests, for that was embroidered, as these were not.

V. 41. *and consecrate them*] Heb. *fill their hands.* That is, consecrate them, by giving them, or putting into their hands things to offer; and thereby admit them to their office, Exod. 29. 9.

V. 42. *to cover their nakedness*] Heb. *flesh of their nakedness*; Exod. 20. 26.

from the loyns unto] Inclusively: that is, including and covering, both the loyns and thighes, left if he should stumble, and fall, his nakedness should be seen to his shame.

V. 43. *that they bear not*] For not hiding their nakedness.

CHAP. XXIX.

Vers. 1. *Without blemish*] Neither lame nor blind, or defective, or monstrous in any member, nor sick, nor fore. See Mal. 1. 13, 14.

V. 2. *unleavened bread*] See Annot. on Exod. 12. 8. Here be three sorts of unleavened bread, two of them are particularly named cakes and wafers; and by unleavened bread, in the first place is meant another sort, to wit, loaf-bread, mentioned, ver. 23. called there in the Hebrew *Chicar Lehem*, that is, a mass of bread, or great bread. By bread Christ might be signified, as Joh. 6. 55. and by it his sincerity, humility, and sweetness, as it was unleavened.

V. 3. *bring them*] Present them in the first part of the Court, to be brought neerer to the Tabernacle, to be offered afterward.

in the basket] Which words, *in the basket*, must be circled with a Parenthesis, because the Bullock, and the two Rams could not be carried in a Basket. See Annot. on Gen 21. 14.

V. 4. *wash them*] There is none, either person or calling free from pollution, yet those who are designed to serve God in especial manner, must endeavour after especial purity: and when they fall short of what they should, and would be, they must look up to Christ, and admire and adore his perfect holiness, which needs no washing, and whose bloud cleanseth the soul, as water the body washed in it.

water] Taken out of the brazen laver, placed between the Tabernacle and the Altar, *Exod.* 30. 18.

V. 5. *garments*] The linen breeches are not here mentioned, for those were privately put on before, these were to be put on openly as the door of the Tabernacle.

V. 6. *mitre*] Levit. 8. 9. See *Annot.* on Chap. 28. 39.

the holy crown] That was the golden plate forementioned, Chap. 28. 36. See *Annot.* on it, and Lev. 8. 9.

V. 7. * *oyle*] It heals, softens, and sweetens: and therefore betokens the graces of the Holy Ghost, 1 Joh. 2. 27. which give soundness to the soul, softness to the heart, sweetness to the life and conversation, most agreeable to Priestly function. Of the making of this Holy ovntment, see Chap. 30. 23. This pouring out of this anoynting oyle, seems to be peculiar to the high-Priest: for we finde not the like prescription, or application to any of the inferiour Priests, their hands were anoynted, but not their heads, as the high Priests was; nor was this done in succession, to the inferiour Priests; (though at first, both Aaron and his sons were consecrated with oyntment, *Exod.* 30. 30. Chap. 40. 14. *Levit.* 8. 30.) but onely to the high Priests, who were addmitted into their Office with this precious oyntment.

*Chap. 30. 25.

V. 9. *put the bonets*] Heb. *binde.*

a perpetual statute] To be successively continued in the time of Aaron, until Christ come in the flesh, to effect what they foreshewed.

consecrate] Heb. *fill the hand of.* See *Annot.* on Chap. 28. 41.

V. 10. *put their hands upon the head*] As confessing their own guilt, and putting it upon the head of the sacrifice, offered first for their own sinnes, that they being accepted, might be the fitter to offer Sacrifices for the sinnes of the people: and it seems the party that brought a sacrifice, (though one of the people) was to lay his hand upon the head of his own oblation, Levit. 4. ver. 24, 29. which was done with confession of sinnes, Levit. 16. 21. and an implicite acknowledgement (at least) of the desart of death in themselves, though it were turned upon the beast: and thus was the sinne laid upon the sacrifice, as a Type of Christ, Esa. 56. 6, 7. And it was the manner, (when sinne was charged upon a guilty person) that the Witnesses laid their hands upon him as well as to testifie their accusation of him, as to stone him, Deut. 17. 7. Now as the beast had no inherent guilt in him, but an imputed guilt laid upon him, so was it with Christ, Esa. 53. 6. Who was therefore typified, or figured by a Lambe without blemish, 1 Pet. 1. 19. 2 Cor. 5. 21. Joh. 1. 29.

V. 11. *thou shalt kill*] That is, Moses, (for he was of the Tribe of Levi) being Aarons brother) and though we read not of any solemn, or particular consecration of him to the Priesthood, yet he is numbred among the Priest, Psal. 99. 6. and (as a Priest) did both consecrate Aaron for the high Priesthood, and offer sacrifice: yet the word *Cohen*, which here, and elsewhere, most usually signifieth a Priest, or Sacrificer, is sometimes taken for a Prince, or principal Officer. But though Moses exercised the Priests Office, in this consecration; yet when there was a standing Priesthood set up, it is like he left that service, (if not altogether, yet for the most part) to those who were of the Priestly function.

V. 12. *hornes*] Of the brasen Altar, which was placed at the door of the Tabernacle, Levit. 4. 7. not on the hornes of the golden Altar of sweet Incense, there also named; because hereby, the brasen Altar was to be consecrated for future sacrifices: and because the Priests, not yet competently consecrated, they were as the people, as whose sin-offering the bloud was sprinkled upon the hornes of the brasen Altar, Levit. 4. 25.

* Levit. 4. 7. & 18. 30. & Chap. 9. 9.

V. 13. *the caule*] It seemeth by the Anatomy, and the Jewish Writers to be the Midriffe.

* *the fat that covereth*] The burning of the fat, and inward parts, (which in all sacrifices were burned unto God) was to minde them of the mortification of their covered corruptions, signified by the fat, Psal. 119. 70. and by the charge of wickednesse on their inward parts, Psal. 5. 9. And it might also signifie the ferving of God with the best, which is expreft by fatness, as Gen. 4. 4. Chap. 45. 18. Neh. 8. 10.

V. 14. * *without the hoft*] Every sacrifice for sinne was not thus offered, but that which was for the sinne of the high Priest, and of many together with him, nor wholy burnt flesh, and skin, and doing as here is expressed. It was so to be offered, to signifie an abomination due to the guilt of sinne, which fell upon our Saviour for us, when (with extreme detestation) he was led to execution, without the gate, that by taking the peoples unholinesse upon himself, he might convey his holinesse upon them, Heb. 13. 12.

* Levit. 4. 11.

V. 16. *sprinkle it*] Which represented the sprinkling of Christs bloud, and mans reconciliation to God thereby, 1 Pet. 1. 2.

V. 18. *a sweet savour*] Vers. 25. Gen. 8. 21. Hebr. *a savour of rest.* Which causeth Gods wrath to rest, or cease, from all displeasure, and purpose of punishing his people. See Annot. on Gen. 8. 21. Besides this, there were other sorts of offerings, at the consecration of Aaron and his sonnes, wherewith they were entred into their office, that they might (having these sacrifices first offered for themselves) be the fitter to offer the like for others, afterwards.

V. 19. *the other ram*] The former ramme was called the burnt-offering, which was a sinne-offering, without which none other offering was accepted; this, the peace-offering, made for the prosperity of the Priesthood, both in respect of the Priests themselves, and the exercise of their Priestly function, with reference unto the people. Such oblations were usually made, either for obtainment of some good thing desired, or for acknowledgment of some good already received.

hands upon the head] Vers. 10. and 15. See Annot. on vers. 10.

V. 20. *Ear, &c.*] The ear was to be sanctified for holy hearing, and against the hearing of any corrupt communication, and the hand for working, and the foot for walking, that his conversation may be holy, and his person sanctified from head to foot: the whole body needed not to be so bloodied: so in Baptisme, there is no necessity of plunging the whole body in water, for the sprinkling of it on the forehead, may suffice to signifie the mystical meaning, intended by it, where, by a sacramental Synecdoche, (though but a part be sprinkled) the whole is washed and cleansed.

V. 21. *upon the Altar*] The bloud of the slain creature, received in some vessel, was set upon the altar, whence it was taken for ordinary sprinklings.

of the anoynting oyl] The composition whereof is set down, Chap. 30. 23.

sprinkle it] Either the oyl and blood severally, or mingled together.

and upon his garments] This by Gods command was no pollution, and against Gods command, elegancy and curiosity is pollution, *Exod.* 20. 25. yet the sprinkling might be so ordered by God, that the drops might rather adorn, then disgrace the garment.

V. 22. *a ramme of consecration*] Not an holocaust to be burnt ed whole, in sacrifice to God, as the ram, vers. 18. but for consecration of the Priests, in their holy function.

right shoulder] In other peace-offerings, (which were made for the people) that shoulder was a part of the Priests Fee, Levit. 7. 32. for his service; but here the oblation being made for the

Priests

Priests themselves, they were to offer it up on their own behalf.

V. 23 *before the LORD*] That is, before the Altar of burnt-offerings, where God was served by sacrifice, and where he accepted the sacrifices offered unto him.

V. 24. *wave them*] That is, shake them to and fro, as some conceive from East to West, from North to South, signifying Gods universal presence all the world over. The word sometimes signifieth sifting with a sieve, Esa. 30. 28. which may note either the shaking of affliction, Esa. 10. 32. Or purging by affliction, as by sifting and shaking; the chaff is severed from the grain, Mat. 3. 12. Or, it may note the agitation and motion of the mind, which should not be idle, in the performance of Gods service, with this waving, or wavering the sacrifices, was also lifted up, ver. 27. And thence it was called the *heave-offering*, as well as the *wave-offering*, ver. 28. Lev. 7. 34. To raise the hearts of Priests and people upwards towards God. But some take this waving to be a casting of the portions, out of one hand into the other, and the heaving to be a throwing of them upward.

V. 26. *it shall be thy pars*] This is to be understood of other peace-offerings afterwards: for in this of the consecration of the Priests, both the shoulder, and the breast, as some hold, were to be offered up to God by fire, as the fat, and ver. 22. according to the first Annot. on that verse. Others take it, that the breast was reserved for Moses (who now did the Priests Office) because both breast and shoulder are allowed to the Priests Office, ver. 25, 26. of this Chapter, Lev. 7. 31, 32. and the breast onely is specified, as his part in this verse.

V. 28. *it is an heave offering*] That is, lifted up to God (as his right hand assigned by him, for a portion to his Ministers.

statute for ever] See Annot. on Chap. 12. 14.

V. 29. *his sons*] The eldest son of the high Priest, (when his father is dead) shall be high Priest in his stead; and shall have his fathers high Priests garments put upon him, and be anointed as he was: this was done by one of the inferiour Priests, for there were no higher, the high Priests being dead, and none fitter to consecrate a high Priest, then a Priest.

V. 30. *That son*] Heb. He *of his sons.*

seven dayes when] That is, seven dayes before he come to do service in the Tabernacle, all which time he is not to attend within, but at the door of the Tabernacle day and night, Lev. 8. 35. That he may have the holinesse of the Sabbath for his compleat consecration, and the whole week taken up in this holy preparation, might mind the Priest of perpetual holinesse, not onely on the Sabbath, but all the dayes of the week, all the dayes of his life.

V. 31. *the ram of consecration*] That is, the remainder after the oblation of the parts spokon of, ver. 22.

in the holy place] In the Court before the Tabernacle where was the Altar, where fire was to be taken to feethe it withall: there it was to be boyled, and there also to be eaten, Lev. 8. ver. 31.

V. 32. *And Aaron and his sons*] Lev. 8. 31. & 24. 9. & Mat. 12. 4.

V. 33. *eat these things*] Which were reserved of the sacrifice, as part of the flesh, and part of the bread left in the basket, ver. 32.

a stranger] That is, not onely he that is no Israelite; but no Israelite who is not of the seed of Aaron, although he be of the stock or linage of Levi, for here was no afferer but the Priest; in other peace-offerings, the offerers who were not Priests, were partners with the Priests in portions of their oblations.

because they are holy] Not the Levites in general, but the Priests, because they be hallowed, or offered to God by especial consecration to the Priesthood, as he that is a Levite and no more is not.

V. 34. *burn the remainder*] That which could not be eaten by them that day, was not to be kept unto the morning; but to be presently burnt: that it might not be applyed to any other use then God had appointed it, neither by way of contempt, not of superstition: yet this was not an universal ordinance; for in some cases what remained of the sacrifice, might be eaten the next day, Lev. 7. 16. this therefore of burning the remainder is especially meant of gratuitary oblations, such as was the Paschal Lamb, which was so sufed; for what remained uneaten, Exod. 2. 10.

V. 35. *seven dayes*] Every day for so many dayes together, were the hands of the Priests to be anointed, a bullock to be offered on the Altar, and the Altar to be cleansed, and anointed.

V. 36. *cleanse the Altar*] Chap. 30. ver. 28. & Chap. 40. 10.

V. 37. * *whatsoever toucheth the Altar*] That is, Priests sacrifices, oblations, vessels, fire, and all things that had relation to the Altar: but not simply every thing: this was a Type of the most perfect and operative holinesse of Christ, Heb. 9. 14. who is also called an Altar, Heb. 13. 10, 15. Whereby also was ordained, that none that is not consecrated for the service of the Altar, should touch the Altar.

* Chap. 30. 29. Mat. 23. 19. Hag. 2. 13.

V. 38. *Now this is that*] That is, the principal use for which the Altar is erected, is for the daily sacrifice.

two lambes] Num. 28. 3.

day by day continually] This answereth to necessity on our part, who always need remission of sins; and efficacy on Christs part, who daily communicates the grace of reconciliation to the soules of his people.

V. 39. *morning and at even*] A pattern for double devotion every day.

V. 40. *a tenth deale*] That is, an Omer. See Annot. on Exod. 16. 16.

Hin of oyl] An Hin was a measure for moist things; as an Omer and Ephah for dry; and it contained about three quarts; and the fourth part here mentioned is a pint and an half. Some say, an *Hin* contained twelve Logs, and a Log contained the quantity of fix Egges of Palestine, which are bigger then ordinary; so that an *Hin* was as much as seventy two Egges put together.

V. 41. *at even*] Heb. *betwixt two evenings.* See Annot. on Exod. 12. 6.

meat-offering] The drink-offering, ver. 40. and the meat-offering in this verse, may admonish us of Gods bounty, as well as other oblations of his justice or mercy.

V. 42. * *at the door of*] Where was the Altar of the burnt-offering, there God manifested his presence by the cloudy pillar which descended and stood at the door of the Tabernacle where God talked with Moses, Exod. 33. 9. though he did most manifest his especial presence in the most secret part of the Tabernacle, Exod. 30. 6. See Annot. on Exod. 35. 22.

* Exod. 33. 9. Chap. 40. 29, 36. Lev. 16. 3. & 9. 13, 24.

speak there unto thee] See Annot. on Chap. 30. 6.

V. 43. *by my glory*] Because of my glorious presence, whereby the Altar shall be declared holy; especially when fire shall descend from heaven upon the sacrifices, to consume them, as Lev. 9. 24.

V. 44. *sanctifie the Tabernacle*] I will *then* (by evident tokens of my presence) that I have made choice of them, for holy services to my self.

V. 45. * *I will dwell among*] God is every where, for he is excluded from no place, nor is he concluded in any place: yet is he present (in especial manner) with grace and favour, among his sanctified servants; first they are said to be sanctified, ver. 44. and then they shall be dignified, and defended by his especial presence, Deut. 23. 14. afforded among them.

* Lev. 26. 12. 2 Cor. 6. 16.

I will dwell] In my Tabernacle, which is my house, the place of mine especial presence, pitched among their Tents.

their God] Theirs by especial covenant, and the manifold evidences of his favour towards them above all others.

CHAP. XXX.

Vers. 1. *To burn incense*] Incense is made a type of prayers both in the Old Testament; as Psal. 141. 2. and in the New, as Rev. 8. 3. for incense is put up with fire, and prayers must be fervent in heart; incense is sweet, so are prayers, especially when they are presented upon the golden Censer of our Saviour, Rev. 8. 3.

Shittim wood] See Annot. on Chap. 25. 5.

V. 2. *the horns*] These were not for such an use as those of the greater Altar, to bind the sacrifice unto it, Psal. 118. 27. but for conformity with it, and for ornament.

V. 3. † *pure gold*] God is worthy to be served with the best, both for kind and degree; not onely with gold the best of metal, but with the purest and most precious of that kind; that is, such as is pure without a counterfeit appearance, and pure without mixture of any other matter of meaner price: so for the holy oyl he requires pure Myrrhe, ver. 23. and pure Frankincense, ver. 34.

† Chap. 25. 11. Num. 4. 11. Rev. 8. 3.

the top] Heb. *the roof*, or *covering*: which was made gratewise, or like a net, in such fort, that the ashes of the Frankincense, or of other ingredients put into the perfume, might pass through the Altar to the ground.

V. 4. *a crown of gold*] That is, a golden plate or border compassing the Altar round about like battlements, as that about the Ark, Exod 25. 11.

V. 6. *put it before the Vail*] (Which divided the sanctuary from the holy of holies, that is, in the Sanctuary, and not in the holiest of all; before the vail, not within it; for into the holiest of all, the High-priest was to enter but once a year, Heb. 9. 7. but Incense was to be offered twice a day, morning and evening, v. 7. & 2 Chr. 13. 11.

before the Mercy-seat] The Altar of Incense was not placed in the holy of holies where the Mercy-seat stood, for thither came

onely the High-Priest, and but once a year; but in the place next unto it, (called the holy place, and separated from it onely by a Vail) into which inferiour Priests went daily to burne Incense, Luk. 1. 8, 9. yet was this Altar of Incense set so near the Vail, that it was also near the Mercy-seat, which was placed close to the Vail on the other side.

Arke of the Testimony] So it was called, because of the Law laid up in it, which was the Testimony of Gods will, and the peoples duties; and of the Covenant made betwixt God and them at the giving of the Law.

where I will meet with thee] That is, before the Vail on the out-side; that is, next to the Sanctuary, or holy place: whereby, and by Chap. 29. 42. it appareeth, that God did afford his presence, and reveal his will, not onely to the High-Priests, in the holy of holies, (into which he was to enter but once a year) but else where and at other times, as there was occasion.

V. 7. *Aaron shall burn*] Not as an High-Priest; for this was the office of an inferiour Priest, Luk. 1. 9. to which Aaron might in humility descend; but the inferiour Priests might not presumpteuously ascend to the execution of his peculiar office.

sweet Incense] Heb. *incense of spices*. By the Sacrifices, Christ is presented as satisfisier for mans sins; by Incense, he is figured as a Intercessour for sinners, by mediation presented to God on their behalf.

dressth] Heb. *maketh well*.

V. 8. *at even*] Heb. *between two evens*. Of which, see the exposition on Exod. 12. vers. 6. for they did not burn day-light, as Papists generally do; and if they did burn alwaies, as it is said, *Exod.* 27. 20. it was because the Tabernacle wanted windowes to let in light: with this service of dressing and kindling lights, were two other daily services of the Priests, to wit, the offering of Incense, and of the sacrifice.

V. 9. *no strange incense*] Otherwise made, then according to the composition afterward prescribed, v. 34, 35, 36.

V. 10. *once a year*] The Altar of Incense was once a year, and that once the tenth day of the seventh moneth, (*viz.* on the day of expiation, Numb. 29 7. when the Priest went into the *Sanctum Sanctorum*,) to be solemnly hallowed, and purged, because of some errour or fault, at least ceremonial, which might be committed in reference to it, and administration about it.

throughout your] That is, in the succession of future times, until Christ, the substance of these Ceremonial shadowes, do appear.

V. 12. *Their number*] Heb. *them that are to be numbred*.

give a ransom] Or, redemption; by way of acknowledgment, that his life is forfeited to God by sinnes, which is in Gods power to take away at his pleasure; and that man holds it of meer courtesie from him. This is held by some to be a figure of the redemption of the soul by Christ, 1 Tim. 2. 6. And for want of this ransom at the summing or numbering of the people (in Davids time) it is thought by Josephus, Antiq. lib. 7. cap. 10. that he was cut short of his number threescore and ten thousand, 2 Sam. 24. forgetting the commandement of Moses, in this behalf, which was to be payd, partly as a tribute, whereby the Divine Soveraignty is acknowledged; and partly for building of the Tabernacle; which tribute might either continue for the repair and charge of the Tabernacle; or if intermitted, be renewed again as occasion did require, See 2 Chron. 24. 6.

for his soul] That is, for his life.

that there be no plague] That is, that by failing of so easie price for so great cause Gods command, he be not provoked to plague the people.

V. 13. *half a shekel*] Neh. 10. 32. The rate is the third part of a shekel, but here is required more, because the work is extraordinary.

half a shekel of silver] That is, about fifteen pence, making the proportion according to our Coyn. See Annot. on Gen. 23. 16. The shekel of gold was of the same weight; but of far greater value, according to the preeminence of the one metal above the other. See after of the gerah, vers. 13.

V. 13. *after the shekel of the Sanctuary*] That is, (as some take it) double to the common shekel; but it is more likely to be exactly so much, according to the Standard kept in the Sanctuary, a full shekel, no less then the just weight of it. See Ezek. 45. 10, 11, 12.

Gerah] What that is, is easily known by the shekel; for it is the twentieth part of it; that is, a three halfpence: so that the shekel is two shillings six pence.

offering to the Lord] For the maintenance of the Tabernacle, and his servants and services in it.

V. 14. *from twenty years old*] Because such were fit for imployment, both for war and peace, and commonly able (out of their gettings) to pay that proportion; neither women nor children came into the reckoning, because they were forced to their parents, if in their minority; and the women accounted with their husbands, if they were married.

V. 15. *the rich*] The rich and poor, in this particular, are both of one price, because in spiritual things they are equal; and therefore their fare was alike at the Paschal Supper; as under the Gospel, he that at home hath most variety of dishes, hath but the same proportion of Bread and Wine, with the poorest in the Supper of the Lord; for their souls are equal, and the price paid for their ransom equal; and therefore was one rate appointed to both, that the rich might be the lesse disposed to dispise the poor; and that the number of the people might be kept in memory, by the summe of money contributed by them; this contribution was annual, as some Jewish Histories shew; but others conceive, it was but occasional, as there was cause to call the people unto it.

V. 16. *for the service*] Which (in regard of the fabrick, furniture of the Sanctuary, and the Priests and Levites maintenance, who were to administer in it) was very costly.

memorial unto] That the people may be admonished of the Lords favour, in the remembrance of them; and of this readiness to use all beneficence to them, if they continue in obedience to him.

V. 18. *Laver*] This Laver of brass was placed betwixt the Sanctuary, and the Altar of burnt-sacrifice; that the Priests might wash themselves with more privacy.

V. 19. *shall wash*] When they went into the Tent of the Congregation, and when they came near unto the Altar they washed, Exod. 40. 32. Signifying, that he that commeth unto God, must be washed from all sinne and corruption, Esa. 52. 11. Heb. 10. 22. Psal. 26. 6. And in the same Laver, where the Priests to wash the parts of the sacrifice before they were burned, because they were Types of the most clean and cleansing sacrifice Christ Jesus.

there at] He saith not, therein; for they washed with the water which flowed out at the cocke or pipe of the Laver as at a Cistern.

and feet] Hence some collect, that the Priests were barefoot, when they ministered in the Tabernacle, and because (being the place of Gods peculiar presence) it was holy ground. See *Exod.* 3. 5.

V. 20. *that they dye not*] To disobey God, though but in outward ceremonies, deserveth death. See *Exod.* 12. 15. & ver. 33. of this Chap. & v. 38.

V. 21. *a Statute for ever*] See Annot. on Chap. 12. 14.

V. 23. *principal spices*] For the composition of the holy ointment.

pure myrrhe] Heb. *myrrhe of liberty*. That droppeth freely that is the best, which droppeth first most freely, for that is the purest and freest from dregs. Myrrhe is a sweet gumme, that issueth out of the Myrrhe tree, the fatter and moister part, and was used for the composition of this ointment, highly praised and preferred before others, and none before it; thence is it so often mentioned (in the Song of Solomon) as a figure of the fragrant graces, and sweet and mutual acceptance betwixt Christ and his Church.

Cinnamon] A sweet bark of a plant growing in Ethiopia, a low plant, growing not above five cubits high, above the ground.

Calamus] A kinde of reed, used in powders and odours, it is very sweet, and giveth a very pleasant sent afar off; it groweth in Arabia, India, and Syria, Plin. Hist. lib. 20. cap. 22. See also Theophrast. hist. of plants, lib. 9. cap. 7. & Dioscorid. lib. 1. cap. 17.

V. 24. *Cassia*] Another kinde of Reed, or Cane, and very sweet also, as the former, called also a Canel, it is a shrub growing to the height of three cubites, and of three colours: for when it cometh up first, (for a foot from the root) it is white, then half a foot higher it waxeth red, but as it risteth further, it is blackish; and this part is held the best, and so the next to it is a degree lower, but the white is of no regard, and therefore they never cut the twigs or branches near the root: the newest and freshest Cassia is best and of most delicate smell. Plin. hist. lib. 12. cap. 19.

him] See Annot. on Chap. 29. 24.

V. 26. *the Tabernacle*] That is, all things which appertain unto the Tabernacle. Thereby to set them apart for Gods service.

V. 29. *that they may * be most holy*] This expression in propriety of speech, belongeth to the holy of holies, and to the most holy things there placed; yet to keep off all from contempt of them, or profane usurpation upon them, they are all sometimes called most holy; because appropriated to the most holy service of the most holy God.

*Vers. 36.

whatsoever toucheth] As some think, the word (*whatsoever*) is not to be taken really, but personally, for whosoever; and so the meaning is, that none but a consecrated person much touch the holy things of the Tabernacle: not that whosoever, or whatsoever touched them, became thereby presently hallowed, for it was a capital presumption in Uzzah to touch the Ark, and he dyed for it, 2 Sam. 6. 6. And the Prophet Haggai sheweth, that there

there may be a touching of unholy things by things holy, which yet may remain as unholy as before, Haggai 2. 12. Therefore the proposition must be limited to the matter in hand; that is to the service of the Sanctuary: and so whatsoever is brought thither as an oblation, if it touch any of the hallowed things of the Tabernacle, being brought to be applyed to the service of God, it becometh so appropriate thereto, that it cannot be imployed otherwise without profanation.

V. 21. *unto me*] In the Hebrew tongue the words [*unto me*] are oft-times redundant, that is, so used, that the sense is sufficient and perfect without them; as if it were said, it shall be holy; which may be meant with respect to the people, who were to account it an holy ointment, so as neither in the making nor application of it to profane it. Or, it might be said to be holy unto God, because it was ordained by God, with especial reference to his Service in the Sanctuary.

V. 32. *upon mans flesh*] This holy oyntment was not to be applyed to any profane or civil use by any, but to be appropriate to the sons of Aaron; and (as some think) to the high Priestly onely, from Lev. 21. 10. And though Kings were anointed also, 1 King. 19. 15, 16. yet it might be with other oyl, and not with this; and albeit Zadock the High-priest anointed Solomon, 1 King. 1. 39. yet might he use oyntment of another kind from this of the High-priests; or if he used this, as it is probable he did, that was done by especial appointment of God, as an exception from his general rule; and the exception is, as some make it, that this holy oyntment was to be used onely, when there was a King chosen of a new stock or race, or upon some notable alteration in the succession; for which they quote, Psal. 89. 20. concerning Davids anointing, and 1 King. 1. 39. concerning Solomons.

V. 33. *any like unto it*] The Lord requires piety with proprietyy, without counterfeiting or community. See Ezek. 44. 2.

upon a stranger] See Annot. on Chap. 29. 33.

V. 34. *Stacte*] The word in the Original signifieth *a drop*, some take it for balm: Pliny saith, it is the pure drop, or sweat of the Myrrhe trees, Plin. lib. 12. cap. 15. It is generally conceived to be a sweet gum hard enough to be beaten into powder, for so the making of the perfume required, v. 36.

Onycha] As most agree, is a sweet kind of shell, white, like unto a mans nayl, found in the Indian Lake, where shell fishes feed of Spikenard. of this Onycha, see Dioscorid. lib. 2. cap. 8.

Galbanum] A Syrian gum, as Dioscorid. saith, lib. 3. cap. 81. This Galbanum which is now in use with us, and frequent in Apothecaries shops, is a thing of no good or sweet sent, and like of that kind, which as Pliny writeth, by the strength, rather then the sweetness of it, recovereth them that are cast down by the falling sickness, swoonings, or trances, Plin. lib. 14. cap. 5. It groweth much in the Mountain Amanus in Syria, lib. 12. 25. This was of another kind, or might be so tempered with the other ingredients, as to make a pleasing perfume of it.

pure] That is, without dregs, or any corrupt adherence of any other thing.

V. 35. *holy*] Prescribed by God, and to be applyed by the Priests to an holy use; it is for incense, and perfume to be sent up to God in the Sanctuary.

V. 36. *where I will meet*] See Annot. on ver. 6.

V. 37. *unto thee*] That is, thou shalt so both esteem it, and apply it.

holy for the Lord] Onely dedicate to the use of the Lords Tabernacle.

V. 38. *cut off*] Ithe offend in contempt of the Lords holy Ordinance, his cutting off may be by Divine Judgment, a cutting off by a doubled death both of the body, and soul, if repentance prevent not. See Annot. on ver. 20.

CHAP. XXXI.

Ver. 1. *Called by name: Bezaleel*] The Israelites in Egypt were not bred and brought up in any ingenuous Arts, but in base drudgery, like slaves; they were therefore much unfit to take in hand so curious a piece of work as the Tabernacle, and the appurtenances to it. But that defect is recompenced with great advantage, by Divine inspiration, whereby Bezaleel and Aholiab were indowed with wisdome, to devise and act with dexterity to make most curious works.

of Hur] That Hur it is like was the same who is mentioned, Chap. 17. 14, & 24. 14. the son of Caleb, the son of Hezron, 1 Chr. 2. 18. There was another Caleb, the son of Jephunneh, who with Jpshua, was one of the faithful searchers and reporters of the land of Canaan; and incouraged the people to attempt the Conquest of it; when the other Spies had discouraged them with report of terrible untruths, both concerning the Land itself, and the inhabitants, Num. 14. 6, 7.

V. 3. *Spirit of God*] God speaks of himself, both in the first and third person, and it is as if he had said, *with my spirit*.

workmanship] Not onely that knowledge which is Divine is from God, but that which is humane, even the skill of Husbandry also, Esa. 28. 26. And though Handy-crafts be acquired by natural understanding, and voluntary industry, yet they may be infused by God, and improved by him to a miraculous proficiency, and therefore Gods blessing in such things is to be intreated before-hand, and thankfully acknowledged afterwards.

V. 6. * *wise hearted*] Such as had indowments in an inferior degree to those of Bezaleel and Aholiab, (who were to these Master-workmen) to be their ministerial Assistants.

† Chap. 35. 10. & Chap. 36. 1.

V. 7. *furniture*] Heb. *vessels*.

V. 8. *pure Candlesticks*] Made of pure gold, beaten out of one piece, and curiously kept by the care of the Priests.

V. 10. *and the cloaths*] The sons of Cohath were to carry the holy Utensils, or furniture of the Tabernacle, when it was removed, but they might not touch them upon pain of death, untill Aaron and his sons had covered them with clothes made for that purpose, Num. 4. 12, 15.

V. 13. *Ye(i) my Sabbaths*] Or, *notwithstanding*; as the Geneva hath it: or, *nevertheless*, as others read. Though these works may appertain to the solemnity of my service, and I would not have them put off, yet I will not require such haste in them, as to suffer my Sabbaths to be violated for them.

for it is a sign] Because by the solemn observation of the Sabbath, as hallowed and sanctified by God for an holy and thankful memorial of the creation; they professed themselves Gods people in especial manner, though the reason were general, and concerned all men, as much as them, and God in calling them to an holy communion with him in the celebration of the Sabbath; (whereby as they glorifie him, so he sanctifieth them;) it will not follow, as some thence infer, that the Sabbath is a mutable ceremony, because it is called a sign, for so is the Rainbow, which yet shall last to the worlds end, as a sign or token of Gods Covenant, not to destroy the world as he did before; nor is it now abolished, because it was made with the Jewes in the Old Testament; for the reason reacheth also unto Christians, for he is the Lord that sanctifieth them, as well as the Jewes, and we are to remember his creation of the world and rest, as much as they, which he urgeth, ver. 17. And if it be taken for a distinctive sign, so is the holy observation of the Sabbath unto Christians, whereby they are manifestly discerned from the profane, who for the most part are careless of the Sabbath.

that doth sanctifie you] That is, consecrate you unto my self, for my holy service and worship, and give you grace to hallow my Sabbaths, and to walk in holiness of life, for example and imitation unto others.

V. 14. *keep the Sabbath*] *God repeateth this*. God so presseth the observation of the Sabbath, in this Chapter, and elsewhere, (as Exod. 20. 8. Deut. 5. 12. Isa. 58. 13, 14. Jer. 17. 21, 22. Ezek. 20. 12. because the Sabbath is to the rest of the Commandements, (as the border about Mount Sinai) to preserve them from violation; for whosoever maketh a conscience to keep the Sabbath, will make a conscience of the rest: and accordingly on the contrary, mens breaking out into manifold transgressions of the Law, are called and complained of by the name of violation or profanation of the Sabbath, ver. 14. which sometimes was punished with death by the Magistrate, Numb. 15. or (if the Magistrate neglect his duty) by Divine Justice.

V. 16. *perpetual Covenant*] For the work of creation must be kept in mind by an holy memorial, even to the worlds dissolution, and in every age, God must have an holy tribute of time for his solemn service, and that in the proportion of one to six: and this is of great use, not onely for Gods glory, but for mans salvation.

V. 17. † *in six dayes*] † Gen. 31. & Chap. 2. 2.

rested] *From creating any more kinds of creatures*; but for individual souls he ceaseth them still, and in works of preservation his providence still worketh, Joh. 5. 17.

refreshed] Not that God was weary by his work, though in a figurative sense he sometimes assumes a weariness unto himself; as Esa. 43. 24. but that we might be more apprehensive of his rest, for our imitation, the phrase is fitted to our condition, as many others of like kind, and in the next verse, God is said to have a finger, whereas indeed, he is a spirit, and hath neither humane parts nor passions. See Annot. on Gen. 6. 4. and Annot. 2. on the 18. verse of this Chapter.

V. 18. *Testimony*] The Tables of the Law, whereby he declared his will to his people. See Annot. on Exod. 16. 34.

† *tables of stone*] † Deut. 9. 10. They were made in probability like the cover of a book, to open and shut: and on the one side were engraven the four Commandements, containing mans duty to God (commonly called the first Table.) And in the other, the six Commandements of mans duty to his Neighbour, called also commonly the second Table: the Tables were of stone, betokening the hardnesse of mans heart, whereby from the Original, they were to be transcribed, to make

impression in such hard matter, as would require a pen of iron, Job 19. 24. and withall to note the durablenesse of that Law, which was therein ingraven. And it is like also the first Tables were Gods own work, both for matter and form: for the stony Tables were of his making, and the words in them of his own engraving, Chap.32.16. Deut.4.13. & 9.10. And when Moses in a pang of zealous indignation against the peoples Idolatry had thrown them down and broken them, Chap. 32. 19. he was commanded after that to make up the breach, by hewing two Tables of stone like unto the first; yet the Lord himself was the Scribe: he made the writing as at the first, and graved on the Tables the same words, Exod.34.1. Deut.10.1. But it seemeth, Exod.34.27. that Moses wrote, for there the Lord saith unto him: *Write thou these words; for after the tenour of these words, I have made a Covenant with thee, and with Israel.* And in the next verse, the words are: *And he was there with the* LORD *(fourty dayes, and fourty nights: he did neither eat bread, nor drink water,) and he wrote upon the Tables the words of the Covenant, the ten Commandements.* Answer. First, it is plain (by sundry fore-cited places) that the Lord (and not Moses) wrote on the Tables, both those of the first and second making. Secondly, for this place (it being somewhat obscure) it is to be expounded by such as are clear, even those fore-cited, and so taking that clause of Moses, his falling by way of parenthesis, the word [He] may be referred to the Lord, not to Moses. Thirdly, for Moses his writing, it is not to be limited to the ten Commandements, on the Tables of Stone; but to be extended to the whole Law, whereof he was to have a written Copy, for the better information both of the Priests and people, Deut.4.14. For those Tables of Stone were laid up in the Arke, by Gods especiall appointment, Deut. 10. 2. And the Arke was in the Holy of Holies; where neither the inferiour Priests, nor the people might come: therefore it was necessary there should be written Copies for more generall instruction, and that it was so, is plain by the 17. of Deuteronomy, where the King is commanded to write him a Copie of the Law in a Book out of that which is before the Priests and Levites, Deut.17.18. The Priests and Levites then had a Copy, and that Copy was according to the writing by God commanded to Moses, Exod. 34. 27.

finger of God] That is, by the power, or Spirit of God, as appeareth by Matth. 12. 28. Luk. 11. 20. compared: for (in a literal sense) God hath neither finger, nor hand, nor flesh, nor bloud, as we have: for he is a pure Spirit, without any parts or composition at all. But the Holy Ghost in such expressions ascribing unto God a finger and other parts; as also anger, and hate, and repentance, refreshing, and other humane affections, and passions, therein cometh down to mans carnal capacity, for his better instruction; which otherwise would not be apprehensive enough of what he would have imparted to man; which (for this particular) is that this writing was made without any humane ministery, and by an operation merely Divine.

CHAP. XXXII.

Vers. 1. D*elayed to come down*] Staying with God in the Mount fourty dayes and fourty nights, Chap. 34. 28.

unto Aaron] Or, *against Aaron.*

* *Up, make us*] Their speech is as absurd as impious; for how could they be Gods, that were of mans making? how comparable to that God, who (by the ministery of Moses) had miraculously brought them out of the house of bondage? if they had not lived too long among grosse Idolaters, and learned, and liked somewhat of their Idolatrous Discipline, they could never have been so grosse in their understandings, so ungrateful to God and Moses, as to take this occasion to renounce them both; especially Moses remaining in that Mount, from whence they had heard the Law against Idolatry, as well as against other sins, so dreadfully set forth, Exod.19.16. & Chap.20.18,19. but this theweth mans proneneſſe to Idolatry, and the great danger in converſing with Idolaters.

* Act.7.40.

gods] Gods for God, for one being made, they desired no more; whereby they meant some visible representation of God to be carried before them; for it is too mad a conceit, to think that the figure of a Calf was that God, which brought them out of the Land of Egypt; yet such a madneſſe might be a part of Gods curse upon some of them, for such a fin as we find, Job 24.13. viz. *rebelling against the light*, whereby they might become vain in their imaginations, having their foolish heart darkened, Rom.1.22. and *professing themselves to be wise*, they might not only *become foolish*, (as the Apostle saith in the next verse) but mere mad men: for as such Idolaters as these, belongeth that of the Prophet, *they are mad upon their Idols*, Jer. 50. 38.

go before us] They had the pillar of the cloud, but because Moses being in the Mount, it stood still, they would have a stirring God that might presently lead them onward whither they would go.

as for this Moses] After so many miracles wrought by the ministery of Moses, they spake of him thus, with contempt, whom (on this side Idolatry) they could not reverence too much.

what is become of] How necessary is it, that such as have the charge of the people, should attend on their charge: when upon a little absence, the people take occasion to commit so great a sin? yet he had warrant for his absence, though that were no warrant for so grosse a wickednesse.

V. 2. *the golden earings*] Aaron had some cause to hope that they did not so dote upon an Idol, as to buy it at so dear a price, as their precious jewels, to marre them for the making of it.

V. 3. * *break off the golden*] If he thought so well of them, it was more of his charity, then of their goodneſſe, for they gave many both car and eye-witneſſes, of their wiſeſſe fancies, and wicked wills, to set up Idolatry what ever it cost them; wherein they shewed not onely their fondneſſe to the Idol, but their ungratitude to God; for by his favour they were furnished with those jewels, Exod.3.21,22. which now they turn to his great dishonour.

* Ezek.16.17.

V. 4. *molten calf*] The Egyptians were great Merchants of Idolatry, from whom the Israelites retailed in that ungodly trade; for they set up a Calf, while the Egyptians worshipped Kine and Oxen. It is not unlike but there passed more words betwixt Aaron and the people, before it came to the making of this Idol; and that they themselves made choyce of it, (though we find it not expreſt) els Aaron (doubtleſſe) would rather have set before them a Cherub, or Cherubims rather then a Calfe, though some Papists, as Franciscus Moncæus fondly saith, the figure of the Cherubims was after the figure of a Calfe.

these be thy Gods] It was but one, and so it is named, Neh. 9. 18. yet called Gods, (in the plural Number) as God himself is sometimes pleased to be called, (though he be but one) as Gen. 20.13. & 35.7. especially, Job.19.19. where it is said, he is an holy God: the words for God and holy, are both of the plurall number.

which brought thee] By this it appeareth, that some & them (at least) did mean to worship the true God in this false manner, though the grosser sort (like the blind Egyptians) might haply commit down-right Idolatry to this senseleſſe Idol.

V. 5. *when Aaron saw*] When Aaron saw their minds were so madly set upon this Idol; he fearing their fury went on according to their wilfull wickednesse, verſ. 22. built an Altar, &c.

an Altar] If the Calf beroken a God, it must have an Altar for sacrifice, and a fee time for solemn service.

to morrow] Sooner it could not be, with warning to the people before-hand; this haste was from their furious zeal, else it is like, Aaron would have used delayes, that Moses might have come to prevent further mischief.

to the Lord] Or, *for the Lord.* The people used the word *Elohim*, when they called upon Aaron to make them gods, verſ. 1. (which is applyed not onely to God, but to others besides him) but Aaron useth the Name *Jehovah*, (which is peculiar to the true God) it may be to divert them from the work of mans hands, to the maker of man, God himself.

V. 6. * *sate down to eat*] Making a Feast as part of the peace-offerings, offered up to the brutish Idol by sottish Idolaters.

* 1 Cor.10.7.

rose up to play] Making merry by singing, verſ.18. and by dancing, ver.19.

V. 7. * *Get thee down*] * Deut.9.12.

thy people] Thine now, rather then mine, since they have so presumptuously and impiously sinned against me; yet they were Moses people, as their Successors were Queen Esthers people, Este.7.4. by cognation with him, and subordination to him; so by this appropriation he is put in mind to make haste to them, Deut.9.12. and to do his best to make them apprehensive of their high contempt of God, and penitent for it.

V. 8. *turned aside quickly*] For it was not long before this that they promised their obedience to all Gods commands; among which, one was against worshipping of Images. See Exod. 19.8. & Chap.24.7. whereby we see what necessity we have to pray earnestly to God, to keep us in his true obedience, and to send us good guides to that purpose.

V. 9. * *I have seen*] * Deut.9.13.

V. 10. *Let me alone*] God theweth that the prayers of the godly stay his punishment; not by the prevailing of humane force above divine; but by condescending of divine grace to the desires of the godly.

* Gen.32.26. Deut.9.14.

* *a great nation*] That is, a multiplied off-spring shall descend from thy loyns; for though God destroy a multitude of wicked persons, he can raise out of one surviving Saint, a Nation and Church unto himself; yea of stones, children unto Abraham, Matth.3.9.

* Deut.9.14.

V. 11. * *Moses beseaught*] * Pſal.106.23.

why doth thy wrath] Moses knew cause enough why God should be wroth with them, but he useth the form of a question, to put an emphasis upon his Petition; for for it is in effect, whatsoever be the form: such pathetical enforcements are used sometimes by the godly, as Gen.18. verſ. 23,24,25. sometimes by the wicked, as Matth. 8. 29. compared with Luke 8.28.

the Lord] Heb. *the face of the Lord.*

V. 12. † *Wherefore should*] † Num.14.13.

† *repent*] † Verſ.14. See Annot. on Gen. 6. 6.

V. 13. † *Remember Abraham*] † That is, thy promise made to Abraham, Deut.9.27.

V. 14. *repented him*] That is, without any change of his will, he shewed a will, to change his condemnation of ruine of the people, to a gracious acceptation of Moses his prayer; as often when they repent, make a change of their words and actions: this sheweth, how much a whole Nation may be beholding to one of Gods favourites; and how much they are bound to make much of such.

V. 15. *on both their sides*] The Tables (though of stone) were no bigger or heavier, then Moses could carry in his hands; and the Commandements were graven (as some conceive) on the inside onely, others think they were on both sides, so that each part (both being like a pair of Tables) had *six* (it is probable) their part of the Law written twice over, that is, the first Table had the four first Commandements written on each side, and the second Table had the six last written twice over: once on the one side, and again on the other, (like that book of roes, Ezek.2.10.) in as large and fair a Character to be read, as the space would bear.

V. 16. *the writing of God*] Gods interest in these Tables is often mentioned, to note how farre he was pleased to be employed, and ingaged in the Covenant with the people; which aggravates their sinne, who brake the Covenant; especially by such a wilful and wiſeſſe Idolatry, as that of the golden Calf, which is, as if the wife of a most wise and glorious King, should prostitute her self to some base worthless fellow, and despicable varlet.

V. 17. *a noise of warre*] By this it is evident, that Joshua was neither a party in this Idolatrous conspiracy, nor privie to the information that Moses had in the Mount; while this mischief was put in practice, he was absent from the people as Moses was, but not present with God in such neernesse as he, nor admitted within the cloud, where Moses had a more immediate communion with God.

V. 19. *the calf*] That is, the Image of the Calf, for the signe is often used for the thing signified. See *Annot.* on Gen. 41. 26.

and broke them] Wherein some wholly defend the act, as being by Gods instinct, to signifie the breach of Covenant betwixt him and the people, and it may be so, because he reports it as an act rather of deliberation, then of passion, Deut.9.16,17. and because he is no where condemned for it, as for a fault, and is commended for the meekeſt man that was upon the face of the earth, Num. 12.3. yet as (when his spirit was provoked) he spake unadvisedly with his lips, Pſal.106.33. so being transported with zeal, (though for Gods glory) he might do unadvisedly with his hands, and so he may be an example of mans imperfect sanctity, which hath a mixture of Divine grace, and humane weaknesse even in the best.

V. 20. *ground it to powder*] Gold may by Art (as some have said upon their own experience) be turned into powder: howsoever the fashion being marred by melting, and made a grosse lump, it was not unease to file or grate, or grind it to powder: or being melted it might run thin, and become more brittle, and so made the easier to be turned into dust, as Deut. 9.21.

strewed it upon the water] Which came from Mount Sinai, and ran by the Camps of the Israelites: whether he strewed it upon the water all at once, or, by parts, gave to each a several portion, is not here set down, but Deut.9.21. it is plain that he cast the dust of it into the Brook.

made the children of Israel drink of it] It is not said, drink of the Idol, for the word [*of it*] are in the translation, not in the Hebrew; so the drinking may be meant of the water, not of the metal, wherof the Idol was made, whereby they might be admonished of the basenesse, and weaknesse of their Idolatry: since the water, though weak, had overtome, and overwhelmed their upstart Idol, and they could devour the water. This was a liquid and clear proof, how foolish the people were in making of such a God, as could not defend himself from fire, nor sise, nor water, and which by taking it (in a draught) might come forth as an excrement, whereby they might have it in more detestation and contempt: and the people were stiff-necked, verſ. 9. yet the Lord doubtleſſe cast a terrour upon them, and so overawed them by Moses, who had over-awed Aaron before, that they durst not resist, or refuse what Moses offered: as when the Levites set upon the rest of the people, and made a great slaughter among them, verſ. 27,28. (though they were many for one) for they were numbred up to six hundred thousand fighting men.

V. 21. *what did*] See *Annot.* on. Gen. 20. 9.

V. 22. † *set on mischief*] With such an heavy violence, that I being but one, against so many, could make no resistance, with success to the cause, or safety to my person.

† Pſal.36.4. Prov.4.16.

V. 24. *their name out this calf*] Aaron casting the jewels into the fire might easily mar them, but without more ado fro, he could not make a Calf out of them; but that was done (say some Jewish Writers) by Art Magick, which might be besides the intention of Aaron: but the Text is plain, verſ.4. that Aaron was faultyy, in giving form to that matter, both by casting it, or causing it, or at least permitting it to be cast into a mould, and to be polished afterward with a graving Tool; though being not a little daunted with the zealous and courageous indignation of Moses, he was afraid to acknowledge his offence to the full: and therefore (by way of extenuation) he telleth Moses, he cast the materials into the fire, and that out of it came the Calf; as if it had been a matter rather of chance, then of choice: which was so farre, not onely from truth, but from probability also, that if extremity of passion had not eclypsed his reason, he would rather have freely confessed his fault, then have pleaded for himself, by such a frivolous excuse; in which as in the precedent act, we may perceive that the worthieſt and most high-Priest (that is but a man) may erre, both in his own practice, and his proposals to the people in general.

V. 25. † *redeed*] As without names, being now out of Gods protection, who before was to them as compleat armour; but now they were as naked, and unarmed men among their enemies, as this verse, theweth: or their iniquity was discovered, as the deformity of a naked man, who wanted cloaths to cover it; their sin being known to their open shame, Micah 1.11. or they were naked, as strript of the chief ornament of their souls, that is, innocency, as of the ornament of their bodies, their ear-rings, and naked, as now said bare for the lash of divine judgement.

† Gen.42.9. 2 Chron.28.19.

shame] Idolatry is a sin that that causeth shame, which is strongly signified by the Hebrew phrase, calling Idols by the name of *dung*, which should make us renounce them, with extreme contempt and detestation. See Deut.7.25,26.

V. 26. *Who is on the Lords side*] By this he meaneth to distinguish those who were not guilty of the Idolatry, from those that were: (for all were not partakers of that abominable sin, 1 Cor.10.7. and of those that were, all were not guilty in the same degree) that they might neither be slain, which were innocent, nor that any such should side with, or assist the guilty against the execution intended, but rather separate from them.

all the sonnes of] It is probable that Aaron (the High-priest) being a sonne of Levi, had other Levites to joyn with him in setting up the golden Calf, on whom these Levites, (who came together upon Moses Proclamation) did execution, verſ.29. But it is said, *all the sons*, &c. because the most of them were clear from the sin, and zealous to punish it; and that all the zealots, who assembled for this service, were Levites.

V. 27. *slay every man his*] Moses was a chief Magistrate, and General of this great Army; and so he had great power to punish hainous crimes with death; yet as in other extraordinary cases (Gen.49.7. Deut.33.9.) God turned the curse into a blessing. And though Moses prevailed for a reprieve of the people in general; yet some, who were the forwardest in that wicked work, (for prevention of like impiety in future time) were to be made examples of terrour and caution to the rest. In this execution of the Levites, setting themselves in such an hostile opposition, to all the offenders of every Tribe, (they being so many in number) there was an evidence of Gods overawing power, and of the timorous guilt of sin, that they did not take up Armes against them for their own defence: by such a divine vigour, were the people over-awed by our Saviour, when he whipped the buyers and sellers out of the Temple, Joh. 2. ver. 15,16.

V. 29. *consecrate*] To have bloudy hands, (in the cause and quarrel of God) by good warrant from him, is no defiling, but the hallowing or consecration of the person, who executes his vengeance. The word in Hebrew signifieth *fill the hands*, (for so it was at the consecration of the Priests) which in this place importes as much acceptation with God, as their consecration for the service of the Tabernacle.

every man upon the sonne, &c.] In revenging indignity and dishonour to God, we must have no respect of man, of how-

neer relation sever: our zeal for him must eat up all carnall affection to our neerest kindred, Deut. 13. 6, 9. and Chap. 33. 9.

V. 30. * *peradventure I shall*] Though Moses were a most gracious favourite of God, he would not take much upon him, in this Mediation: his humility towards God, and prudence towards men (who might have been lesse fearful to offend, if Moses had been more confident of pardon) moved him thus sparingly to speak; and indeed he might have cause to doubt of prevailing so far, as he desired, on their behalf, and as the event sheweth he did.

* 2 Sam.16.12. Amos 5.15.

† *an atonement*] Zealous execution against hainous offenders, is a good means of Atonement betwixt God and man; and by this Atonement, he meaneth the slaying of punishment; that God being satisfied with the sacrifice of the offenders, may forbear to bring any further plague upon the people for that offence.

† Num.25.48.

V. 32. *If thou wilt forgive*] The words are passionately, or modestly suspended; the sense may be made up thus: If thou wilt forgive, thy mercy shall appear to us, and we shall be thankful to thee for it:

blot me] That is, rather then thou shouldest be dishonoured, and blasphemed by thine enemies, for destroying thy people, as vers. 12. I could wish my name blotted out of the Book of life; that is, rather lose my part in the life of a better world, at least be cut off out of this by sudden death: wherein he preferreth Gods glory before his own safety; not wishing thereby the whole Dose of damnation 3 (which consisteth not onely of eternal separation from, but of eternal hatred and blasphemy against him) or this great zeal might have some mixture of corrupt passion in it, which might cause him to speaz unadvisedly with his lips, Psal.106.33.

V. 33. *Book*] By a Book is here meant, no literal Record, or Writing, but a figurative conformity to the writing or recording of ones name in a Book, (as many are) in favour, for honour or service: and this may be understood of a temporal or eternal favour, either with limitation to this life, as that Moses desired rather not to live, then that all the people should dye that were involved in this sin: or with extent to the future; so he had rather lose his interest in divine glory, then God should be blasphemed on this occasion: both, or either of these he might mean by blotting out of Gods Book; which phrase we may understand by that we read, Luk.10.20. where those who are dearly beloved are said to have their names written in heaven, and Dan.12.1. to be written in Gods Book, which is called the Book of life, Phil.4.3. Revel.22.19. on the contrary, those he hateth are said not to be written there, Revel. 13. 8. Psal.69. 28. or to be blotted out thence, as in the same place, & Rev.3.5.

V. 34. *I will visite*] That is, if they provoke me again to justice against them, I will remember this their iniquity against me.

V. 35. † *The Lord plagued*] This is conceived by some, to be but a repetition of the plague, by the slaughter of the Levites, upon the people before mentioned: but it is more probable, that God afterwards (upon some new provocation) laid some plague upon them with remembrance of this Idolatrous transgression.

† Vers. 28.

they made the Calf] *Which Aaron made*; the chief offenders are they, who move and urge the doing of evill, as the people did the making of the golden Calfe; not they who (for feat of danger) yeeld unto it, as Aaron did.

CHAP. XXXIII.

Vers. 1. UP *hence*] Not from the place where Moses was with God: for that was upon the hill where God appeared, and Canaan was not up, or on high in respect of that; but it is meant of the place where Moses and the people were together before, and where they were to meet again, when he came down from the Mount; and he and they are thence bidden to go up, because the Land of Canaan was compassed with hills; so they that entred into it, must passe up by the hills.

† *unto thy seed*] † Gen.12.7.

V. 2. † *An Angel*] Notwithstanding their provocation of him, (recorded in the precedent Chapter) he will continue unto them a conducting Angel, with the pillar of fire, and cloud, though he withdraw some evidences of his former favour to them. † Chap.23.23. & 32.34. Deut.7.21. Josh. 24.11. This Angel some conceive to be a created Angel, and if so, they are degraded from the dignity they had before when the Son of God was their Angel conducter, Chap.23.&c.

Canaanite] See the third Annot. on Gen.13.7.

V. 3. *goeth*] See Annot. on Exod.3 8.

I will not go] That is, I will not in such familiar manner, nor with such especial evidences of grace and glory, shew my self thy Patron, and protector, as I have done; meaning thus rather in respect of the people, then of Moses; for he was offended with them, not with him; and from this displeasure it may be, proceeded the placing of the Tabernacle not in the midst of the Tribes as before, but without the Camp, vers.7.

† *stiffe-necked*] That will not willingly bend or yeeld the neck to any yoak.

† Chap.32.9. Deut.9.13.

least I consume thee] For if I should be as gracious unto thee, as I have been, and thou prove as stiffe-necked as thou hast done, I should be provoked to consume thee; for offences are aggravated by precedent favours, as Amos 3.13,14.

V. 4. *no man did put on*] Such as they had from the Egyptians, or took in spoyl from Amalekites, or any other that might serve to set them out in a glorious and cheerful manner, being sad and deserted for the heavy tydings they had heard from God.

V. 5. *into the midst of*] God threatens them, ver.3. that he will not go up in the midst of the people; here he threatens, *I will come up into the midst of thee*: by the former, he denyeth his gracious presence (in the Tabernacle, which was placed in the midst of the Tents) for which Moses intreateth the Lord, vers. 13. and after the worshipping of the golden Calfe, removed quite out of the Camp, vers.7. but here he threatenetth, that he will come among them with a vengeance, and suddenly consume them if their repentance prevent not their perdition.

and consume thee] This Commination is proposed, not as a peremptory denunciation of vengeance, but with an implicite condition of pardon to the penitent; and so it is set down as a motive and preparation to repentance: and if so it prevail, it may be a means of their preservation; if not, they must expect this Commination to take effect.

† *Put off thine ornaments*] It is not so that men should please themselves in outward pompand adorning of their bodies, when God sheweth himself displeased with them.

† Vers.4,6. 2 Sam.12.20. & Chap.19.24. Dan.10.3.

that I may know] That either I may shew mercy, if thou repent; or els punish, if thou persist in thy sin; and that I may proportion my dealing with thee thereafter as thou sheweft thy self to deserve at my hands.

V. 7. *the Tabernacle*] Not that whose description is set down, Chap. 26. for that was not yet made, Chap. 35. & 40. but some principal Tent, whether Moses his own, or what else is not set down. See Annot. on vers.3. which might serve either for exercise of Religion, or for meetings for Civill matters.

of the congregation] So called, because the people gathered together, or assembled at the Tabernacle, the place of publick worship, and of Oraculous direction. Or at least came out and stood at the door of their Tents, vers. 8, 10. looking toward the Tabernacle (covered with the cloud) whither Moses went to mediate betwixt the Lord and his people.

V. 8. *rose up and stood*] The people were much affected with Moses message which he brought from God, which drew their eyes after him, and the more because of the Tabernacles removal from the former to another place, but most of all because of the coming down of the cloudy pillar, and Gods communing with Moses at the door of the Tabernacle, they the while standing at their own Tent doors, as unworthy to make any nearer approaches towards the place where God and Moses met together.

V. 11. † *face to face*] Not that God hath a face or any such parts as man hath, as hath been noted on Chap. 31. vers. last; nor that Moses could have a view of the essence of God which is invisible, but that he was pleased to speak to him more familiarly, and more plainly, then with others, and as one man should speak with another face to face, or mouth to mouth, Num.12.8. Or besides other more usual apparitions, as of the cloud and pillar of fires he might confer with him in humane shape, as he did with Abraham, Gen.18.

† Gen.32.30. Deut.34.10.

a young man] He is thought to be at this time about 46. years of age, or (as some reckon) fifty, and such in those dayes were called young men, or youths; sometimes boyes, (as some render the word) by such as were much their ancients, especially if as yet they had no wives, (as Joshua had not) and because the younger sort did usually wait upon the elders, therefore waiters, young or old, were called by the name of young men or boyes; as because Eunuchs were Court officers, Court officers were called Eunuchs, though they were perfect men.

departed not] As being keeper of the Tabernacle in Moses his absence, and exercised there as his devotion and condition did require.

V. 12. *send with me*] God hath said, ver.2. he would send an

Angel

Angel or Messenger before: here Moses is inquisitive who he was? and seems to be troubled that yet God had not revealed him unto him; especially since God took such particular notice of him, and professed peculiar favour to him; and since the cloudy pillar did not now guide them, nor God appear in the midst of them as formerly he had done.

by thy name] In the Scripture phrase Gods favour to men is expressed by knowing of them and their ways, as Psal.1.6. as on the contrary his displeasure is signified, by not knowing them, as Matth.7.23. and knowing by name, implyeth more acquaintance then by face, or sight: for many know others so, whose name they know not, or cannot readily call to minde: and it is yet a further note of Gods favour to Moses, that he was pleased to take especiall notice of his name; and in his name to keep a memorandum of his tender care and compassion to Moses, in his deliverance from drowning, when he was drawn out of the water, which his name *Moses* signifieth.

V. 13. *thy way that*] Now God had altered his course in the guidance of his people, he desires to know what way, or in what manner he meant to deal with himself and the people; he prayeth that God would graciously conduct his people, as he had done, and that he might know he did so, by some undoubted evidence that he was present with him, and that he would shew himself propitious to him, and to the people committed to his conduct.

grace in thy sight] These words are twice repeated in this verse, besides once more at the 16. verse: first, as an inducement to Gods further direction of Moses in the guidance of his people; secondly, as an effect of that favour, whereby it may appear he was accepted with God, and gracious in his sight.

that I may know thee] That I may experimentally prove how good thou art to thy people, who diligently seek after thee, and desire sincerely to serve thee.

V. 14. *give thee rest*] Not from journeying and labour, for yet the people were to be led on further by him, but from trouble of mind; for that amidst outward troubles and assaults of enemies, he should enjoy a tranquillity of mind, in resting and reposing himself quietly in the confidence of Gods power and favour.

V. 15. *if thou go not*] Moses had set his heare so affectionately on Gods presence, and was so prepared to presse his request unto him for it, that though God had granted what he had asked, he could not forbear what he had before conceived to that purpose, which is set down in this and the next verse.

V. 16. *separated*] That is, distinguished from other people, by thy benevolence to us, and thy giving us preeminence over them.

V. 17. *I will do this thing that*] How gracious a Favourite was Moses with God, how powerfull and prositable an Advocate for the people, when God is so ready to grant what he requests on their behalf, as here (notwithstanding his threatening at the third verse) to promise not only the conduct of his Angel, vers. 2. but a visible sign of his especiall presence among them.

V. 18. *thy glory*] Moses had found extraordinary grace with God, and he groweth more bold to advance in petition for more: and now he desireth to see, (not his essence, for that is invisible, 1 Tim. 6.16. and Moses he is like was not ignorant of it, but) his Divine glory, as a glympse of that blessed vision of him which God reserved for another life. It seemeth God spake with Moses by a sensible voyce, and that his presence was overshadowed with a cloud or darknesse, so that his glory did not appear; and therefore Moses desired the removall thereof, or that his glory might break ehrough it, and that he might see it, so far as his condition of mortality was capable of it.

V. 19. *my goodnesse to passe*] Moses makes his demand of Gods glory, and he answereth him by his mention of his goodnesse; whereby he promiseth, that so much as is good and profitable for him to know, he will reveal unto him: Or, *I will make (saith he) all my goodnesse to passe by*; that is, I my self will passe before thee, and with my self all my goodnesse and glory; but that is too much for thee to comprehend: it shall therefore passe, not stay for thee to gaze upon; passe before thee, that thou mayst see a shadow of it behind: and because in this state of desiled infirmity and mortality, thou canst by the eye of sense discern but little of mine excellency, (whether for my goodnesse or glory) I will help the dimnesse of thy sight, by instruction of thine ear, and will proclaim my Name and Nature.

proclaim the Name] The Lord himself will utter his own Name, and will make mention of his Attributes, as Chap.34. 5, 6, 7.

I will be gracious to whom I will] Among his Attributes his mercy is most glorious; and his mercy is the more glorious, in that he freely conferreth and bestoweth it on whom he will, without any merit in any, and therefore it should passe without murmuring in all; for God is a most free Agent, and cannot come under any account for what he doth, or doth not. See Rom.9. from vers.16. to 23.

V. 20. *not see my face*] That is, thou canst not see me as I am, in my spiritual Majesty, which is altogether invisible; not canst thou bear the brightness of that glorious apparition which accompanieth my presence, though I have talked with thee familiarly, as one friend doth with another, when they speak face to face. See the first Annot. on vers.11.

No man see me and live] For my glory (if I should manifest it to the full) is too much for mans infirmity to apprehend, and it would astonish him so, as to make him as a dead man. See Rev.1.16,17. Or if a man would see God, he must dye, and then he shall see (as it were) face to face, and know as he known, 1 Cor.13.12. See the third Annot. on Gen. 32.30. & on Exod.24.10. yet the very essence of God is still invisible.

V. 22. *with my hand*] Of Gods *hand* we must conceive as of his *face*: see Annot. on vers.11. and of his *finger*, Annot. on Chap.31.18. God hid his glory from Moses his eyes, as if an hand had been spread over his face to cover them.

V. 23. *my back-parts*] That is, when mine invisible glory is passed by, (wherein my Majesty most shineth as beauty on the face) thou shalt see so much of my glory coming after it, as will be enough both for thy discerning, and for thy desire: and if God appeared in an humane shape at this time, (as some conceive) he might see him behind as in the shadow, who in the brightnesse which went before, was too glorious an object for the eyes of any mere mortal man.

CHAP. XXXIV.

Vers. 1. HEW *thee*] The former Tables were wholly of Gods framing, both for the matter and the form, for God himself made ready the stony Tables to receive the writing; but here Moses prepared the Tables, and God wrote upon them, (as at the first) whereby he graciously received the people into favour again, restored them unto their precedent condition, yet this difference might mind them of their former miscarriage, which occasioned the breach of the former work, which God immediately made, but now refused to repair, renue, or to make wholly as before. See Annot. on Chap. 31. 18.

like unto] God is constant to his Law, and so should his people be; neither taking upon them in any sort to alter it, nor by change of times or occasions, to hold themselves discharged from obedience unto it.

which thou brakest] God doth onely mention, not blame the breaking of the Tables by Moses; whence may be collected, either that *Moses* did not amisse therein, or that God accepted of his zeal, and pardoned his errour. Here is no mention made of making of an Ark wherein to lay the Tables, but it seemes God gave that in charge to *Moses* at the same time, Deut. 10.1. to make an Ark of wood which served for that purpose, untill that more curious and glorious Ark was made, which was the principal furniture of the Tabernacle.

V. 3. *not feed before*] That which is said of the flocks and herds was not for their sakes, who neither desire the sight of Divine secrets, nor could they sin whatsoever they did, but it was to breed more reverence in the people, and to keep in their curiosity, and presumption in prying into what God would not have them know, whereto the proud corruption of their nature did too much prompt them. See 1 Sam.6.19.

V. 4. *Mount Sinai*] See the next Annot.

V. 5. *there*] This and the two next verses seem to belong to Gods speaking to *Moses*, in the hollow cliffe of the rock, mentioned in the former Chapter, ver.22,23. though in the 2. & 4. verses, it seemeth God and *Moses* were upon the Mount when these words were spoken, and yet there also might these words, ver.5,6,7. be uttered by God to *Moses*: for as he wrote the same words in the Tables, vers.1. which he had written before, so he might repeat again, what he had formerly spoken.

V. 6. *long-suffering*] Heb. *of wide nostrils*. For such as are so, do more easily breathe out the heat of their hearts and fervor of their spirits, and so are neither so vehemently angry, (for heat by restraint (as in a close oven) is more violent, then where there is vent) and are sooner appeased.

V. 7. *for thousands*] See Annot. on Exod.20.6.

and sin] By so many words concerning sin, God professeth the multitude of his mercies, as before by the number of persons, as if he had said, that he will pardon not onely all sinners that soundly repent, but all sins of what kinds, or degrees soever, by what names or titles soever they be styled, upon mans hearty repentance, which is virtually included in the promise of pardon. See Matth.12.31,32.

by no means] Though his mercy be much magnified, the wicked must not thereby be imboldened to offend, for he will not be so merciful, as to restrain his justice from its proper work on the

the wicked, Exod.23.7. & vers.21. Josh.24.19. Job 10.14. Mic. 6.11. Nah.1.3. and he will be no means, that is, by no meanes prejudicial to his justice, if they do not make themselves capable of his mercy, by repentance of sin for the time past, and reformation of life for time to come.

visiting the iniquity] See Annot. on Exod.20.5.

V. 8. *bowed the head*] Though God be a Spirit, and therefore principally to be worshipped in spirit, Joh. 4.24. yet man hath a body as well as a spirit, and he must glorifie him in both, 1 Cor.6.19. for both are his, and not only by right of creation, but of redemption also, as the same place of the Apostle plainly proveth.

V. 9. *I pray thee*] Moses found grace in Gods sight, and he improves all his interest in Gods Favour for advantage of the peoples safety, and prayers for much more importunately even for fourty dayes and fourty nights, as they were more ungratefull towards God, and himself more gracious with God; and he bends and bowes, and humbles himself so much the more, as they were more stiffe-necked and stout-hearted.

stiffe-necked people] God denyeth his presence, because they are a stiffe-necked people, Chap.33.3. but Moses desireth it upon the same ground; but for different reasons: God, because they had made themselves unworthy of such favour, and by abusing it, might more provoke his anger to their own ruine; Moses desires his presence, the better to keep them in awe and obedience, who otherwise would be like to be unruly: and therefore seeing the people are thus of nature, the Rulers have need to call upon God, that he would alwayes be present with his Spirit for their assistance, in resistance of their wilful rebellions.

* *for thine inheritance*] * Psal.33.12. Zach.2. 12.

V. 10. * *I make a Covenant*] That is, I renew my Covenant already made, or, I bind my self now to do more then I have done; (which was a new Covenant) this may be collected from the words following after.

* Deut.5.2.

before all thy people] They are called *Moses* his people, because committed to his government. See Annot. on Chap.32.7.

marvailes, such] Both in the wilderness, and in the land of Canaan, as the flowing of streams of water with a stroke out of the hard rock, Psal. 78.20. blowing down strong walls with the breath of Rams horns, Josh.6.20. making the Sun and Moon stand still, Josh.10.13.

with thee] That is, with thy conduct of the people, or on thine and their behalf.

V. 11. *Amorite*] See Annot. on Gen.34.30.

V. 12. *take heed to thy self*] Left by making a League with Idolaters, thou become an Idolater as they are, and so when they are cast out for their wickednesse, thou be unworthy to be received or continued in their stead.

* *make no covenant*] * Chap.23.32. Deut.7.2.

* *snare*] Whereby thou mayst be taken with their inticements, and be made partaker of their punishments.

* Exod.23.33. & Deut. 7. 16. Judg. 2. 3. 1 Sam. 18. 21. Psal. 106.36.

V. 13. *destroy*] It is not enough to be no Idolaters our selves, but we must be zealous against the Idolatry of others, every man according to his interest in Gods cause, and the duty of his place whereto God hath called him.

groves] Pleasant shady places, which they chose for their Idols.

V. 14. *whose Name*] By *Name*, is meant God himself: as, The name of the God of Jacob defend thee, Psal.20.1. So the next words *(is a jealous God)* do shew.

jealous] See the Annot. on Exod.20.5.

V. 15. *they go a whooring*] The precedent words seem to be directed to *Moses* alone, in the second person, now the second person is changed into the third: the meaning is, that *Moses* if he should make such a Covenant as a publick Governour, would include the people in the Covenant, and they by that means would be brought to go a whoring after Idols, for Idolatry is spiritual whoredome, so in the 2. and 3. of Jeremy, and 16. of Ezekiel, and elsewhere; and that because there is a kind of matrimonial Covenant betwixt God and his people, as Hos.2. 16. in which respect he is called a *Jealous God*, in the precedent verse, and Chap.20.5. and they that transgresse this Covenant, in turning their hearts from God to any creature of the world, are guilty of adultery, Jam.4.4.

V. 16. * *their daughters*] * 1 King.11.2.

make thy sons] The weaker sex may overcome the stronger, by temptations to Idolatry, therefore such unequal marriages are dangerous and to be declined. See Neh.13.25.

V. 17. *no molten gods*] By this all Idolatrous representations are forbidden, as by graven Images in the second Commandement; but the prohibition is here made rather by the name of a molten God; because the golden Calf was such a one, Chap. 32. 4.

V. 18. *unleavened bread*] This and the other particulars, for the most part, from hence to vers.24. are spoken of before, Chap.23. and have Annot. upon them.

† *moneth Abib*] † Chap.13.4.

V. 19. † *All that openeth*] That is, every male, † Chap. 22. 29. Ezek.44.30.

V. 20. *of an Asse*] See Annot. on Exod.13.13.

Lamb] Or, *Kid*.

empty] Without offering something.

V. 21. † *five dayes*] † Chap. 23. 12. Deut. 5. 13. Luke 13. 14.

in earing time, and in harvest] Though tillage for an harvest, and harvest for mans sustenance, be most necessary, yet the religious rest of the Sabbath must not be broken for them, how much lesse for needlesse works or carnal sports?

V. 22. *of weeks*] That is, of seven weeks after the Passeover, *viz.* the Feast of Pentecost, Lev.23.15. after 49. dayes, that is, a week of weeks, which is the fiftieth day.

years end] Heb. *renovation of the year*. See *Annot*. on Chap. 23. 16.

V. 23. † *thrice in the yeare*] † Chap. 23. 14, 17. Deut. 16. 16.

V. 24. † *desire thy land*] God will not only keep others hands from spoyling thee, but will curb the concupiscence of their hearts from desiring thy portion; because they shall have no hope (if they attempt) to possesse it: so that thou mayst freely appear, where he appoints thee, with assurance to find all things in safety at thy return.

† Gen.35.5. Act.18.10.

V. 25. *with leaven*] See *Annot*. on Chap.23.15.

until the morning] See *Annot*. on Chap.12.10.

in the mothers milk] See *Annot*. on Chap.23.19.

V. 27. *these words*] That is, the Ceremonial precepts, which was accordingly done, when he wrote the Book of *Exodus*; but for the words of the Morall Law, God wrote them himself twice over, vers.2. See the second *Annot*. on vers. 28. of this Chapter.

V. 28. *fourty dayes*, &c.] This remaining in the Mount was another fourty dayes from the former. Chap.24.18. This miracle was to confirm the authority of the Law; and the like is observed of our Saviour before his publication of the Gospel, who fasted also fourty dayes and fourty nights, which both being miraculous, are no more to be followed by men then other miracles are. See *Annot*. on *Exod*.24.18.

he wrote] Some think God wrote the first writing, and *Moses* the second, which God seems to command him, vers.27. But see two *Annot*. on Chap.31.18.

V. 29. *Moses wist not*] That is, knew not; for no man can see his own face but in a looking-glasse: or if he had seen it, it would seem nothing to that glory which he saw of God when he passed by.

face shone] *Moses* desired to see Gods glory, Chap. 33. 18. Now he himself hath by the reflex of the Divine splendour so much glory upon him, that others for fear dare not look upon him, how should he then or any one else be able to comprehend the glory of the Divine Majesty, while he is in a condition of humane frailty? Yet this makes for the honour of the Law, 2 Cor.3.7.8. and for the honour of *Moses* who brought it to the people, who coming to them with this splendour upon him, was to be received as an Angel of God, Gal.4.14.

V. 30. † *they were afraid*] See *Annot*. on Exod. 3. 6. If his glory did so affright them, the Law might much more terrifie them, which in regard of mans transgression, (though in it self holy, just, and good, Rom.12.2.) wrought wrath, Rom.4.15. and that wrath condemnation, 2 Cor.3.7.9.

† 2 Cor.3.7. Luk.1.12.

V. 33. *a veil*] To hide his face (when he came as an intermediate Agent betwixt God and the people, for it may be this glory was not constant all times) because it was too glorious for the eyes of the people: how blind and base is our condition here, when it is not capable of a derivative glympse of Divine glory? and how incomprehensible is his Majesty, when a reflexive ray, or beam of his beauty, is too much for mortal men to look upon?

V. 34. *before the Lord*] Which was in the Tabernacle or Tent of the Congregation. What that was, see *Annot*. on Chap. 33. 7.

he took the vail off] For though he were not capable of Gods glory, nor the people of his, yet his glory could be none occasion of terrour or mazement, since it was not so much as the least spark in the chimney to the Sun in the firmament.

V. 35. *with him*] That is, with God.

CHAP. XXXV.

Much of this Chapter is to be found in the twenty fifth, and the Exposition in the *Annot*. upon it.

V. 2. † *five dayes*] † Chap.20.9. Lev. 23.3. Deut.5.13. Luk. 13.14.

* *an holy day*] * Heb. *holinesse*.

put to death] The Sabbath is so often remembred, and upon such severe penalties imposed, because of the great importance of it to Gods glory, and mans good, and the proneness of our corrupt nature, either to forget it, or to profane it.

V. 3. *kindle no fire*] For any handy-work, though for the framing of the Tabernacle: or, (as some expound) for dressing of meat, wherein the Sabbath was more strictly observed, then the first and last day of the Feast of unleavened bread, Exod.12. 16. though (in other respects) they were kept as precisely as the Sabbath; for (though according to our Saviours Argument in another case) that which is extraordinary, is usually more solemnly, reverendly, and respectively entertained, and there is more cost bestowed upon it, then on that which is ordinary, in this the case is otherwise; for, the ordinary weekly Sabbath, there is a Commandement in the Decalogue, plainly and fully expressed, and by many Arguments pressed upon the conscience of the people, all written twice over by Gods own writing in the Tables of stone, which cannot be said of any of the Anniversary Feasts: and when the chiefest of them, (which was the Passeover) light upon the weekly Sabbath, it was to be kept with more restraint, then if it had happened on another day, and then the liberty of dressing meat, or of kindling of a fire, to such a purpose, was to be forborn. Yet because the Sabbath was all the year long, and therefore (in Winter as well as in Summer,) and that in Winter little children, sick or weak persons, yea and such as are reasonable strong could not comfortably persist, in the celebration of the Sabbath, without fire. It is not probable that all kind of kindling fire, to light a candle, or to dress meat, was forbidden on the Sabbath, but that such a kindling of fire as the duties of mercy and exigencies of necessity required, was allowed; and though the Tabernacle were of much use for the solemn service of God, and there was very great cause, to hasten the work: yet for that God would not give any allowance for any labour upon it; no not so much as for kindling of any fire to heat any tool, or melt any metal; and therefore in this strict prohibition brought in, as an Introduction of Caution, immediately before the preparation for the Tabernacle be presented.

V. 5. *willing heart*] God careth not for that which is given with grudging, 2 Cor.9.7.

V. 10. *wise hearted* *] Who was a skilful an expert Artificer, especially for the curious work, required for the framing of the Tabernacle.

* Ver.2.3,26,31,34,35. & Chap.31.6. & 36.1.2.

V. 11. *the Tabernacle*] *His Tent*; and by Tabernacle is meant the whole, by Tent the curious and glorious part of it, and by Covering that which was spread upon it to preserve it; yet sometimes the covering over the principal Fabrick is called a Tent, Chap.36.14. which is the covering of Camels hair put upon the Tabernacle.

V. 12. *The vail of the Covering*] Which hanged before the Mercy seat, that it could not be seen. See Note on ver.35.

incense Altar] Chap.30.1.

V. 18. *pins*] These were sharpened in the lower part, and fastened in the ground, and they were to keep the curtains from whisling to and fro with the wind: the Pillars (which some Translations call Pins) also might be sharpened in like sort, that piercing deep into the ground, they might support the Tabernacle with more firmness.

V. 22. *and brought bracelets and eareringes*] If these were the same who before gave their golden earerings, to the making of the golden Calf, Chap.32.3. they now shewed themselves cordial and real converts, by this bounty to a better work. If they were not the same, they were more religious towards God, and more wise in honouring him with their substance, and esteeming his service worthy of their most precious jewels.

V. 26. *in wisdome*] That were skilful in spinning.

V. 28. *and spice*] Chap.30.23.

V. 29. *by the hands of Moses*] That is, the Lord gave a Commandement to *Moses*, concerning the framing of the Tabernacle, as it were delivering the work into his hands, to be ordered by his appointment.

V. 34. *may teach*] So cunning and skilful as to be Masters of their Art, able to instruct and teach others.

V. 35. *a vail of*] That was the inward Vail of the Tabernacle, dividing betwixt the Holy of Holies, (where the Ark was) and the other part called the Sanctuary.

CHAP. XXXVI.

Vers. 1. A L L * *manner*] * Chap.35.31.

V. 1. *Sanctuary*] By the Sanctuary, he meaneth here all the Tabernacle.

V. 2. † *called Bezaleel*] † Ch.31.2. They were endowed with gifts before, but that qualification did not warrant them to enter upon the publick work, without a peculiar calling of Authority. See Exod.18.25. Act.6.3.

V. 3. *every morning*] Heb. *in morning in morning*. That is, morning by morning, or every morning. By morning some conceive is understood the whole day artificial; as Gen. Chap. 1. without any difference or distinction of hours: but in regard of the great forwardness of the people, it is like the former part of the day is meant.

V. 6. *neither man nor*] Both Sexes were imployed in preparing the Tabernacle: the women in carding and spinning coloured wooll, and men in weaving their work into a web of cloth, and other works.

restrained from bringing] Their liberality condemneth the backwardness of many, either to build an house to the Lord, or to uphold and repair it, when it hath been built by others: and this restraint sheweth and blameth their fault, who think there cannot be too much bestowed on the outward magnificence and ornaments of Temples or Churches.

V. 8. *Cherubims*] Which were little pictures with wings, in the form of children. See Annot. on Exod.25.18.

V. 10. *fifty loopes*] Chap.26.10.

V. 14. *Tent over the Tabernacle*] The Tabernacle was a Tent, and is so called, ver.18. but this Tent was a courser covering, to keep it fair from offence of foul weather. See Annot. on Chap.35.11.

V. 19. *above that*] There were divers coverings of the most curious Tabernacle, one above another, to preserve it from the annoyance of rain, and stormy seasons.

V. 20. *standing up*] To bear up the Curtains of the Tabernacle.

V. 27. *Westward*] Or toward the Sea, which was the Sea called Mediterranean, Westward from Jerusalem.

V. 29. *coupled*] Heb. *twinted*.

V. 30. *every board*] Heb. *two sockets under one board*.

V. 33. *middle bar*) Of this bar there is no mention, in any precedent description of the Tabernacle; it seemeth to be a bar thrust through the middle of the boards; there were other bars on the outside, which were of use both to unite and strengthen them.

V. 35. *a vail of blue*] Which was betwixt the Sanctuary and the Holiest of all.

Cherubims] See Annot. on ver.8.

V. 37. *hanging for*] Which was betwixt the Court and the Sanctuary.

needle work] Heb. *The work of a needle worker, or embroiderer*.

V. 38. *Overlaid their Chapiters*] That is, their heads, and knobs which were covered with golden plates, that nothing outwardly appeared on them but gold: but the pillars though they had gold upon them, were not wholly covered with it, but had, as it were, girdles, or hoopes of gold, here and there; whereby they were rather adorned, then covered; for between these golden girdles, or couples, the wood was seen. It may seem (by Chap. 26. ver. 37.) the pillars themselves were overlaid with gold; but in this 36. Chapter the particulars are more distinctly set down, then in the 26. and therefore that verse is to be expounded by this, as in the present Annot. which is confirmed, Chap.38.17.

CHAP. XXXVII.

Many of the particulars here mentioned are brought in before, Chap.25. and Chap.39. and there expounded.

Ver. 1.* *the Ark*] * Chap.25.10.

V. 2. *crown of gold*] See Annot. on Exod.30.3.

V. 6. *Mercy seat*] See Annot. on Chap.25.17.

V. 7. *Cherubims*] See Annot. on Chap.36.8.

V. 8. *on the end*] Or, *out of the end*.

on the] Or, *out of the, &c.* Of the self-same matter that the Mercy seat was.

V. 16. *dishes*] Chap.25.29.

to cover] Or, *to pour out withall*. The Hebrew word signifieth *to cover, and to pour out*; and in both senses these vessels called bowles, or covers, might be of use: for they might serve both to cover the Shew-bread, and to pour out the drink-offering.

V. 17. * *Candlesticks*] * Chap.25.31.

V. 29. * *holy anointing oil*] * Chap.30.35.

CHAP. XXXVIII.

Vers. 1. H E *made*] Chap.27.1.

V. 4. *unto the midst*] So that the Gridyron, or grate, was half so high as the Altar, and stood within it.

V. 8. † *Looking-glasses*] † Or, *brasen glasses*. Rab. Kimchi saith, that women brought their Looking-glasses, which were of brasse, or fine metall, and offered them freely unto the use of the Tabernacle. The words in the Original, and other Languages, have nothing in them that signifieth glasse, but onely looking or representing the look, or to the lookes, which may be done in many sorts of metals; and for brass in particular

cular, it was the manner (not onely among the Jews, but other Nations) for women to dresse themselves by setting a piece of shining brasse, or some other piece of bright burnisht metall before their faces; as the manner with us, and many others is to use steeled glasses. See Plin. Nat. Hist. lib. 33. cap. 9. These (notwithstanding their former fashion to trim themselves by them) they willingly gave up to the service of the Sanctuary, preferring therein Gods glory before their own gracefulnesse.

assembling] Their Assembling to give up their desireable things to the service of God, was (according to the Original reading) by troops; so forward and free-hearted were they in their offerings, that they seemed to make haste, and as it were to strive who should come soonest with their gift.

V. 13. † *East side Eastward*] † Chap.27.13.

V. 21. *sum of the Tabernacle*] As an Inventory of the particular furniture of the Tabernacle to be kept by the Levites, and of the cost which was bestowed upon it, by the oblations of the people.

Levites] That the Levites might have the charge thereof, and minister in the same, as Eleazer and Ithamar, Num.3.4.

V. 24. † *all the gold*] † 1 Chr.22.14.

V. 25. *an hundred talents*] Every talent took up in weight and value three thousand shekels. See *Annot.* on Gen. 23. 15. and on Exod.30.13.

V. 26. † *sixe hundred thousand*] Chap. 12. 37. Num.1.46. Exod.30.13.

half a shekel] The rate set upon the people, was for the offering of silver, ver.25. but for the gold, ver.24. there is no law, that setteth any rate upon them.

V. 27. *an hundred sockets*] Whereof fourty were on the South-side, fourty on the North, sixteen on the West, and four on the East, under the four Pillars, dividing the Sanctuary from the Holy of Holies. See Chap.26.19.

V. 29. *talents*] See Annot. on Chap.25.39.

CHAP. XXXIX.

MUtch of the contents of this Chapter, is before at Chap. 28. and there goodly.

Vers. 1. *And made*] See Chap.31.10.

V. 6. *Onyx stones*] Chap.28.9.

V. 7. *memorials*] Chap.28.12.

V. 10. *four rowes*] See Annot. on Chap.28.17.

V. 23. *habergeon*] See Chap.28.32.

V. 25. † *Bells*] † Chap.28.33.

V. 30. † *holinesse*] † Chap.28.36.

V. 31. *as the Lord commanded*] See Chap.40.32.

V. 33. *vail of a covering*] So called, because it hanged before the Mercy-seat, and covered it from sight of such as came into the Sanctuary, Chap.35.12.

V. 37. *set in order*] Or with Aaron dressed and refreshed with oyl every morning, Chap.30.7.

V. 38. *sweet incense*] Heb. *the incense of sweet spices.*

V. 42. † *according to all*] Signifying, that in Gods matters man may neither adde, nor diminish.

† Chap.25.40. 1 Chr.28.19.

V. 43. *blessed them*] Whereby is not meant (as some take it) the consecration of the Tabernacle, and of the things that appertained to it, for that is done in the next Chapter; but the blessing of the people, for their forwardnesse and bounty, for the building and furnishing of the Tabernacle; and his blessing of them, was praising of them for what they did; and praying for them, that God would blesse them for his Sanctuary, for their good will and free-heartednesse to his Sanctuary.

CHAP. XL.

Vers. 2. THe *first day*] Of the first moneth, and the second year after their departure out of Egypt, ver.17. after that Moses had been fourty dayes, and fourty nights in the Mount, he came down and caused this work to be done; which being finished, was set up in the moneth called *Abib*, which containeth part of March, and part of April.

Tabernacle of the tent] See Annot. on ver.6.

of the Congregation] Or meeting of the Priests and Levites, and people, according to the degrees of their approaches: for the High Priests had admittance where other Priests had not; and the Priests, in respect of place, had a preeminence above the Levites, and they above the people who assembled in the Court of the Tabernacle; yet so, as that they were all accounted as one assembly; that is, where God by his especiall presence) met with his assembled servants. See Annot. on Chap.29.42.43.

V. 4. *set in order upon it*] Which (every week) were to be renewed, and see in order. See *Annot.* on Chap.25.30.

V. 5. *hanging*] This hanging, or vail, was betwixt the Sanctuary and the Court.

V. 6. *Tabernacle of the Tent*] When the name *Tabernacle*, and *Tent*, are thus set down, (though they be so far the same, that ye may call the Tent a Tabernacle, and the Tabernacle a Tent) the one may be taken for the curious piece of work, which was so richly and so gloriously framed; the other for the covering that was upon it, ver.10. to preserve it, as a type of Gods providence, and protection of his Church, Isa. 4.6. See ver. 19.

V. 9. *anoynt the Tabernacle*] See Lev.8.10.

V. 10. *the Altar*] See Levit.8.11.

most holy] Heb. *holinesse of holinesses.*

V. 15. *everlasting*] So that their children succeeding should not need to be anointed again, but approved in their office successively, by vertue of the first unction: and though onely the High Priest were particularly anointed in his personal succession; yet the Priesthood may be called everlasting in that sense, that other Levitical ordinances are said to last for ever. See *Annot.* on Exod.12.14.

V. 17. † *Tabernacle*] † Num.7.1.

second year] That is, after they came out of Egypt, Num7.1. so that they continued in the wilderness a whole yeare almost before this Tabernacle was set up, and it was set up seven moneths after Moses came with his directions for it, from the Mount: for he came down thence the twenty eighth day of the fifth moneth after their departure out of Egypt, from whence to the first day of the first moneth of the second year, are seven moneths, which (with the five moneths before) make up a whole year, with which ends the story of the Book of Exodus.

V. 20. *Testimony*] See *Annot.* on Exod.16.34.

V. 21. *Vaile of the covering*] See *Annot.* on Chap. 35.12.

V. 22. *Table*] That is, the Table of the shew-bread.

V. 23. *in order*] See *Annot.* on Chap.25.30.

V. 27. *he burnt sweet incense thereon*] Moses for the present did that, which when the Tabernacle was finished, and the worship of it established in a settled course, belonged to the Priest.

V. 28. *door of*] That is, between the Sanctuary and the Court.

V. 29. *as the Lord commanded*] At the 19. verse.

V. 32. *they washed*] Exod.30.20,21.

as the Lord commanded] These words in this Chapter are repeated many times, as ver. 19,23,25,27,29,32. to note what warrant Moses had for this curious work, and how punctuall he was in performance of Gods command; and in the exact repetition of so many particulars, he sheweth that his history is composed not for delight, but for truths sake, since these particulars have no allurement in them, to make a wise man willing so often either by his Pen to write them, or to read them, as they are written; being many of them (saving for Gods command) matters of little moment.

V. 34. *then a cloud*] The pillar of the cloud, which was before upon the former Tabernacle, now (by a new miracle) removed to the new Tabernacle; so did the pillar of fire, shining with greater glory then before.

V. 35. *not able*] By reason of an astonishing reverence: and it may be also, the brightness of the glory might be some impediment to his sight, for a time; this was extraordinary; for if it had been usuall, it would have hindered the holy ministration in that place.

V. 36. * *went*] Heb. *journeyed*, * Num.9.17.23.

V. 38. * *For the cloud*] Thus the presence of God preserved and guided them, untill they came to the promised Land. * Num.9.15,16.

fire was on it] That was over it, so as to give light, not to cause any burning: and while the cloud stayed, the people stirred not; when it removed, they removed also, and went thither way whereto it guided them. Thus is the Book of Exodus at an end (See Annot. on vers.17.) in the year of the world, 2484. and of Moses his age, 81.

ANNOT-

ANNOTATIONS

On the third Book of MOSES called

According to the Greeks and Latines LEVITICUS, but in Hebrew

the name is given it from the first words wherewith the Book beginneth, which is *Vaikra*; that is, *and the Lord called.*

THE ARGUMENT.

THE Name Leviticus, *most received in Translations, noteth a principal part of the Contents of the Book, which is the function of the Levites; who in the general are all the Sons and male descendents of the Patriarch* Levi; *but the office of the Priest being confined to the line of* Aaron, *the other Levites of the posterity of* Cohath, Merari, *and* Gerthom *(who were the sons of* Levi*) were distinguished from them as ministerial Assistants from the principal Agents in the sacrifices and other services of the Sanctuary; so that though all the Priests were Levites by their parentage, all the Levites were not Priests by their office; for all but those of* Aarons *Family were distinguished from them, and subordinate to them in the Priestly ministration; which take up most of the first part of this Book; whereto are added divers rites and rules concerning the sanctification of the people from pollution both outward and inward; and of the place where, and times when Gods solemn service was to be performed; together with promises and threatnings to quicken men to an holy care of keeping of the whole Law. The book was indited by God and delivered to* Moses *in the second year of the peoples departure from Egypt, in the year of the world, (as some reckon)* 2455. *(as others)* 2514. *and it appeareth (by comparison of the beginning and end of* Leviticus *with verse* 15. *of the last of* Exod. *and with* Numb.1.1.) *that it was begun and finished in a month, to wit, the first moneth of the second year before mentioned. Of this Book,* Hierom *in an Epistle to* Paulinus, *saith thus:* Leviticus *is a Book at hand, in which every sacrifice, yea almost every syllable, and the garments of* Moses *and* Aaron, *and the whole Levitical order breathe heavenly Sacraments; so that none may wonder, if from thence we shall observe mystical senses.*

CHAP. I.

Vers. 1. AND *the* LORD] The close of the last Chapter of Exodus is how the cloud of the Lord was on the Tabernacle by day, and that fire was upon it in the night in the sight of all the house of Israel, throughout all their journeyes: and after the description of the Tabernacle, and the things appertaining to it, fitly followeth (by orderly connexion) the story of the Levitical Priesthood, for the service thereof; and therefore it beginneth with *And.* See the Note on Chap.1. ver.1. of Exod.

the LORD called] With an audible voyce; whereby it appeareth that Moses was first instructed by the Lord himself, before he delivered these ordinances to the people. See 1 Cor. 11.23.

out of the Tabernacle] Or Tent, from the Mercy-seat, Moses being without it; for he could not enter into it when it was covered with a cloud, and filled with the glory of it, Exod. 40.35.

of the Congregation] See Annot.on Exod.40.1.

V. 2. *cattel of the herd*] By which is meant the greater sort of cattel; as oxen, kine, and heifers, *and of the flock*, by which the lesser cattel is meant: in particular, sheep and goates, vers.10. which were equally acceptable to God under the Law: (though in the Gospel by sheep are signified the Elect, by goates Reprobates, Mat.25.32,33.) because to man they were of most use for his sustenance and maintenance, both for food and rayment; that thereby he might professe his dependance upon God for both; and his preferring of Gods glory before his own benefit in giving them up in sacrifice to him, Chap. 22. vers. 18. And these creatures were the rather to be served up (in sacrifice to him) in opposition to the Idolatrous respect which the Egyptians had of them: whereof see Note on Gen. 46.34.

V. 3. *burnt sacrifice*] All the cattel that were offered in sacrifice, were usually burnt: and therefore they might all be called burnt sacrifices: but this rather then any, because it was wholly burnt; nothing saved of it but the skin, Lev.7.8. of the Greeks called *Holocaust*, that is, wholly burnt.

a male without blemish] *A male*, because that is the worthier sex; *without blemish*, that is, the best and perfect in his kind: See Annot.on Exod. 12. 5. to signifie the perfection of the person, (whereof this sacrifice was a type, 1 Pet.1.18,19. & 2.22.) and that God the Creator is worthy to be served with the best of his creatures. See Note on Gen.4.4.

voluntary will] There were other oblations which were not less free to a mans own choyce, but were prescribed by express precept; as that of the first-born, Exod.22.29. besides others: yet none of them were to be offered against the will, but with a good will: for God *loveth a cheerfull giver*, 2 Cor. 9. ver.7.

at the door of] Within the Court of the Tabernacle, and neer unto the door of it, where it was to be presented before it was offered upon the Altar. For that part of the Tabernacle next to the door was for the assembly of the people, the inner part neer to the door of the Tabernacle, where the Altar stood, was onely for the Priests and Levites, whither the people might not come: This Tabernacle was a Type of Christ, Heb.9.11. by whom all services as by a door, have passage to, and acceptance with his heavenly Father.

V. 4. *put his hand*] See Annot.on Exod.29.10. Chap.3.28.& 4.15.& 7.30.

burnt offering] The Greek word, which the Latines also use in this and the foregoing verse, signifieth a *whole burnt offering*; because all of it was burnt except the skin, and in some cases that also. The Hebrew word *Olah*, or *Gnolah*, tends to the same sense; for it is so called from ascending; because it ascended up to God in flame and fume; and none of it was reserved for a portion to the Priests, or to him at whose cost the sacrifice was brought; and this signified that a man was wholly to give up himself to God both body & soul, with all the parts of the one, and faculties of the other; and in both these respects, that is, of propriety to God, and integrity to man, it had the preheminence above all other oblations of the Law.

to make an atonement for him] The same sacrifice was offered up for divers ends, as this burnt offering to express gratulation for good received, Psal.51. 18, 19. and to procure pardon and remission for sin committed, Job 1.5.

V. 5. *he shall kill*] That is, he that brings it, not by himself but by the Priests, (for one may be said to do that, which another

ther doth for him, or in his name, Joh. 4. 1,2.) whose usual office it was to perform sacrifice, to sprinkle the bloud, with an implyed confession, that the party who brought the sacrifice, deserved to have his own bloud spilt, and *supplication* to be spared from death for his passions sake, whereof this bloud shed was a figure, which represented Christ, Heb. 9. ver. 13, 14. By sprinkling this bloud then above the altar, might be signified the offerers acknowledgment of his guilt of the bloud of Christ; and withal the killing of the sacrifice for him, was an instruction unto him, to mortifie all his carnal lusts and affections: as Gal. 5. 24.

Altar] Of the burnt-offering, Exod. 27. 1. Chap. 3. 2, 8, 13.

V. 6. *he shall flay*] That is, the Priest to whom it belonged by ordinary duty to do it, though upon extraordinary occasions, the Levites assisted in that service, 2 Chron. 29. 34.

V. 7. *put fire*] The fire that kindled the sacrifice at first, came down from heaven, Levit. 9. 24. that fire once kindled, was to be continually nourished with fire, that it might never go out: any fire but that was accounted strange fire: and to bring strange fire, to burn either sacrifice or incense, was impious and perilous; as the example of Nadab and Abihu sheweth; as Numb. 10. 1. This putting of fire then upon the Altar, was either a continuance of fire, by putting more fewel unto it, and laying the wood in order upon it; or it was the laying of the fire on the altar again, when it had been removed, for the taking away the ashes, (when it was too full of them) that it might be cleansed: and this fire was not onely instrumental to burn the legel sacrifice; but typical to signifie the zeal of the Evangelical sacrifice, Jesus Christ; whose zeal for his Fathers glory, did eat him up, Joh. 2. 17. and gave him up for his brethrens safety to death, upon the altar of the Crosse, which is as violent and painful death, as by burning with fire.

V. 9. *but the inwards*] By which some understand all the intrails, even to the guts, which emptied and clean washed, were to be put into the Lamb again: others conceive, that by the *inwards*, must be understood onely the heart and liver, and such inward parts, as were eaten by men, out of sacrifice: for as such creatures onely were sacrificed, as served for the sustenance of man: so such parts of them were excepted from sacrifice, as did not usually serve for food; for which cause the holocaust, or whole burnt-offering, was not burned with the skin, Levit. 7. 9. and in that respect the altar might be called a Table, Mal. 1. 12. not onely because Gods provision was laid upon it, but because men many times feasted on the portions reserved from it, 1 Cor. 10. 18.

washs in water] This signifieth the cleanness, and purity that was in Christs Sacrifice, and of that which should be, Heb. 10. 22. in our services to God, which are sacrifices, as having reference to God, though they be immediate beneficences to men, Heb. 13. 16.

unto the LORD] A savour of rest, which pacifieth the anger of the Lord; and maketh it rest and be still, Ezek. 16. 42.

V. 11. *Northward*] The Tabernacle, Door, and Altar were so situate, or placed, that on the North side, there was more space for such acts, as required most room, as the killing and dressing of the sacrifices did.

before the LORD] Before the altar, at the door of the Tabernacle, where the Lord was pleased to afford his special presence.

V. 12. *on the wood*] Or, *on the grate over the wood*. See Exod. 27. 4.

V. 13. *washs the inwards*] The inward affections are to be cleansed from sin, and so are the outward actions noted by the legs, wherewith men walk in their open conversation. See Ezek. 36. 25. Joh. 13. 5, 10.

V. 14. *turtle Doves*] That Bird in Hebrew is called *Tur*, from meditation, because that the Turtle seems to sit, as one that meditates on serious matters; and to mourn for some mishap or affliction. Of Birds, Turtle-doves, and young Pigeons were chiefly offered, Levit. 14. 4. though there they be not particularly named; and of them the Turtle was the best for kind, the young the best for time: this was the oblation of the poor, who were not of ability to offer a Lamb. Levit. 12. 8. there is no mention either of Turtle, or of Pigeons. These were offered rather then Hens or Capon, because their feeding is more clean then houshold-birds; and rather then Partridges, though they be dainty meat, because they are more hardly come by then Doves, who love to lodge in houses, as men do.

V. 15. *wring*] *wring off his head*. So Levit. 5. 8. Some think it was enough to pinch the Bird in the head to death, and that the neck was not to be wrung off, but that were a kinde of strangling, (whereby the blood was kept in, that should be let out) which was not admitted, either in meats or sacrifices: besides the Text saith, it was to be burned, (and it seems) by it self; but that could not be, if it were onely pinched, and not wrung off.

side of the Altar] Heb. *upon the wall of the Altar*. For it had a wall of boards about it.

V. 16. *his crop with his feathers*] See a reason hereof, Annot. on vers. 9.

East part] Of the Altar towards the door of the Court, for the more reverence and decency of the Tabernacle.

V. 17. *not divide it asunder*] So some conceive the wings were to be divided, not the body of the Birds, but that was to be opened long-wise, as not to be cut clean through, nor to be cut in pieces, or parted asunder, as other sacrifices were. They that by Birds understand heavenly-minded persons (for the fowles are called the *fowles* of heaven, Job. 35. 11. and the Turtle or Dove is noted, as most representing the condition of such) observe that such should not be divided by Schisms, or Factions, or distracted by secular cares. See *Annot.* on Gen. 15. 10. But especially in their devotions, (which are spiritual sacrifices) their intentions and affections, should be wholly fixed upon that holy object, to which of duty they are to be directed.

CHAP. II.

Vers. 1. MEat-*offering*] The burnt-offering was not offered without the Meat-offering, Numb. 15. 4, 7, 10. But that was legally prescribed, and so of duty; this was voluntary at the Offerers choice: besides, that was limited, for the measure; (in the place fore-cited) this was left to the free-will of the Officer, to make the proportion. The word in the Original, which some Translations take up, is *Minchah*, and it is taken for Oblation of things without life, as Bread, Meal, Wine, Salt, Oyl: and of such things Oblations were made for many Reasons. 1. Because God, as he was the giver of these, as well as of the other creatures, so he was to have a tribute of these, as well as of the former sort. 2. Because the poorer sort might have opportunity more often, to exercise their Devotion to God in the service of his Sanctuary. 3. Since they that wait on the Altar, were to live on the Altar, and such particulars were of use to that purpose as well as they. 4. Because Gods Altar had a conformity to a Table, Mal. 1. 7. 5. By this the poor were to make thankful acknowledgment of their portion to God, as well as the rich; and for mystical signification, this Free-will offering did signifie the freeness of Christs offering himself in sacrifice to God, Joh. 10. 15, 17. Hebr. 10. 7, 9. in conformity whereto, Christians ought freely to offer up themselves a living Sacrifice, Rom. 12. 1.

of fine flour] Without any mixture of bran, for God is worthy to be served with the best of each kinde, contrary to the practice of covetous hypocrites, Mal. 1. 14.

oyl upon it] Oyl was used for *meat*, 1 King. 17. 12. for *medicine*, Luk. 10. 34. for *ornament to make the face to shine*, Psal. 104. 5. for *lamps* to burn, Exod. 25. 6. In which respect it might typifie Christ, who is called oyl, Esai. 10. 27. though the word be rendred anointing; for he is meat, and medicine, and ornament, and illumination, and all unto his people that is good for them: It is put also, for the holy Ghost and his gifts, Psal. 45. 7.

frankincense] The chief use of that was to make a sweet smell, and so it was the fitter to signifie the sweet odour of our Saviours sacrifice, Eph. 5. 2. without whom, truly apprehended by faith, and sincerely served without hypocrisie, all Religious services are unsavoury, though offered with the sweetest Incense, Esa. 1. 13. Jer. 6. 20.

V. 2. *burn the memorial of it*] A part of this Meat-offering, (about an handful) was to be burnt as a remembrance and intimation of the whole, that was given to God, whereof, though part were burned, the rest remained for sustenance of Gods servants, Levit. 6. 16. and consequently for the maintenance of Gods service; and in giving that portion so unto God, the whole stock was acknowledged as a gift from God.

V. 3. *most holy*] Hebr. *holinesse of holinesses*. The Hebrews emphatically expresse things, by doubling the Noun, and changing the Number, as *King of kings*, Revel. 17. 14. that is, a most powerful King; *Servant of servants*, Gen. 9. 25. that is, a most vile and contemptible Servant. *Song of songs*; that is, a most excellent Song; and *Heaven of heavens*, that is, the highest and most glorious Heaven. So are such Sacred things called in the Law, which none might touch, or which none might eat of, but the Priest, and that in the holy place, near the altar; Levit. 6. 26. & Chap. 7. ver. 6. & Chap. 10. 12. and of other common Sacrifices, the Priests part might be brought home to his house, and there eaten by his Wife, Children, and the rest of his Family.

V. 4. *baked*] The former offering was of Meal, not hardened by the fire, this is of Meal made into Bread, either baked in an oven, or in a pan, or place, as some conceive, in the Sanctuary, because of that is said, Ezek. 46. 20. & 1 Chron. 23. 28, 29.

V. 6. *in pieces*] Because part was to be offered to God, and part referred for the use of man, to wit, of Aaron and his sons, vers. 10.

V. 11. *no*

V. 11. *no leaven*] This was not general: for at Oblations of first fruits, (such as were the wave-loaves, Lev. 23. 17. and at oblations of thanksgiving, leaven was admitted, Lev. 7. 13. yet the unleavened bread was more pure, and it served, also, to renew the memory of the Israelites miraculous deliverance out of Egypt, when they went away in such hasle, that they had not leisure to leaven their bread, Exod. 12. 34. and it was more meet to represent our Saviour, the bread of life, for hypocrisie is signified by leaven, Luk. 12. 1. and the want of leaven signifieth sincerity, 1 Cor. 5. 8. Besides these Religious reasons, some alledge certain Physical considerations of leaven, as that it puffeth up the belly, and if it should be burned, would be more unsavory in the smell; but the former reasons may suffice.

hony] Hony (as some think) was forbidden to be offered by the people of God, because it hath the operation of leaven; some, because the Gentiles used it in oblations to their Gods: and though they used salt in their sacrifices also, yet that was not forbidden, but prescribed, ver 13. because salt prevents putrefaction, and makes that which is eaten with it more savoury to the taste; or because, where leaven is forbidden, there the bitter bondage of the Israelites is to be remembred, according to the precedent Annotation, wherefore unleavened bread, and bitter hearbs are joyned together, Exod. 12. 8. wherewith the sweetness of honey doth not suit, by which also (as some of the Ancients expound it) is signified the delight of the flesh: yet of both there might be an offering to the Priests, as the next words imply.

V. 12. *not be burnt*] But reserved for the Priests, Num. 18. 13. yet the meat-offering made by, and for the Priests themselves, was to be wholly burnt, and none of it eaten, Lev. 6. 23.

V. 13. *salt*] Salt gives a pleasant seasoning to meats, and keepes them from corrupting; By that the incorruption of communication is noted, Col. 4. 6. yea and the soundness of the mind and manners, Mar. 9. 50.

of the Covenant] Which they were bound, as by Covenant, to use in all sacrifices, Num. 6. 18, 19. Ezek. 43. 24. Mar. 9. 49. Or it meaneth a pure and sure Covenant, to indure while these Levitical Ordinances were to last; for salt is a preservative from corruption, therefore a durable Covenant, is called a Covenant of salt, 2 Chr. 13. 5. and the state of corruption is said to be unsalted, Ezek. 16. 4.

V. 14. *meat offering*] The Hebrew word signifieth a gift in general; but use hath so restrained it to this kind of gift in particular, that some Translations retain it; the English renders it meat-offering by way of distinction, chiefly from holocausts or whole burnt-offerings, of which no part was reserved for the Priests, and consisted principally of such things as served for meat, and wanted life, as of bread to eate, cakes, wafers, &c. and salt to season, of oyle, of which some kinds served for meat, some for perfume, (as Frankincense did) whereby the anoynting of Christ was signified, 2 Cor. 1. 21. 1 Joh. 2. 27.

green eares] This was the third sort of Oblation made of corn, the last in worth, but the first in nature, and in time; for it was of the Barley harvest: whereby the people were to learn, that which way soever they made use of their corn, God was to have a tribute of honour, and the Priest a portion of it for his support in the service of the Sanctuary.

V. 16. *burn the memorial*] That is, the thing offered for a memorial, by a figure called a Metonymia. See Annot. on ver. 2.

CHAP. III.

Vers. 1. PEace-*offering*] Sacrifices of thanksgiving offered for Peace, (by which word the Hebrews signifie all prosperity;) and those either generally, or particularly; for there were general sacrifices for all, and particular for Prince, or Priests, or the people by themselves; and some of them were for reconciliation, when God was offended for sin; Judges 20. 26. 1 Chr. 21. 26. and some for thanksgiving, when he was at peace with them, and pacified towards them: the former were first offered, for no works or service can be acceptable with God, unless an expiration and reconciliation for sin go before, and by these Peace-offerings are signified: 1 Christ his Oblation of himself, as bearing upon him the chastisements of our peace, Jer. 33. 5. and so becoming our Peacemaker with God, Matth. 3. last. Eph. 2. 14. and 2. the sacrifice of Praise, which was fit to be joyned with an offering for Peace, that so while we beg new grace we may shew our selves greateful for former favours: And the Hebrew Writers conceive, they were called Peace-offerings, because part of them was offered to God, part was given to the Priest, and part to him who brought it to be offered; signifying an agreement among all who were at it, and were sociably partakers of the same thing.

V. 2. *at the door*] That is, where the brasen Altar was, on the East side of the Court; wherein they differ from whole burnt-offerings and sin-offerings, which were offered on the right side of the Court, or towards the North, Lev. 1. 11. & 6. 1, 25. & 7. 2. and the reason of it is, because part of the peace-offering, to wit, the fat and breast were to be waved before the Altar, upon the hands of him that came to offer it, Lev. 7. 30. and he himself to offer it to God, and the Priest was to take it out of his hand; and it was not lawful for the people to come into the Priests Court, therefore the offering was to be made at the entrance of the Court, whither they might come; and it was to be offered here, because it was not of the most holy things of which onely the Priest did eat, (for he that offered it eat a part of it.)

V. 3. *of the peace-offering*] That is, part of the peace offering, for of this sacrifice one part was burnt, another was reserved for the Priest, and the third belonged to him that brought it; for the right shoulder, and the breast, Lev. 7. 30. with the two jawes; and the mawe were the Priests, and the rest his, at whose cost the oblation was made, Lev. 7. 15, 16. and hence it was, that in this offering Turtle-doves, and young Pigeons were not permitted to the poorer sort to offer, as they were in the whole burnt-offering, because in them being so small, this division could not conveniently be made.

the fat which covereth the inwards] The fat as the best of the Sacrifice is offered up unto the Lord, and so teacheth, that the best is still to be given him.

V. 4. *the two kidneyes*] It was not sufficient to sacrifice the ear, or foot, or any outward part, which might be parted without loss of life, but the inward parts must be offered, without which the creature cannot live, because the persons for whom the sacrifice was offered, deserved death, and without the death of Christ could not be redeemed; and the sacrificing of these inward parts, signifying the mortifying of the inward lusts and affections of the flesh, Gal. 5. 24. having their root in the reynes or kidneyes, they are therefore here mentioned, for more serious consideration of that part.

V. 6. *male or female*] In the peace-offering it was indifferent to offer either male or female, which might be accepted here; because these are by way of thanksgiving for external blessings, but in whole burnt offerings, onely the male as the chief, Ch. 1. 3. See Chap. 4. 32. where a female is expressly prescribed; as also, Chap. 5 6.

V. 8. *upon the head*] See Annot. on Exod. 29. 10.

V. 9. *the whole rump*] Even to the back-bone, over against the reynes or kidneyes (as the Hebrew Text importeth.) This was peculiar to the peace-offerings, of a sheep, a lambe, or ram; but if the peace-offering were an ox, or a goat, it was not so. The offering of the *rump* some interpret to be an intimation of perseverance to the end; but it rather sheweth that there is not the meanest part of the creature, but God hath a right unto it; and that be a thing never so contemptible in it self, God can make it honourable by applying it to his service, *sacrifice*, as here; or in a *Sacrament*, as in Circumcision, Gen. 17.

V. 11. *the food*] Heb. *bread*. Whatsoever is burned may be said to be food to the fire which devours it; but the sacrifice is called food or meat, in respect of God, who takes delight in it, as a man doth in his meat, when he is refreshed by it. See Mal. 1. 12. which sets forth Gods love, who reckons himself as a guest at their feasts.

V. 13. *before the Tabernacle*] At the door of the Tabernacle.

V. 16. *all the fat is the LORDS*] It is certain that the fat of unclean beasts neither ought, nor could be consecrated to the Lord, nor of clean Beasts which might not be used in sacrifice, as Hares, and wild deer: and it is certain, that the fat that is mixed with the flesh of clean Beasts, they might eat, Deut. 32. 14. for they were onely forbidden the fat which covereth the inward vital parts; to wit, the heart, liver, lungs, kidneyes, and small guts with a continued net or caule, and so might easily be separated from the other flesh. And this fat was so strictly forbidden to the Jewes, that they might in no case eate it, no not if they killed their beast at home, for it is called a law to them in *all their dwellings*, and jointly forbidden with bloud, which they might not eat in any case, any where. But this fome understand onely of the fat of goats, sheep, and oxen, as Josephus saith in his third Book of Antiquities, Chap. 10. That clean beast which might not be offered unto God, they might eate its fat, but the fat of them that might be offered to God, they might not, and that upon pain of death, Lev. 7. 25. But if the beast were killed at home, the fat ought not to be consecrated to the Lord, because it is no where commanded; but as the bloud was to be poured on the ground, so was the fat to be burned with a profane fire, unlesse haply they might use it to make candles of it, or to other profane or common, but honest uses; as is granted, in almost the like case, Levit. 7. 24.

V. 17. *neither fat nor bloud*] These two are prohibited, as not wholesome enough to be mans meat, (as some conceive;) and though they be both forbidden together, yet it is with this difference,

difference, that not all fat is forbidden to be eaten, Neh. 8.10. but only the fat of the oxe, or sheep, or goat offered in sacrifice, Levit.7.23. (and this chiefly, the fat of the inwards) of beasts that dye of themselves, or are torn of wilde beasts, vers. 24. and the fat was the fitter for sacrifice, because it would soon take fire, and go up in the flame; but for bloud, that was more generally forbidden, Levit. 17. 14. 1 Sam.14.32,33,34. which might be, first, for distinction of the Jews from the Heathens, who used to drink the bloud of their sacrifices: secondly, for moral admonition against cruelty: thirdly, for mystical intimation of reverence to the bloud of our Saviour, signified by the bloud-shedding of the sacrifices; as David would not drink of the water of the well of Bethlehem, but poured it out in an offering before the Lord, because it was equivalently (as he called it) the bloud of those who fetched it with the peril of their lives, 2 Sam.23.17.

CHAP. IV.

Vers. 1. *Ignorance*] Either of the Law, or of the fact, which a man is bound to know, and may know; for ignorance in sinne is no security against punishment; it may sometimes extenuate a sinne, but it cannot annihilate it, or take it wholly away, nor procure a total impunity to the sinner, Luke 12.48.and if it be wilful ignorance, it doth rather aggravate the guilt, then abate any part of it: to these sinnes of ignorance may be referred sinnes of infirmity, proceeding from inconsideration, when a man is suddenly overtaken in a fault, Gal. 6. 1. and it is probable it extends not to all in general, but such for wh ch the conscience would more likely be touched: for of ordinary deviations there was an expiation by the daily burnt offerings for the whole Church, and the sacrifice of the day of Atonement, Levit.16.30.

V. 3. *that is anointed*] Meaning the High-priest, as the Chaldee, and Seventy render it, *anointed with that holeme oyntment*, Exod.29.7. and he only in the ages following was anointed, Levit.21.10. Anointed is especially mentioned, because for any sin committed before anointing, a peculiar oblation was not required, but onely such a one as was offered for the Prince, or one of the people.

sinne] This taught them they must look for another Mediatour, which had no need of an offering for sin, but could make a perfect atonement betwixt God and them, Hebr. 7. 26, 27,28.

according to the sinne of the people] That is, if as he is a man, not as a Priest, he sin, as others of the people do, as being subject to the like passions as others are, as Act. 4.15. Heb. 5. 2,3. or so sinne according to the sin of the people, as scandalously to draw others to sin, or to incourage them in sin, by his corrupt teaching of the Law.

sinne-offering] This differs from a peace-offering; because in this the Offerer had no part, but the fat and kidneys, and bloud being offered to God, or burned, the rest came to the Priest, for they were altogether holy to God, and so could not be carried out of the holy place by any but the Priests; nor eaten any where but in the holy Court, Ch. 6. 26.(whence the Priests were faid to eate the sins of the people) and this onely in sacrifices for the sin of private men, or publick Princes; for those which were offered for the High-priest, or all the people, the fat and bloud being offered in the holy Court, were wholly burned without the Camp, for the greater horrour of greater sinnes: but in peace-offerings, the third part returned to him that offer ed them. Secondly, the sin-offering was to be made away the same day it was offered; but the peace-offering, in some cases, might be set aside till the morrow, Chap. 7. 12. Thirdly, in peace-offerings might be used oyl and frankincense, but not in sin-offerings, because they make for delight and pleasure, which were to be far from a repenting sinner. Lastly, it was peculiar to the sin-offering, that the bloud of the sacrifice was put upon the horns of the altar, but with this difference, that in the sacrifices for the sin of the High-priest, or of all the people, (the bloud whereof was brought into the Sanctuary) the bloud was put upon the horns of the Incense Altar, vers.7. but in others, upon the altar of burnt-offering, vers.25. Of the difference betwixt a sin-offering and a trespass-offering: see Annot. on Chap.7. vers.1.

V. 4. *kill the bullock*] Hereby confessing that he deserved the same punishment which the beast suffered.

V. 5. *the Priest that is anointed, &c.*] Here the sinner himself, Heb.7.27. is ordered to bring the bloud of his sin-offering into the Tabernacle, which was not yet enjoyned in any sacrifice. This typified our way opened into heaven, by the bloud of Christ, Heb.10 19,20.

V. 6. *sprinkle of the bloud seven times*] A mystical number signifying our perfect cleansing from sin, by the sprinkling of Christs bloud, Heb. 9. 13, 14. and that our sins require much purgation, Psal. 51.2.

the veile of the Sanctuary] Which was betwixt the Holiest of all and the Sanctuary, called usually *Parocheth* in the Hebrew, Levit. 16. 2. to distinguish it from the other vail, at the entrance of the Tabernacle, called *Masach*, Exod.26.36.

V. 11. *the skinne of the bullock, and his flesh*] In this, and the sin-offering for the whole Congregation, wholly burned without the Camp, the Priest did eat no part, Levit. 6. 30. (though he did in other sin-offerings, vers.26. of this Chap.) because the offerer might not eat of the sin-offering; but in these the Priest was offerer, either solely, as here; or inclusively, as in the sin-offering for all the Congregation. This might signifie the detestableness of sin, especially of Sacred persons, or of a whole people, which here, as it were, on the back of the bullock, was carried out of the Camp. Secondly, that the True sin-offering *should suffer without the gate*, Heb. 13.11,12. Thirdly, that by Christ his sufferings, our sins are fully pardoned, removed far from us: and for the person that was to carry this sin-offering out, though it seem to be the High-priest, vers. 12. yet he was onely to see it done, and not by doing it himself, render himself unclean, as you may see in the same case, Chap. 16. 27, 28.

V. 12. *where the ashes*] The ashes of the sacrifice offered upon the Alcar, were first placed in the Court near the Altar, and thence they were afterwards carried out of the Camp, into some fomy place, where no dirt nor carrion was cast: and this was done, the better to preserve the service of God from all contempt.

V. 13. *if the whole Congregation*] Or the greater part of the people, The multitude excuseth not from sinne, but if all have sinned, they must all be punished, if Gods justice be not appeased by found repentance; (which is such a sorrow for sinne, as worketh a change both of the minde, and of the manners of the sinner:) see Gen.6.12,13.& 19. 10. Hence also we may observe, that not onely particular persons, but particular, or National Churches may erre.

V. 14. *then the whole Congregation shall offer a bullock*] This prescription is general for all sinne; but for omitting some ceremonial duties enjoyned them, Num. 15.24. they were to offer a kid of the goats for a sin-offering.

V. 15. *Elders*] Not the Priests in this case, but the heads and Magistrates, which were seventy in number, Exod.3.16.& Chap. 24. 1. for all the people could not lay on their hands, therefore it was sufficient that the Ancients of the people did it, in the name of all the Congregation.

V. 16. *the Priest that is anointed*] That is, the High-priest. See Annot. on vers.3.

V. 18. *Altar which*] That is, the Altar of Incense. See Annot. on vers.3.

V. 20. *as he did the bullock for a sin-offering*] That is, the bullock offered for the sinne of the Priest, called the first bullock, vers.21.

forgiven them] That is, they shall be acquitted from their offence, and not onely from the guilt of sin, but from any ecclesiastical, or external censure, or punishment of the Law.

V. 21. *without the Camp*] All whole burnt-offerings for sin, were to be burned without the Camp, or Host, Exod.29.14. See Heb.13.12,13.

V. 22. *When a ruler*] Of a Family, or any head of a Tribe, or any Governour; for the word in the Original, signifieth one elevated, or lifted up above others, as Numb. 1. 4. & Chap. 7. vers. 2.

and is guilty: Or if his sinne wherein he hath sinned, come to his knowledge, &c.] That is, whether presently he come to acknowledge it; or afterwards it be disclosed unto him, so soon as he knows of it, he shall bring his sin-offering.

V. 24. *and kill it*] That is, the Priests shall kill it; for it was not lawful for any out of that office to kill the beast. So vers. 33.

before the LORD] See Annot. on Chap. 1. 11.

V. 25. *and put it upon the Altar*] Neither this for the Ruler, nor that for private persons, vers.30. were sprinkled before the Vail in the Tabernacle, nor upon the altar of Incense, as those for the Priest and all the people were, vers.6, 7, 16, 17.18. for their sins, as more hainous, required a more solemn manner of atonement.

V. 26. *an atonement for him*] Wherein he represented Jesus Christ.

V. 29. *in the place*] That is, at the door of the Tabernacle, where all ought to be killed, Levit. 1. 5.

V. 32. *a female*] See Annot. on Chap.3.6.

V. 33. *he shall lay his hand*] Meaning, that the punishment of his sin should be laid upon the beast, and that as he had received all he had from the hand of God; so with his own hand he offered that sacrifice willingly unto God. It is uncertain here who should lay his hand; it seems here, and vers. 15. that the bringer of the sacrifice, or he for whom the sacrifice was offered, was to lay his hand upon the head of it; but for the killing of it, it belonged to the Priest onely.

in the place] That is, a place beside, or neer the altar.

V. 34. *according to the offerings*] Or upon the offerings, or besides the burnt-offerings, which were daily offered to the Lord. See Chap.3.5.

CHAP. V.

Vers. 1. *Soul sin*] That is, a person, as Chap. 4. 2. for the soul, as more excellent then the body, is often put for the whole person in the Scripture, by a Synecdoche of the part for the whole, which brings forth another figurative speech, as when that which belongeth properly to one part, is ascribed to the other, as touching to the soul, ver.2. which properly appertaineth to the body, though not without the society of the soul; so also eating, Chap.7.20.

and is a witnesse] This seems not to be meant of secret faults, but rather of such as come to publick tryall before the Judge; in which case, he that knoweth any thing for the clearing of the truth, and will not reveal it, his connivence, and silence in such a case, gets him a guilt of other mens sins, besides his own.

whether he hath seen or known it] That is, whether he were an eye-witness of the injury done to his neighbour, or otherwise came to know it, he must discover the truth, when they to whom the oath is given cannot, or will not; or else he is guilty, and must offer a Trespasse-offering, because his brother is prejudiced by his silence.

V. 2. *if a soul touch*] See the first Annot. on this Chapter.

unclean and guilty] Ceremonially unclean, and guilty of the breach of a Ceremonial law, though he knew it not; yet the conscience was not defiled by such casual accidents, nor by any thing without the man, Matth. 15. 11,18. unlesse by wilfull ignorance, or inconsideration; so as there was a Ceremonall cleansing, Num. 19. 6, &c. for the touch it self, whether ignorantly, or knowingly committed; there was by inconsideration on or carelessnesse a Moral guilt contracted, in which respect he was to bring a Trespasse-offering, as is here expressed.

V. 3. *then he shall be guilty*] If when he knoweth it, he do not perform what the Law appointeth in that case, then he is not onely Ceremonially, but Morally guilty, as a contemner of the ordinance of God.

V. 4. *swear*] That is, rashly, without consideration of what is right and just, or what is within his power to perform; such an oath was that of David against Nabal, 1 Sam.25.22.

to do evill] That may be not only to commit an evil of sin; but to inflict some evil of pain, disgrace, or damage upon himself or others; which though it might be just to be done, the rash resolution or sweating to do it, was a sin.

V. 5. *in one of these*] Which have been mentioned before in this Chapter, that is, faults of infirmity, ignorance, and inconsideration.

confesse] With repentance for his fault, or else, neither confession, nor oblation would do him any good: and this the offender ought to do in other sacrifices for sin, though it be not so expressed; with offering of sacrifices there was confession of sins as a part of the offerers profession of repentance. The Hebrews write that this confession was thus to be made; *I have thus or thus committed such a sin, I am ashamed, and it repents me; I will never return to the same again.* And some make this to be the reason, why the Priests were commanded to eat the remainder of the sacrifice for sin, alone, and that within the Court, not so much as those of their own house admitted, lest by this meanes the offerers sins confessed to the Priest, might be divulged. And some here note, that it belonged to the Priests to determine betwixt sins and trespasses, between sins of lesse and greater weight, (of which we may see the foregoing Chapter) and that according to the estimation of the trespasse, a greater or lesser sacrifice might be prescribed; for this was not left arbitrary to each private man, for so one sacrifice might easily have been substituted in the place of another: Nor doth this confession make for the private confession of the Papists, for it seemeth this was not spoken of hidden faults, because the matter was brought before the Judge, ver.1.

V. 6. *trespasse-offering*] See Annot. on Chap. 7. 1. This no lesse then the sin-offering, typified Christ, *whose soul was made an offering for sinne*, Isa.53.10. where the word in the Originall is the same with this here rendred *Trespasse-offering*.

the Priest] Not the High Priest onely, but any of the inferiour Priests; for in this case there is no distinction, no exception of any as too mean, no exemption of any as too great.

a female] The male is especially to be offered in some cases, yet sometimes a female is not only allowed, but especially prescribed, as here, and Chap.4.32. to shew, that though God preferred the male, he did not reject the female. See Gal.3.28.

V. 7. *turtle doves*] Why they were used in sacrifices, see Annot. on Chap.1.14.

V. 8. *sin-offering first*] The particular known sin must first be expiated, because it is best known, and therefore should be first repented of; and if it be not, it will provoke God to reject the burnt-offering, as Matth.5.23,24.

wring off his head] Of which, see Annot. on Chap. 1. vers. 15.

V. 10. *an atonement for him*] Or declare him to be purged of his sin, or the Priests mediation between God and the party, is a type of the true atonement betwixt God and man, made by Jesus Christ; and so it may be called a typicall atonement, as Christ is an atonement real.

V. 11. *an Ephah*] See *Annot.* on Exod. 16.16.

no oyl] This is forbidden in the sin-offering, if not onely for distinction from the meat-offering, whereof see Lev. 2.1. according to the will of the Law-maker; for signification, that oyl that serves for light to the eyes, and lightsomenesse in the looks, was not so suitable for sorrowfull confession of sin, a deed of darknesse; and the sweet frankincense might be forbidden, to make the offerer more apprehensive of the unsavoury sent of sin in the nostrils of the Almighty. Some thinke it might intimate, that neither by any grace in us, or any prayers proceeding from us, (which we signified by oyl and frankincense) but onely by Christ we are reconciled to God.

V. 12. *a memorial*] See *Annot.* on Chap. 2. 2.

V. 13. *shall be the Priests*] In some sin-offerings the Priest had nothing at all, Lev.16.27. in others he had onely the skin, as where the flesh was wholly burnt, Levit. 7. 8. in other sin-offerings, when the bloud was sprinkled upon the brasen Altar, the fat and bloud were offered to the Lord, the flesh reserved for the Priests, Lev.6.26. In peace-offerings the fat and bloud were offered, as before, but the breast and right shoulder beflowed upon the Priest, Lev.7.33,34. the rest remained, as of right, to him that brought the offering. In meat-offerings, an handfull of the flower, and some of the salt, oyl, incense, and wine being offered, the Priest had all the rest, Lev.2.3.& Chap. 7.9. & 9.17.

V. 15. *in the holy things*] By taking away the first fruits, or tythes, or any other thing due unto the Priests and Levites, vers. 16. Or by eating of things dedicated to God, as the shewbread; or other things of like kind, which he ought not to do, which must be understood of ignorant or unadvised, not presumptuous defrauding of God of that that belonged to him. See Chap.22.14.

a ram] This sacrifice being greater then the former *trespass-offerings*, infinitiates the trainostinesse of the finite of Sacrilledge.

with thy estimation] The estimation of the Priest, Chap. 27.12.

shekel of the Sanctuary] See *Annot.* on Gen.23.15.

V. 16. *a fift part*] In money, for a recompence of the wrong; for so much was added if any of the holy things were brought again by the owner, Lev.27.13,15,19. and to make men more careful to do all right unto his Sanctuary.

V. 17. *he shall bear his iniquity*] Heb. *hath born his iniquity*.

V. 18. *ignorance*] Else if his sin against God proceed from presumption, he must dye, Num.15.30.

CHAP. VI.

Vers. 2. *If a soul commit a trespasse*] This Law is concerning sins done wittingly.

against the LORD] The particulars repeated are sins against man, as Gen.20.6. yet they are said to be against the Lord, because against his Law; or because these sins, which are secret to men, are yet done in his sight, whence it is that Peter saith of the hypocrisie of *Ananias*; *Thou hast not lied unto men, but unto God*, Act.5.4.

V. 5. *the principall*] In kinde, or in the full worth of it.

fift part] See *Annot.* on Chap.5.16. If he were convicted by the Law, he was by vertue of those Judicial Laws, Exod.22. to pay double; but if, as here, out of conscience he confess what the Law could not convince him of, onely a fift part was to be added.

V. 6. *a ram*] For a sin of Ignorance the Oblation was a Goat; for a sin of Knowledge a Ram: the more guilty, the more penalty, and the deeper damnation, without repentance.

with thy estimation] See the *Annot.* on Chap.5.15.

V. 9. *law of the burnt-offering*] That is, the ceremonies which ought to be observed therein.

burnt-offering] Though other offerings were burnt, at least in part, this was called the burnt-offering before any other, because it was wholly burnt, and it was the daily sacrifice of a Lamb in the morning, and a Lamb in the evening. See Num.28.3.

all night] The Priest was to burn it with a flaw fire, and by so many pieces one after another, that it might last all night, which required his intentive vigilancy upon the service, and admonished

admonished withal, that God was not to be honoured by day, and disbonoured by works of darknesse in the night, but that men should fet their waking thoughts towards him upon their beds, who watcheth over them all the night, Psal.4.4. And the morning sacrifice was to be burned in the like leisurely manner, unless some other sacrifice to be performed after it, required a greater and quicker fire.

V. 10. *the ashes which the fire hath consumed*] Ashes are said to be *consumed*, when the consuming fire hath burned the fuell into ashes, as meal is said to be ground, when corn by grinding is turned into meal, Isa.47.2.

V. 11. *a clean place*] See *Annot.* on Num.19.9.

put off his garments] Because the carrying of the ashes out of the Camp, was not in it self a sacred action, for which the holy garments were ordained.

V. 12. *not be put out*] The fire that came down from heaven, and consumed the burnt-offering, Levit. 9.24. was to be kept perpetually burning, and neither to be put out, as it is here, nor yet by negligence suffered to go out: and this might signifie, 1. That no humane devices but onely that which comes by direction from heaven is to be admitted into Gods worship. 2. That God accepts no sacrifice, but that which is offered by that fire from heaven, the Spirit, Matth.3.11. 3. Since it came down first as a testimony that God did graciously accept that first sacrifice, the continuance of it might intimate, that still he was well pleased with their sacrifices, performed according to his direction.

fat of] The fat was not to be offered alone, but to be burnt upon the daily burnt-offering, for it was too small a matter of it self to be presented to God.

V. 16. *and his sons*] Unlesse they were for some uncleannesse to be debarred from that holy dyet, Lev.22.6.

eaten in the holy place] It might be for these reasons; 1. To mind them of sober using these holy things, as eating them in Gods presence. 2. To mind them of the singular purity required of those that were honoured above the people. 3. It might intimate, that none but within the pale of the Church should be the better for Christ.

V. 17. *not be baken with leaven*] That is, kneaded with leaven, and after baken; and this is ordained not only for Gods peculiar part, but for that which was allotted to the Priests also; for that part given to God was in the name of the whole, and so the whole meat-offering was to be without leaven. See Annot. on Chap.2.11.

V. 18. *shall be holy*] See Annot. on Exod. 29.37.

V. 20. *Aaron and his sons*] That is, of the High Priests, and the Priests his sons; this is not personal to the Priests that then were, but perpetual for succession.

perpetual] So soft as the Priest shall be elected and anointed; yet it is held by some, that this meat-offering was a daily oblation, as the Lambe that was sacrificed morning and evening, whether at the charge of the Priest, or whether (which is more probable) it was supplyed out of the publick Corban or Treasury.

V. 22. *of his sons*] That is, the eldest son, if he have no deformity or impediment, which by Law makes him uncapable of that holy calling; as Lev.21.18. if he be, the second brother is to succeed, and so in the like case the third, &c.

for ever] So long as the Levitical Priesthood shall continue.

V. 23. *wholly burnt*] The offering being made by the Priest, and for the Priest, his own service was a debt, and so he was to have nothing for it; but when he offered for the people, he was for a recompence of his service to have a portion of the sacrifice; see ver.26. of this Chapter. Or else because he was a sinner and could make no atonement for himself, therefore his meat-offering was wholly burnt, not eaten, to teach him to look for salvation by Christ.

V. 26. *shall eat it*] That is, the blood being sprinkled, and the fat burnt, except such sin-offerings whereof the blood was carried into the Tabernacle, ver.30.

V. 27. *shall be holy*] See Annot. on Exod.29.37. & Exod. 30.29.

upon any garment] Meaning the garment of the Priests.

wash that] The blood was to be separate from all profane, or common use, in reference to the blood of Christ, who was holy, harmlesse, undefiled, separate from sinners, in respect of society in sin, Heb. 7. 26. though sometimes he was companion with great sinners for their conversion from sin, Matth. 9. 12.

in the holy place] In the Court of the Tabernacle, where the washing Laver stood, and the garment washed from the blood, returned to a common use, and might be worn and used any where as occasion required.

V. 28. *earthen vessel*] The liquor that boyled the sin offering might pierce into an earthen vessel, and therefore it was broken; and the rather, because the losse was not great; but if the pot wherein it was sod, were iron or brasse, it was to be scoured and rinsed: all which might shadow the infection of sin.

water] Which was in the Laver neer unto the Altar, Exod. 30.18.

V. 30. *sin-offering*] Which was offered by the High-priest and the whole Assembly, in the yearly expiation, Lev.16.27.

whereof the blood] Which was done in the sacrifice for the Priest and all the people, Chap.4.6,18.

burnt] Wholly burnt out of the Camp, Chap.4.12,21. nor yet was this a whole burnt-offering; because it was not burned whole upon the Altar, as that was, but was divided into parts, as a sacrifice for sin, and so carried without the Camp, and burned.

CHAP. VII.

Vers.1. *Trespasse-offering*] The names of a sin and trespasse-offering are divers in the Original, yet not so divers in real sense, as in verbal sound; and so, though some will have the one, viz. *Asham* rendred by *Delictum*, and the other, viz. *Chattath* by *Peccatum*, and understand *peccatum* to be a sin of commission, & *delictum* a sin of omission, yet the Original words are promiscuously used and interpreted in the Hebrew Lexicons in the same acceptions; notwithstanding by the difference of sacrifices it appears by the Text, that there is a different degree of guilt, betwixt the offence which is called *Chattath*, and the other which is called *Asham*, and that in this difference the aggravation lyes upon *Asham*, because to *Asham* translated *trespasse* is required a greater and more costly sacrifice, then to *Chattath*, rendred *Sin*: Now the aggravation or greater guilt might consist in this, that *Asham*, i.e. *Trespasse* was committed against greater light, or with more deliberation, or with more consent of will, or with inconvenience, or injury to another, which is agreeable to the word *Trespasse*; for *Sin* may be immanent in us, but *Trespasse* is a transient guilt, which hath an offensive operation upon others, and so becomes so much the more faulty, as it is more extensive.

V. 2. *place*] At the Court gate.

V. 6. *male*] Except he be ceremonially unclean, as ver.20.

among the Priests] The offering of the sin-offering, and trespasse-offering did properly belong unto the offerer, for one Law was for them both; yet the offerer might, and many times (it is like) did give part thereof unto the Priests, and to their sons, but not to their families.

V. 7. *one law*] The same ceremonies, notwithstanding that this word *trespasse*, signifieth lesse then *sin*.

shall have it] Meaning the rest which is left, and not burnt, shall be the Priests, Lev.6.26.

V. 10. *dry*] Because it had no oyl put upon it, or offered with it, Lev.5.11.

as much as] That is, every Priest in his turn of administration, shall have the same Oblations allowed him, which happened in his course; or, as the Jews expound it, the flower or meale which was offered, was equally to be divided among the Priests; but if it were baked, or any way hardened with fire, it was the proper portion of the Priests, that did officiate for that time, and every Priest according to the lot of his ministration, wherein they had an equal priviledge.

V. 11. *sacrifice of peace-offering*] Whether it be to obtain a blessing, and so called an offering *for peace* or safety, or whether *Eucharisticall* for a blessing already received: the latter is spoken of, from the eleventh verse to the sixteenth; and from thence to the nineteenth of the former.

V. 13. *leavened bread*] Leaven was not allowed but in this kind of Oblation of giving of thanks, Lev.2. 11,12. which though it were given to the Priests, was not (as is thought by divers) offered upon the Altar, but tendered to them towards their maintenance onely.

of thanksgiving of his Peace-offering] Peace-offerings were diversly distinguished; some were Oblations tendered without a vow, others with a vow: those without a vow, were either by way of absolute devotion to God, in acknowledgment of his goodnesse in general, or with reference to some precedent mercy received: the peace-offerings that were presented with a vow, were either such as were simply vowed, without respect of any, either foregoing, or future favour, or conditionally vowed, as when *Jacob* vowed, saying, *If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, and that I come again to my fathers house in peace, then shall the Lord be my God*, Gen.28.20,21. And as there was this difference in the offerings themselves, so there was difference in the disposal of them when they were offered; those that were offered in reference to a precedent mercy, were to be eaten the same day they were offered, ver. 15. Chap.22.30. and if any did eat of them afterward, the sacrifices became voyd and fruitless, ver.18. and he that so did eat, became profane or unclean, Chap.19.7,8. and was to be punished with death: but those which were for a vow or voluntary offering, might be reserved till the next day, and no longer, as is expressed in the 16. and following verses, and Chap. 19.6. and Philo adds this

this reason, because now they are not his that offered them, but Gods to whom they were offered, who since he is a beneficent and munificent God, will not have them thrust into cupboards, but communicated to guests, especially to the needy; but the true reason may be something in the unrevealed will of the Law-maker. If it be demanded, in what place these were to be eaten, whether in the Court of the Temple; the Answer is, they might be eaten by the Priests, and people also, in any clean place, Chap.10.14. that is, free from all legal uncleannesse: Therefore after they had committed to the fire the parts that were to be burned in sacrifice to God, viz the fat and rump, &c. and given the Priest his due out of the sacrifice, to wit, the right shoulder, and the breast, they carried the rest, being boyled, (for nothing was roasted in the Court of the Temple) to their home; where they are it with their Family, and whomsoever else they would invite, provided that they were clean, vers. 19.

V. 17. *burnt*] Both to shun superstition towards Gods holy meat, and to keep it from common and profane use.

V. 18. *bear his iniquity*] That is, he shall be punished for his iniquity. In the same sense is the phrase used, Lev.20.17, 19, 20.

V. 19. *toucheth*] After it is offered; *for* being carried out of the holy place, it might casually be touched by some unclean person or thing; and if it were polluted before, it should not be offered to God at all; the touch of any uncleane thing, or person, though but ceremonially unclean, polluteth it, Hagg. 2. 13. and it was not to be eaten, but to be burnt, not by the holy fire of the Altar, but by common fire; but if it were not yet offered, such a touch did not so taint it, but it might be eaten, Deut.12.15. & 22.

V. 20. *the soul that eateth*] If any being unclean, whether personally, as here, or by touching any unclean thing, as in the following verse, do wittingly eat of the peace-offering, they must dye; but if unwittingly, there was a sacrifice of Atonement prescribed for them, Chap.5.2. And this might intimate to us, that they that have given up their names to Christ, and yet have to be reformed, destruction will be their end, nor will God reckon them among his people, and more particularly, that they who partake of the seals of the Covenant of grace unworthily, eat and drink judgment to themselves.

V. 21. *cut off*] See *Annot.* on Gen.17.14.

V. 23. *fat of ox*, &c.] Because these three creatures were sacrificed up unto God, the fat especially, vers.25. See *Annot.* on Chap.3.17.

V. 24. *And the fat of the beast that dyeth of it self, &c. may be used in any other use*] Hence some conceive, that though the touch of such carkasses did render a man unclean, yet the touch of the fat of those dead beasts that dyed of themselves did not defile him.

V. 26. *blood*] See *Annot.* on Chap.3.17.

V. 29. *shall bring his oblation*] Though the peace-offerings might be eaten in any clean place, yet they were to be brought to, and offered at the Altar.

V. 30. *His own hands*] That is, the hands of him that brought the Oblation; upon which the Priest put the breast of the sacrifice with the fat, and it may be with them the shoulder also, and unleavened bread, as Exod.29.22,23,24. some silver charger being between his hands and the sacrifice, and thus the Priest putting his hands under the hands of him that held them, lifted them up, and moved them to and fro, as many both Hebrew, and Christian Writers have set forth.

wave-offering] Of this waving, see *Annot.* on Exod. 29.24.

V. 31. *the breast shall be Aarons*] The breast belonged to the High Priest, and his family, but the right shoulder was for the Priest that did officiate, or do the office of a Priest for that turn.

V. 32. *heave-offering*] See *Annot.* on Exod.29.24.

V. 35. *the anointing of Aaron*] That is, the priviledge, reward, or portion of his anointed function.

V. 37. *of the consecrations*] Of the sacrifice which was offered when the Priest was consecrated, Exod.29.22.

CHAP. VIII.

THis Chapter, for the most part of it, containeth the same things which are before set down, and expounded, Exod. 29.

V. 8. *Urim and Thummim*] See *Annot.* on Exod.28.30.

V. 9. *holy crown*] Or, *plate of pure gold*. So called, because the Hebrew word Νζερ, signifieth a crown, of which form this plate was; and it was called *holy*, because it was separated to an holy use; and because on it was graven, *holinesse unto the Lord*, Exod.28.36.

V. 10. *anointing oyl*] Of this, see Exod. 30. vers. 23, 24,25.

V. 11. *seven times*] That number commonly notes perfection, because the seventh day, being a day of rest after work, was a witnesse that the work was done; and it is a number of holinesse also, because the seventh day was consecrated to holy rest, and so the fitter to be observed in consecration of Priests to holy duties, principally to be performed on that day. See *Annot.* on 1 Chr.15.26.

V. 14. *bullock*] For bullock, see Exod.29.35,36.

V. 15. *Altar*] That is, of the burnt-offering.

powred the blood at the bottome of the Altar] The Altar hath a twofold sanctification; the one passive, whereby it is sanctified, as in this place; the other active, whereby it sanctifieth the gifts or oblations that are offered upon it, Mat.23.19.

reconciliation upon it] By offering for the sins of the people.

V. 17. *his hide*] In other burnt-offerings which are not of consecration, or offering for himself, the Priest hath the skin.

V. 19. *he killed it*] That is, Moses, so also ver. 20,23. which he did, because yet the Priests were not established in their office.

V. 24. *tip of*] See *Annot.* on Exod.29.20.

V. 27. *wave-offering*] See *Annot.* on Exod.29.24.

V. 29. *anointing oyl*] That which was committe to him with the Inferiour Priests, was the sprinkling of oyntment mingled with blood upon them, and their garments, and the anointing of the right ear, and right thumb, Exod.29.20. the composition whereof is prescribed, Exod.30.22,30. the consecration peculiar to the High Priest, was by pouring out that precious oyntment upon his head, vers.12. of this Chapter, and Exod. 29.7. Psal.133.2.

V. 34. *commanded to do*] Hereafter, concerning the consecration of the High priest, and those of inferiour order, both for the consecration and atonement here prescribed.

V. 35. *shall ye abide*] Now they have what belongeth to consecration for the Priests office, he requireth their diligent and constant residence upon their Charges.

day and night] During which time, though they went not to bed, they might take some refreshing by sleep in a sitting posture.

that ye dye not] Death is the due reward of disobedience to God, though but in a ceremonial observance.

V. 36. *by the hand*] By commission made to Moses, as it were delivered into his hand, Mal.1.1.

CHAP. IX.

Vers. 1. *Eighth day*] After the consecration of seven dayes before, which were required for compleat consecration of the Priests.

on the eighth day] From the consecration of Aaron, and the Tabernacle, and Priests, which fell in the first moneth of the second year of the Israelites departure out of Egypt.

Elders of Israel] Who were called for the more solemn and honourable entrance of them into the execution of the Priestly function.

V. 2. *Take thee*] The High Priest was to begin his office with sacrifice for himself, that he might mediate betwixt God and the people with more acceptation; in this, (though otherwise a Type of Christ) he was far inferiour to Christ, who was so holy, as not to need a sacrifice for himself, Heb.7.27. so holy, as to sanctifie the unholy by his sacrifice.

sinne-offering] Aaron entereth into the profession of the Priesthood, and offereth the four principal sacrifices, to wit, the burnt-offering, the sin-offering, the peace-offering, and the meat-offering.

V. 3. *of the first year*] That is, that neither calf, nor kid, nor goat, be above a year old.

V. 4. *will appear*] Sending fire from heaven to kindle and consume the sacrifice; see *Annot.* vers.24.

V. 5. *before the Lord*] Or the door of the Tabernacle, where the glory of God appeared.

V. 7. *make an atonement*] Read for the understanding of this place. Heb.3.3. & Chap.7.27.

V. 9. *put it upon the hornes of the Altar*] To wit, of the brasen Altar; which was first to be sprinkled, and by that was passage made to the Altar of incense, as afterwards. See Chap. 4.5,6, 7. See also and compare, ver.15. of this Chapter, with Lev.4. 13,17,18.

V. 10. *he burnt*] That is, he laid them in order, and so they were burnt, when the Lord sent down fire upon them: so that what is set down, ver.10,13,17,20. is brought in by way of anticipation before the 24. verse.

V. 17. *of the morning*] The daily sacrifice was first in the morning, and last in the evening; yet the burning of incense in the morning, was ever before the morning sacrifice.

V. 20. *upon the breast*] Of the sacrificed beast.

V. 21. *waved*] See *Annot.* on Exod.29.24.

V. 22. *lifted up*] His hands were lifted up towards God, and stretched out towards the people; to shew, that he expected from above the blessing which he desired to bestow upon the people.

people, which, it may be, was in such a form as is set down, Num. 6. 24.

came down] Because the Altar was neerer the Sanctuary, which was the upper end; therefore he is said to come down.

V. 23. *went into*] To carry the blood of the sacrifice for sin, according to the Ordinance, Lev. 4. 7, 16.

blessed the people] Or prayed for them; and withal he might speak peace unto them in Gods Name.

the glory] That is, an extraordinary splendour, or brightness, appearing out of the cloudy pillar, as Exod. 16. 10.

V. 24. *came a fire*] For the seven dayes of sacrifice before, Moses used fire, but after the eighth day, fire in a miraculous manner descended from above, and consumed the sacrifice; to testifie Gods approbation of the instituted Priesthood, and to breed more reverend acceptation of it among the people: this fire thus sent from heaven was to be kept continually burning, that it might never go out, as God appointed, Chap. 6. and therefore it was charily carried in some vessel for the purpose, when they journeyed in the wilderness; and so it continued untill the Temple of Solomon; and then fire came down again from heaven, 2 Chr. 7. 1. which continued until the captivity of Babylon, and after that it was said to have been miraculously renewed in the second of Macc. 1.

CHAP. X.

Verf. 1. *Strange fire*] Not taken from the fire of the Altar, which was sent from heaven, Chap. 9. 24. but from that fire wherewith the flesh of the sacrifices was boyled; which, as some conceive, was strange, in respect of that which was customably used for burning of incense, Chap. 16. 10. and sacrifices: so that is strange in respect of God, which is most familiar with men; and contrariwise, as Luk. 16. 15.

commanded them not] In Gods worship Gods command, not mans wit, or will, must be our rule.

V. 2. *fire from*] In making light, or sighting the fire sent down in favour from God, fire cometh in judgement from him to destroy them; and this either came from heaven, or from out of the Tabernacle. See Num. 16. 35. answerable to it: they that contemned the fire sent down from heaven, by fire from heaven are consumed, or rather killed, as with lightning; for their bodies were carried out of the Camp, and buried.

V. 3. *I will be sanctified*] They that come neer me in an holy ministration, or profession, must above others witness my holiness in their reverend and religious handling of holy things; and if they do not, I will avow mine own holiness in a just vengeance against their wickedness.

and Aaron held his peace] In this story concerning Aaron and his sons, there are many things remarkable; as the great judgement of God, for a seeming light offence, upon his sons; and Aarons silence, whether as oppressed with the greatnesse of his grief, which oftentimes wants the vent of answerable expressions; or convinced of the justness of the punishment, and the good event which was to ensue upon it, as the glory of God, and converting the crosse into a blessing to his posterity.

V. 5. *in their coats*] That is, their linen garments, wherein they ministred; for as in these they sinned, so in these were they buried.

V. 6. *Uncover not*] Put not off your Mitres and Bonnets, to put on the covering of mourners (whose custome is to have their heads covered in an especial manner, 2 Sam. 15. 30. & 19. 4. Jer. 14. 3. 4.) as though ye lamented for them, preferring your naturall affections before the Divine judgements, Chap. 19. 28. Deut. 14. 1. & Chap. 33. 9.

upon all the people] The Priests, if they be good, may blesse the people; if bad, may be like to bring curses upon them.

bewail the burning] Not so much in pity to them, as in devotion to God; whose honour impeached by their presumption, is more cause of mourning then their death who justly deserved it.

kindled] In destroying Nadab and Abihu, and menacing the rest unless they repent.

V. 7. *ye shall not go*] See *Annot.* on Chap. 8. 35.

V. 9. *nor strong drink*] Least it should so affect their heads or hearts, as to make them fail either in devotion, or in decency and decorum belonging to their holy ministration; and from this ordinance, presently made upon the act of Nadab and Abihu, it is thought, they were raised up to this presumption, by the fume of strong drink. The Devil is Gods Ape, by whom, in imitation of this, the Egyptian Priests were forbidden wine and flesh continually: and so did he imitate the continual burning of the fire upon the Altar, Chap. 6. 12. and that in divers places among the heathens, as among the Persians, who made a God of it; and among the Delphi and Græcians, who worshipped it in the temple of Apollo; and the Romans, who worshipped it under the name of *Vesta*, committing the charge of it to the Vestal Virgins; and if it chanced to go out, it was held fatal to the City, Rhodigin: Antiq. Lect. 1. 14. c. 14.

V. 12. *Take the meat-offering that remaineth*] That this severe judgement on Nadab and Abihu might not make them so to mourn, as to neglect their meat, or to intermit their service, or to be lesse lightsome in them before; they are encouraged to their duty, as it were, by a kind invitation, to participate of the provision of Gods Table; for so the Altar is called, Mal. 1. 7.

V. 13. *the holy place*] That is, in the Court of the Tabernacle neer to the Altar of the burnt-sacrifice. See Chap. 6. 26.

V. 14. *daughters*] For the breast and shoulders of the peace-offering might be brought to their families, so that their daughters might eat of them; as also of the offering of first-fruits, and the Easter lamb.

V. 15. *heave shoulder*] See *Annot.* on Exod. 29. 24.

V. 16. *sought the goat*] Upon the suddan and dreadfull death of Nadab and Abihu, Eleazer and Ithamar their brethren, either by distraction, or inconsideration, had burned the goat of the sin-offering without the Camp, contrary to the due order, for it should have been eaten by the Priests. See Annot. on ver. 18. Moses not knowing what was become of it, diligently sought after it, out of a care that Gods Ordinance should be observed, and the Priestly rights preserved: read verf. 17, 18.

left alive] And not consumed by fire, as Nadab and Abihu their brethren were.

V. 17. *to bear the iniquity*] That is, to appear in their stead, and to confesse their iniquity, and to make atonement for them. There is another bearing of iniquity, when the Priests make themselves guilty of the people sin by their silence, Ezek. 33. 6. but that is not meant in this place.

V. 18. *not brought in within*] The goat of the sin-offering was not of those kinds of sacrifices, whose bloud was to be sprinkled in the Sanctuary, upon the Altar of incense; for such sacrifices were not to be eaten as this sin-offering of the goat was, but to be burned without the Camp, Chap. 6. 30.

V. 19. *accepted*] Aaron being passionately affected at the death of two sons, and the chiding of other two by Moses, intimates his unfitnesse, in regard of the distemper of his mind, to do his office with acceptation to God, who would have them to eat with joyfulness in his presence, Deut. 12. 7. & 16. 4. Hos. 9. 4.

V. 20. *content*] Moses considering his great sorrow, bare with his infirmity, at least for that time; yet afterwards when he was in better temper, he might take opportunity to speak that which then he could not well have born.

CHAP. XI.

IN this Chapter, the Hebrewes are forbidden many sorts of creatures for food; not that any creature was evil or unclean of its own nature, for God made all things good at first, Gen. 1. verf. last. Rom. 14. 14. 1 Tim. 4. 4. Tit. 1. 15. but for manifold reasons: first, in respect of God; secondly, in respect of men: First, for God; he hereby sheweth his right to dispose of the creatures, as well negatively, what they shall not do; as positively, what they shall do. Secondly, for men; this abstinence was of use, both physically, and morally: for the first; many of these forbidden meats yeeld no good nourishment to the body, and so are not generally so wholesome, as those that are allowed: secondly, for the morall use of the forbidden; it was to exercise the Jews in obedience to God, in forbearance of things in themselves lawful, and many of them delightfull to the palate. Secondly, in the practice of temperance against the ranging of the appetite after excessive variety. Thirdly, in shunning the vices that were Symbolically signified in the qualities of the creatures; as the filthinesse of the dogg and swine, 2 Pet. 2. 22. Fourthly, in keeping the further distance from the Tables and communion of Aliens from the true Religion, whereby they might be corrupted both in their consciences and manners.

Verf. 1. UNto *Moses and Aaron*] The Civill and Ecclesiasticall Governours, are both to have a care that the Ordinances of God be observed. See Eack. 44. 23. & Num. 9. 6.

V. 2. *These are the beasts*] This difference of *clean* and *unclean* beasts was revealed to the Fathers from the beginning. See *Annot.* on Gen. 7. 2.

V. 3. *parteth the hoof*] He noteth four sorts of beasts; some only chew the cud, and some have only the foot cleft; others neither chew the cud, nor have the hoof cleft; the fourth both cheweth the cud, and hath the hoof divided; of which last sort onely, they were to take their food of flesh.

V. 4. *divideth not the hoof*] The dividing of the hoof is to be understood of a dividing into two parts, as in the hoof of a Cow, or a Sheep; not a subdividing into many parts, as in the foot of a Cony. See ver. 26. & Deut. 14. 6.

V. 5. *Cony*] The Original word *Shaphan*, is a general name of fearful creatures, which run away and hide themselves in holes, from the light and society of man; most take it for a Cony, which hath its biding place in the rocks, Prov. 30. 26. Psal. 104. 18. but some take it for a creature in Palestine, about as big as an Hedg-hogg, but made partly like a Mouse, partly like a Bear, that hides it self in holes as Conies do.

V. 6. *not touch*] This prohibition requires a great estrangement from all pollution, which is morally to be observed at all times, Esay 52. 11. though under the Gospel such Ceremonies be abolished, Col. 2. 20, 21.

V. 9. *fins and scales*] Fins and scales in fishes, answer to wings and feathers in birds; fo they are more in motion and action, and are therefore wholesomer then Eeles and Lampreys, which having neicher, lye lazily in the mud.

V. 10. *that move*] As little fish ingendered of the slime.

living thing] As they which come of generation.

V. 13. *Ossifrage*] Some take the Ossifrage to be a Griffin, which is a bird of an Eagles kind, but bigger then an ordinary Eagle, and is very strong and ravenous, having a very crooked beak and talons, whereby it is able to take up the lesser fort of living creatures, and by dashing them down to break their bones; for which cause it is called an Ossifrage, which signifieth a *bone-breaker*: and not onely so, but, as some report, some of the Eagles kind are found so great and strong, that they can carry a whole Oxe or Horse at once to their neaft, to feed their young; yea and take up an Elephant into the ayr, and when they have killed him, by letting him fall to the earth, they devour him; as Ulysses Aldrovandus, and Paulus Venetus report.

Osprey] Some take the Osprey for the same thing with the Ossifrage; as if it were a changing of the word *Osireak* into *Ossray*. The name of it in Greek, signifieth a Sea-Eagle, which is a bird of great bigness, and of sharp sight, whereby discerning the prey in the water, he suddenly striketh at it, and seizeth on it, Plin. lib. 10. ch. 3.

V. 16. *Owl*] The word is rendred by some, an *Ostrich*, which is a great bird of so heavy a body, that her wings will not beat her up in the ayr, and so they serve not for flying, though for flight or running fast on foot; the Hebrew is *Daughter of the Owl*: whereby the mother is not permitted to be eaten, but the rather prohibited; because she old is not so easily digested as the young.

the Night-hawke] That is, the Night-raven, which seeth to take his prey in the night; these Night-birds might be the rather forbidden, to mind Gods people, to avoid deeds of darknesse, and to walk as children of light, Ephes. 5. 11.

V. 17. *Cormorant*] A bird which by diving into the water (as the name in Latine signifieth) taketh fishes; the vulgar Translation renders the Original word *Shalach*, by the word *Ibis*, which signifieth an Egyptian bird somewhat high with stiffe legges, and a long bill, which doth good service in that Countrey, by killing the Serpents brought out of Lybia with Southern winds, against which the Egyptians make their prayers unto Ibis for preservation from them, Plin. lib. 10. Chap. 28.

V. 18. *Gier-Eagle*] Though it may not be for food to the body, it may be of use for instruction to the mind; for according to the Original, the name *Rahham*, signifieth tender love of the damne to the young.

V. 19. *Stork*] The nature of the Stork (as the name *Hhasidhah* importeth) is, on the contrary, to be kind to its damme, and it is noted to build high, Psal. 104. 17. and to feed low on fishes, snakes, and frogs; for which cause it may be the rather rejected as unfit for food.

V. 20. *All fowles that creep*] As fowls they should flye; but creeping basely on the ground, they may note the ambiguous, and earthly-minded disposition of worldly men.

upon all four] Some things that flye have four feet; some have more, as hornets, bees, flies; and those that have more feet then two, have not fewer then four; and those that have more then two, are excluded from use of meat, (as unclean) when they who have four are mentioned in the prohibition of meats; see verf. 42.

V. 22. *Locust*] The Locust is of divers kinds, and of them the Grashopper is one, so that some for Grashopper read Locust; one fort of them is called *Ophiomachus*, of making war with Serpents, whereof Aristotle maketh mention, *de hist. Animal.* lib. 5. c. 6. and though to us the Locust or Grashopper be loathfome as for meat, yet in themselves, and to all, they are not so, but serve for food to some people: as in India there be Locusts of three foot long, whereof the Natives use the legges being dryed for sauce, Plin. lib. 11. ch. 29. &c. the Ethiopians, and Parthians, and some other people use them for meat, Aristot. hist. Animal. lib. 6. ch. 30. and with some, powdered Locusts is their only food, Plin. lib. 6. ch. 30. And so do many eat frogges and snailes, forbidden, verf. 30. which afford so much good nourishment (being boyled in milk) as serves to repair the decay of the body, made by a Cough and Consumption; and in some places Pismires are used for dainties, the different custome of Nations becoming a kind of law, for the different use of the creatures for mans sustenance; however, though whatsoever God forbidden be not in it self unfit for meat; as we see by our use of the Swine, the Swan, and other creatures; yet nothing that God allowed was unwholesome to those to whom it was allowed. Besides, in divers Countries the kinds of creatures are so divers, as that which is very good in some places, is scarce tolerable in others.

Beetle] The Original word *Hhargol*, is not found in any other place.

V. 23. *which have four feet*] That is, if they had all four equal; but if the hinder feet were longer, whereby they might leap, they were clean, as is expressed, verf. 21.

V. 24. *untill the eaven*] Not alwayes; and this limitation might mind the people of a state of religion where these Ceremonies should cease.

V. 25. *bareth*] That is, out of the Camp, or out of the way, as being offensive to passengers.

V. 26. *not cloven footed*] See Annot. on ver. 5.

V. 27. *paws*] Or, *hands*. That is, whose fore-feet are in use like hands, as in an Ape, or Bear.

V. 29. *after his kind*] For the creatures were to ingender, and increase according to their own kind; and not by mixture with other kinds, Lev. 19. 19.

V. 30. *Camelion*] A Camelion is a creature like unto a Lyzard, or Newt, in which two things are very strange; the one, that he seemeth to live onely on the Ayr; which makes him for the most part to gape, and put his head upward to draw it in; the other, that it taketh what colour is next him by resemblance, unlesse it be red, or white, Arist. hist. Animal. lib. 2. ch. 11. Plin. hist. lib. 8. c. 33.

V. 31. *unclean*] Not only to eat, but to touch their dead bodies, verf. 32. 40. and this uncleanness, as long as it lasted, was a cause of prohibition to enter into the Sanctuary, and to partake of the sacrifices.

V. 32. *or skinne*] Skinnes are used sometimes for bottles, sometimes for bagges, and those serve either for moist, or dry things.

unclean] This was onely a Ceremonial uncleannesse, not a Moral; and therefore Christians are not defiled by such meats; yet while the touching of them was forbidden by God, though in it self it did not defile the man in his body; much lesse in his soul, the disobedience even in such a small matter brought a guilt upon the soul, which did defile it, while the prohibition was in force.

untill the even] And at even the uncleanness expireth, or vanisheth of it self.

V. 33. *ye shall break it*] Why washing should not serve the turn for cleansing in earthen vessels as well as others, no natural reason can be rendered; if by earthen vessels we understand reprobates, as some do, the breaking of them may signifie their destruction, as Psal. 2. 9. Jer. 9. 11. as the washing of the other, and sparing them, may note their cleansing by the blood of Christ.

V. 34. *such water*] That is, unclean water, coming from an unclean vessel or place.

V. 36. *that which toucheth*] So much water of the fountain as toucheth the carkasse and no more shall be unclean; and though an unclean thing fell into a Fountain, or cistern, yet it is held by many not to be polluted, because of the necessary use of water upon all occasions.

V. 37. *sowing seed*] Because being sown man had nothing to do with it for food, until it was dead and quickened again, Joh. 12. 24. 1 Cor. 15. 36. and so none uncleanness could be imputed unto it, that was not taken from it before it came to the use of meat.

V. 38. *but if any water*] That is, by steeping the seed, not for sowing (as before) but for the use of meat, as Wheat is used for meat without grinding or baking; for that which is wet is more apt to take or retain any defilement that falls upon it, then that which is dry; in which case it was not to be eaten, but to be given to beasts.

V. 39. *if any beast of which ye may eat, dye*] By inward sicknesse, or outward violence, as of strangling; (so that the bloud were not let out of the veins) or of tearing by beasts; such a beast became ceremonially unclean, and might neither be eaten, nor touched; yet with exception of the fat, in such a case; whereof see *Annot.* on Chap. 7. 24.

V. 40. *he that eateth*] That is, ignorantly, or of urgent necessity; for if he did it knowingly and with his will, his contempt was to be answered with the punishment of death, Num. 15. 30.

V. 43. *defiled thereby*] Either by eating or touching them.

V. 44. *sanctifie your selves*] That is, you shall by application

tion of these ceremonial ordinances to your souls, inure your selves to a carefulness in your conversation, that you be not polluted with the society of sinners, who are morally unclean, as the beasts are unclean ceremonially; and as by touching them, there was contracted a ceremonial uncleanneſs, ſo may a man become morally defiled by familiarity with the wicked: this was the ſpiritual uſe of this carnal commandement, for meat in it ſelf was nothing to the ſanctity or ſin o. the ſoul, Mark 7. 15. Rom. 14. 14. 1 Cor. 8. 8.

V. 45. *For I am holy*] I hate all manner of uncleanneſs; eſpecially, the Idolatry of the Gentiles, which they commit upon the creatures, even thoſe which are moſt baſe, as ſuch as creep or crawl upon the earth, and my holineſs muſt be to you a pattern for your imitation and practice.

CHAP. XII.

Verſ. 2. *Separation*] The ſeparation for uncleanneſs was diverſe; for ſome were ſeparate, not onely from participation of holy things, but from civil ſociety, as lepers; ſuch as had a flux of their natural ſeed, and thoſe that were polluted by the dead, Numb. 5. 2. Next unto theſe was the ſeparation of a woman upon her child-birth, or having her monethly courſes, during which time ſhe was ſhut up, at home, from all communion of company, ſave ſuch as were (out of charitable neceſſity) to miniſter unto her; for whatſoever, or whomſoever ſhe touched, contracted thereby a ceremonial uncleanneſs: *Joſeph. l. 2. contr. Appion.* Other inferiour or leſſer uncleanneſſes, (though they did ſhut the party out of the Sanctuary, and from touching or eating of holy things) did not encommunicate any from company with others; this ceremonial uncleanneſs was taken notice of, where there was no moral impurity, nor could be, as in the Virgin Maries purification, Luk. 2. 22.

infirmity] That is, by her monethly purgings of bloud, called commonly womens ſickneſſe, and for that women were unclean ſeven dayes, Chap. 15. verſ. 19. during which time they were to be ſeparated at home from their husbands, and abroad from the Tabernacle, and from touching any hallowed thing; this was for their uncleanneſs without child-bearing, but with it, the firſt ſeven dayes the woman was to be ſeparated from all, but ſuch as were to do offices of neceſſary and charitable attendance on her perſon; and from familiarity with her husband, (as an husband) ſhe was to be ſeparated for a far longer time, as until the dayes of her purifying were fulfilled, as they are reckoned, verſ. 4. & 5.

V. 2. *on the eighth day*] On this day was appointed circumciſion of the male children, which being a Sacrament, was more ſeaſonably adminiſtred, when the ceremonial uncleanneſs, here mentioned, was paſt.

V. 3. *twenty ſeave and ſix dayes*] Which with the two weeks of ſtricteſt ſeparation, made up eighty dayes; juſt twice as long as for the birth of a male child; for this, ſome ſeek for reaſons in nature, and affirm, that after a female birth, the purgings ſometimes are not wholly ended until the eightieth day, whereas, after a male, they uſe not to continue above fourty dayes; So *Hippocr. de natura pueri; Vide, de ſacra philoſ.* Chap. 18. But others deny this, and hold it a vain thing, to ſearch for natural reaſons for this preſcript, as taking it to be purely ceremonial, (as circumciſion was) which yet may morally mind women of their original cauſuality in ſin, wherein they had the firſt hand, 1 Tim. 2. 14. which is the greateſt uncleanneſs of all others, that they may be leſs proud, and more holy; yet it might be, that the longer time was taken for a femal birth then for a male, becauſe the male was circumciſed, the female was not; but this reaſon will not reach to the proportion forementioned.

V. 6. *for a ſonne, or &c.*] Not for the purification of the child, but of her ſelf, the mother of it.

for a ſin-offering] That may be underſtood either ceremonially, becauſe, by the Levitical Law, ſhe was held uncleanjor morally, becauſe, by natural corruption, the might not onely be guilty of a ſinful conception, but by impatience under the pain of child-birth might ſin againſt God.

door of the Tabernacle] Where the burnt-offerings were wont to be offered.

V. 7. *male or female*] Though the uncleanneſs were different for male and female, the cleanſing was the ſame for both; one and the ſame Chriſt typified in their ſacrifice, is the ſame for juſtification to male and female, Gal. 3. 28.

V. 8. *clean*] From that ceremonial uncleanneſs, ſo that ſhe may be reſtored to that from whence ſhe was before debarred.

CHAP. XIII.

IN this Chapter (ſaid a famous School-man, and Commentator of the Popiſh party, when he had rehearſed it) of the diſcerning of the Leproſie in men and in garments, there is nothing for me to expound; but I leave this charge to the Phyſicians: but Divinesmuſt not ſo paſs it over. The Leproſie treated of in this Chapter, ſeemeth to be, not onely that diſeaſe which is beſt known by that name in later times, but as *Valeſius* obſerveth, *de ſacra Philoſophia*, Chap. 19. by the various deſcription of it, it may be conceived to contain the ſeveral kinds of diſeaſes, at leaſt divers of them, which appear in the skin, as Morphew, Itch, Ring-worm, Scaldhead, and other breakings out of the skin, which overſpread, or cruſt it with a kinde of tetter, ſcab, or skurf; as alſo that diſeaſe, which ariſing from a groſſe diſtemper of the humours, cauſeth the looſening of the hair of the head and beard, and the falling of it off from the roots: all which might be called leproſie, being one way or other like that which is commonly known by that name, which was more incident to ſuch as lived in hot regions, as Egypt; eſpecially, if their multitude were great, and room little; which might occaſion the ſlander of Juſtin the Hiſtorian againſt the Jewes; which was, that they were driven out of Egypt, becauſe they were infected with the ſcal, or itch; So Juſtine hiſtor. lib. 36. p. 28. There is another diſeaſe imputed to the Jews by Appion, to which Joſephus maketh Anſwer in his ſecond Book againſt that Grammarian, p. 783. but that is brought in upon another occaſion, which hath no affinity with the fiction of Juſtine.

Verſ. 2. *Right ſpot*] Shining like the ſcale of a fiſh, for ſo the Leproſie ſometimes beginneth to appear.

V. 3. *white*] This is the firſt ſort of Leproſie obſerved, which is diſcerned by the white colour of the hair, and the degree of inherence of it below the skinne and within the fleſh: of this colour, was Moſes leprous hand, Exod. 4. 6. and Miriam his ſiſters leproſie, as ſiſter to his was of the ſame complexion, Num. 12. 10.

the Prieſt ſhall look] The Prieſt rather then the Phyſitian, becauſe it belonged to him to admit, or to keep back from the Sanctuary, and ſervices of Religion, 2 Chron. 26. 20. and to ſee that the ceremonies of cleanſing were duly obſerved; yet when he viewed the leproſie, he had (as ſome conceive) the advice of the Phyſitian; for the profeſſion of Phyſick is ancient, as appeareth, Gen. 50. 2. though the authority of pronouncing leprous or clean, belonged to the Prieſts onely. And for this diſcerning, or differencing between the ſound and infected, (touching this diſeaſe) they might have ſufficient knowledg, either by Art, or obſervation, and the direction of the rulers here delivered; or, if need were, by revelation from God, for God would not call the Prieſts to an office, for which he would not ſee them furniſhed ſome way with gifts to diſcharge it; and if the Prieſt pronounced any unclean, they were put out of the Camp, whoſoever he or ſhe were.

deeper then the skin] Which eateth into the fleſh. See Num. 12. 12. & 2 King. 5. 14. The leproſie of the body is a reſemblance of the deſlement of the ſoul, and the depth of it below the skin, though but one ſpot, is as ſin deeply rooted in the ſoul by habitual inherence, though but one. See verſ. 20, 25, 26, 30, 31, 32. 33, 34. 35.

pronounce him unclean] Hebr. *make him unclean.* But the meaning is, he ſhall declare or pronounce him ſo to be; as Ezekiel is ſaid to deſtroy the City, by an aſſured prediction of the Cities deſtruction, Ezek. 43. 3. And ſo the miniſterial remiſſion of ſins, is ſometimes phraſed, as if it were Judicial, when it is but declarative; which though another may do as fully as he, as another may ſprinkle water with the words of Baptiſm, yet it cometh with more aſſurance and comfort from him, who doth it with an eſpecial warrant from God.

V. 6. *and be clean*] Though he be not clean from the ſcab, yet he ſhall be pronounced clean from the leproſie; and ſo not be ſhut out of the Campe, though he might keep in, becauſe, in ſuch a caſe, he could not be ſeen with acceptation of others, for humane ſociety.

V. 10. *riſing be white*] Phyſicians of later times, make trial of leproſie by rubbing of the fleſh, and pricking of a needle: for if the fleſh being rubbed turn not red, and if pricked with a needle it bleed not, it is a ſign of leproſie in a deep degree of infection; and if it eat into the fleſh and the bones, as ſometimes it doth, it is incurable.

quick raw fleſh] The former kinde of leproſie appeared in the hair and skin, this ſheweth a deeper degree of malignity, freeting into the quick fleſh, and making it raw.

V. 13. *covered all his fleſh*] Such a ſcurf, though it were a grievous plague, was not the infective plague of leproſie; and it argueth the ſtrength of natural conſtitution within, when the venome of the diſeaſe was driven out, and diffuſed over the outward parts, except when here and there raw fleſh appeared, which was a token that it was not wholly driven out, but lurked ſtill in the fleſh.

V. 16. *changed into white*] When a white skin cometh upon the place that was raw, it is a ſign that the fleſh is healed.

V. 23. *ſpread not*] That is, a cleanring ſign, becauſe the leproſie is a running or ſpreading diſeaſe. See verſ. 28, 34.

V. 29. *head or beard*] The head common to man and woman, the beard peculiar to the man, though both ſeem to be ſaid of both.

V. 30. *yellow*] Verſ. 3. The leproſie of other parts was noted by a white hair, this of the head and beard by a yellow thin hair, in ſuch ſort, that if a man were of yellow hair before, it might be diſcerned what was natural to him, and what adventitial coming from the diſeaſe.

V. 33. *ſhaven*] That the hair taken away, it may the better appear whether the leproſie ſpread.

V. 36. *not ſeek for yellow*] That is, he ſhall not care whether yellow hair be there or no.

V. 39. *freckled ſpot*] Like the Morphew, which ſome conceive to be one of the diſtinguings and diſeaſes here deſcribed in this Chapter.

V. 40. *fallen off*] This is thought by Phyſicians, to be properly that diſeaſe which is called *Alopecia*, a word taken from the name of a Fox, becauſe it is obſerved to belonge to that kinde of creature more then others; which ſometimes proceedeth from ſuch a degree of malignity, as is of like nature with, and ſo cometh under the name of Leproſie.

V. 41. *he is bald*] The hair, though it be an excrement, is an ornament to the head, and face, where there is maturity of age for a beard, and when it cometh kindly, it ſheweth a good temperament of heat and moiſture: and therein as many take a pride, ſo God ſometimes puniſheth that pride with a ſhameful baldneſs, Iſa. 3. 24.

V. 45. *cloths rent*] Which might conduce *to the cure* of the diſeaſed; for ſo the bad humours might the better evaporate and breath out; and *to the caution or ſafety* of the ſound, who might thereby be warned to keep a due diſtance from the infected party; for they did wear long garments cloſe before: and it might alſo ſignifie the ſorrow of the Leper, becauſe of his preſent ſenſe of ſinne and miſery; which is often ſignified by the rending of the garments in the Scriptures.

covering upon his lip] See Ezek. 24. 17. & Mic. 3. 7.

unclean, unclean] As lamenting his miſery, and giving warning to others againſt the infection. Such as leproſie is to the body, is ſinne to the ſoul; and therefore we muſt flie from the infection of it, as a loathſom leproſie, Iſa. 52. 11. Lam. 4. 15. the cauſe of this diſeaſe here deſcribed, many times, did not ſo much proceed from a natural diſtemper, as (out of an exceſſe of flegme, or black melancholy bloud) from a divine judgement for the ſin of man; ſee 2 King. 15. 5. eſpecially that kinde of it, which ſet ſo deep an infection upon the clothes and walls, Lev. 14 37. And it is obſerved to have moſt infected the Jewes upon their revoltings from Religion, and that Chriſtians took the infection of it from their Countrey, when they came thither to manage the war, undertaken for recovery of it out of the hands of the Turks.

V. 46. *without the Camp*] As Miriam was, Numb. 12. 14. This was during the peoples journeying in the wilderneſſe; after when they were ſettled in Canaan, the lepers were ſhut out of the Cities, Luk. 17. 12. 2 King. 7. 3. at leaſt were confined to an houſe by themſelves, though Kings, as Azariah was, 2 King. 15. 5. & 2 Chron. 26. 21. yet upon neceſſary occaſions they were permitted to come into the ſtreets and high-wayes, obſerving a due diſtance, that they might neither give offence, nor others take offence from them, Luk. 17. 1. This may intimate how odious the ſpiritual leproſie is to God, and how infectious evil company is to men.

V. 55. *not changed his colour*] That is, ſo as to return to the colour it had, before it was infected; for waſhing would make ſome change, but if a taint of the contagion yet appeared in it, which could not by waſhing be got out of it; it was to be burned: at leaſt that pare which was ſo deeply infected, that it could not be waſhed clean, was to be cut out, and caſt into the fire.

V. 58. *the ſecond time*] To the intent he might be ſure the leproſie was departed, and that all occaſion of infection might be taken away.

V. 59. *the law of the plague*] If the Chriſtians compare their condition with the Jews for laws and plagues in this and the 11. Chapter, they will find great cauſe to praiſe God for their better ſtate; no ſuch prohibitions of meats as theſe, no ſuch plague, or not ſo common in moſt places, as the plague here very frequent among the Jewes.

CHAP. XIV.

Verſ. 3. *Go forth*] It is ſaid verſ. 2. the leper ſhall be brought unto the Prieſt; here, that the Prieſt ſhall go forth to the leper; yet no contradiction: for the leper remained at ſome diſtance out of the Campe, and the Prieſt coming to the out-ſide of it toward the leper, the leper made his approach unto him.

V. 4. *and clean*] That is, ſuch as by the law were permitted to be eaten; the birds mentioned before for oblations, were Turtles and Pigions; theſe are taken to be Sparrowes, according to the other reading in the margin.

V. 5. *ſhall command*] The Prieſt was not to kill the bird, for it was not properly for a ſacrifice, ſince it was to be done far from the Altar, and without the Camp; but for expiation of the leprous perſon, by the ſprinkling of the bloud of it upon him.

that one of the birds be killed over running water] Water and bloud are here to be mingled together; for Chriſt (whoſe Paſſion was typified by theſe ſacrifices) came by water and bloud, 1 Joh. 5. 6.

V. 6. *and the Cedar-wood*] The manner of this ſprinkling is conceived to be thus; there was a rod or ſtick of Cedar-wood, to the top whereof was tyed the live bird with the tail upward, and head towards the handle of the ſtick; with the bird was tied Scarlet wool; then was the bird, both wings and tail, plunged into the water, coloured with the bloud of the killed bird, and therewith was the leper ſprinkled; and after that, the live bird ſprinkled with the bloud of the killed bird, was ſet at liberty to fliye away. In this expiation, ſome obſerve this conformity betwixt the leprous contagion, and the law of cleanſing: as firſt, the leproſie did corrupt and putrefie the skin; oppoſite to that was Cedar-wood, which is commended for ſtiffneſs and foundneſs againſt putrefaction. Secondly, the leproſie was of a very foul and offenſive colour; contrary to that was the freſh and fair colour of Scarlet. Thirdly, the leproſie had a very ill and unſavory ſcent; the ſweetneſs of Hyſſop was a remedy againſt that. Fourthly, the leproſie did eat up the body, by a conſumption of the fleſh, and it may be, cauſed death; the Sparrow let looſe and flying abroad, was a ſymbole, or ſignificant ſign of the recovery of the health, and conſequently of the continuance of the life of the leprous.

V. 7. *ſeven times*] That number is often uſed in holy miniſtrations, as alſo in miraculous operations, 2 King. 5. 10, 14. by reaſon of Gods reſting on the ſeventh day, as witneſſing the perfection of his creatures, made the ſix dayes before; ſo that there was no need of any more to be done: ſee Annot. on Chap. 8. verſ. 11. yet ſometimes ſeven is taken for many.

living bird looſe] Signifying that he that was made clean was ſet at liberty, and reſtored to the company of others. By theſe two birds, ſome take to be ſignified the two natures of Chriſt, the one ſubject to death, the other ſecured from death.

V. 8. *ſeven dayes*] Though he were admitted to come into the Camp, yet muſt he not for ſeven dayes return to his own tent, leſt ſome remainders of the leproſie ſhould lye hid, and by familiar ſociety ſhould be tranſmitted to the infection of his wife, or any of the family.

V. 9. *ſhave*] He was ſhaven before, verſ. 8. and at ſeven dayes end was to be ſhaven again; for waſhing and ſhaving were of uſe for the clearing of the party from his leproſie.

V. 10. *log of oyl*] A Log was the ſeaſt meaſure for moiſt things, containing the quantity of five eggs; or, as ſome ſay, ſix of ordinary bigneſſe.

V. 11. *maketh him clean*] That is, pronounceth him. See *Annot.* 4. on Chap. 13. 3.

V. 13. *Holy place*] In the Court of the Tabernacle, beſide the Altar of burnt-offerings.

* *is the Prieſts*] * Chap. 6. 26, 27.

moſt holy] Of oblations that were to be eaten, none were more holy.

V. 14. *tip of*] See *Annot.* on Exod. 29. 20.

V. 16. *before the Lord*] Before the door of the Tabernacle where God gave evidence of his eſpecial preſence.

V. 19. *the burnt-offering*] That is, the Lambe of the firſt year; the ſin-offering was to be made for reconciliation with God, before he would accept an oblation of thankeſgiving from man. Some demand, why there ſhould be an offering for leproſie, it being no ſin? the Anſwer is, that though it be not a ſin in it ſelf; that is, no breach of the moral law, yet the Ceremoniall law requireth a cleanneſſe to which the leproſie is contrary; and ſo it may be ſaid to be ceremonially a ſin; or it may require a ſacrifice, becauſe it many times preſuppoſeth a guilt of ſin which did deſerve ſuch a ſhamefull curſe; as you may ſee in the caſe of Miriam, Numbers 12. verſ. 10.

V. 21. *waved*] Of the waving of the offering, ſee *Annot.* on Exod. 29. 24.

V. 34. *I put a plague*] See *Annot.* on Chap. 13. 59.

V. 36. *that all that is in the houſe be not made unclean*] To wit, upon the Prieſts pronunciation of the uncleanneſs; from whence, and not before, the ceremonial uncleanneſſe was contracted: the like is to be believed of company with the leprous perſon before his uncleanneſſe be legally proclaimed.

V. 37. *in the walles*] Which argued a ſtrong and ſtrange infection, whether of the ayr, or breath of the leper; which is ſo much the fitter to ſet forth the infection of ſin, whereof leproſie is both an effect and a type: for as the leproſie is ſo infective that it reacheth even to the walls of the houſe, and freteth and corrupteth them even to their ruine; ſo doth the guilt of ſin bring judgment, not onely upon the perſon of the ſinner, but upon the timber and ſtones of the houſe. See Zach. 5. verſ. 4.

V. 41. *an unclean place*] Where carrions were cast, and other filth, that the people might not be therewith infected.

V. 45. *he shall break*] That is, he shall command it to be pulled down; as ver.40.

V. 49. *scarlet*] It seemeth that this was a scarlet-coloured lace, or twisted string, to bind the hyssop to the wood; the Apostle to the Hebrewes, calleth it scarlet wool, Heb.9.19.

CHAP. XV.

Vers.2. *Out of his flesh*] Which is meant chiefly of a disease by Physicians called *Gonorrhœa*, but is more ordinarily known by the name in the margine of the Bible; which proceedeth from a weaknes of nature, causing a feblenes in the retentive faculty, which may proceed from overstraining the strength in any wise; but especially by contemning the counsel of the wise man, Prov. 31.3. This differs from that emission of the seed which is casual in sleep, ver.16. Deut. 23.10. yet both did make a man ceremonially unclean.

V. 3. *he stopped*] If it have run, and afterwards be stopped, yet the precedent running shall be judged an uncleannes; or if by obstruction of stoppage, the abundance of it be irritated, or provoked with more violence to issue out.

V. 4. *Every bed whereon he lyeth*] Such as this disease of leprosie is, is the infectious nature of sin, defiling all that the wicked hath to do withall, Tit. 1.15.

V. 8. *he shall wash*] That is, he that is spit upon.

V. 15. *a sin offering*] In respect of the ceremonial uncleanes; if it proceed merely of infirmity, of the retentive faculty, without the fault of the person, it is rather a sicknes of weaknes, then a sicknes of wickednes.

V. 16. *wash*] The time is not set down for washing, but since the uncleanes is limited to the evening, it is like the washing was to be the next morning after that the uncleanes happened

uncleannesses] These several cases of uncleanness serve for humiliation, and caution, in regard of the implyed defilement and corruption cleaving to natural actions, especially those which most appertain to the propagation of mankind.

V. 18. *The woman also*] Though marriage be Gods holy Ordinance made in the state of innocency, Gen.2.24. and in that respect it be honourable in all, and the bed undefiled, Heb.13.4. yet the exercise is not so undefiled in any, but that some imputations of guilt may be charged upon it.

V. 19. *whosoever toucheth*] This is to be meant of such as were of years of discretion, and were not to perform a necessary and charitable ministration to her person; not of infants or children in their minority, who were not capable of such prohibitions.

V. 20. *in her separation*] Whereby she is separate from her husband, from the Tabernacle, and from touching any holy thing.

V. 24. *seven dayes*] This is meant of mere lying with her, and of the uncleanness which might be taken as a bed-fellow only, without any more familiarity with her; for if in such a case he lay with her as with a wife, if the fact would be proved, they were to be put to death, Chap.20.18. and this the rather, because by such commixtion a monstrous and leprous birth might be gotten.

V. 25. *beyond the time*] That is, beyond the usual time of her female fluxes, the disease called by Physicians *Hemorrhoides*, more vulgarly Emerods.

V. 30. *uncleannesse*] Not that it is a moral, and consequently a sinful, but a mere ceremonial uncleanes.

V. 31. *that they die not*] There was danger of death in the breach of a ceremonial law, that ceremonial uncleanes (especially if to it were joyned a careless negle&ct, or wilful contempt) was capital and deadly to the offending person; which may be a good admonition to Christians when they appear before the Lord, especially in prayer, to beware of all moral pollution which may thut Gods ear against their suits, Psal. 66. 18. or move him when they ask bread and fish to feed them, to answer them with a stone to bruise them, or a serpent to bite them.

V. 31. *defile my Tabernacle*] By coming unto it, when by reason of their uncleanes they are by these ceremonial ordinances to be separated from it.

CHAP. VI.

IN this Chapter is instituted the Feast of expiation; whereof one occasion was the sinne and punishment of Nadab and Abihu; and the end was for the preservation of the reverence of the Tabernacle, and of the holy services belonging unto it, that none might presume, as they had done, to do any thing in such matters, but according as the Lord had expresly prescribed.

Vers.1. *Not at all times*] Into the most holy place; for that was the place which God did most appropriate to his own presence; into which none was to come but by his especial appointment: and the appointed the High-priest only, and him but once a year, ver.34. & Heb.9.7. Exod.30.10. and that was in the moneth of September: but this is to be understood with respect to his Priestly ministration, which was but once a year, as figuring the sacrifice of Christ once made in the time of his life, and no more, Heb. 9. 7,8,11,12. but upon other necessary occasions, the Priest might enter into the most holy place, as when the Tabernacle was to be taken down, and removed.

for I will appear] The reason seemeth to contradict the rule; for if God appear there, there is more cause for Aaron to make his address thither to consult with him, and to receive revelations from him; but the meaning is, that Gods appearance there should be at such a time, as Aaron might make his approach thither, as the next words manifest.

V. 3. *with a young bullock*] That is, with the blood of a young bullock, not with the body of it; which was to be offered for the sins of the High priest and his family, ver.6. for, for the sin of the people he was to offer a goat, ver.5.

and a ram] This ram was not to be sacrificed at his entrance into the Holy of holies, but afterward, upon his return, it was to be wholly burnt upon the Altar of burnt offering: the young bullock and the ram, were for the solemnity of the High-priests entrance into the most holy place; but the two lambes for the daily burnt offering, Num.28.3. and the bullock, ram, and seven lambes, and he-goat, Num.29.7,8,11. were for the sacred solemnity of the day of expiation, which followed the oblations of the bullock and ram forementioned.

V. 4. *put on*] Not those glorious garments which were peculiar to the High-priests, but those which were common to him with inferiour Priests, ver.23. because this was a day, not of jubilation or gladnes, but of humiliation and sorrow, and so rather a fast, then a feast, Num. 29. 7. though usually called the Feast of Expiation. Yet some conceive from ver.24. that in the latter part of the solemn service he wore his more glorious robes; which were peculiar to him as he was High-priest: And by these distinct habits, the one fore mean, the other eminently glorious, might be represented the double state of Christ, the one of humiliation, the other of Majesty, the one Temporal, the other Spiritual.

V. 5. *And he shall take*] In this day of reconciliation, the High-priest did all the service in the Holy of holies himself; figuring the sole reconciliation of us unto God by Christ onely.

V. 6. *Offer*] In the wilderness there was not any sacrificing, but at Mount Sinai, for fourty years together, Exod.16. neither were the people furnished with frankincense, hony, wine, or cattel for sacrifice; so that in the wilderness onely, the Judicial and Moral laws did binde, as some hold, except some expiations, Numb. 5. 2. neither in the desert were any feasts observed but the Sabbath.

his house] To which were referred all the Priests and Levites; for these were not reckoned among the people, but appertained to the family of the High-priest, whose sonnes the Priests were, and the rest of the Levites his kinsmen.

V. 8. *lots*] By which the Lord made choice of what he would have done, Prov. 16. 33. according to whose Counsel and Will alone, not by the appointment of any humane policy, or prudence, the whole work of Christs Mediation, and mans Redemption was accomplished.

one for the Lord] To be sacrificed unto him, the other, as making an escape from death, being sent into the desert, vers. 10. & 21. was called the scape-goat: they were both alike in themselves, and by casting lots, the Lord made a choyce which of the two should die, or be reprieved, or delivered from death, for the lot is at his disposal, Prov.16.33. Of which two, the one is conceived to be a type of Christ his immortal Deity; the other, of his mortal Humanity; or the one of his death, the other of his living again by his resurrection.

V. 10. *scape-goat*] See Annot. on ver.8.

to make an atonement] By confessing of sin in the name of the people, and praying that God would transfer their guilt upon the goat, before he were sent away into the wildernes. See ver. 21, 22.

V. 11. *the bullock*] Some read the calf, or heifer; but this was not that red heifer mentioned, Numb.19. for that was offered for the people without the Camp; this, for the Priests upon the Altar within the Court of the Tabernacle.

V. 12. *a censer*] That is, a fire-pan, or perfuming-dish, to hold coals for the burning of incense; the composition whereof is set down, Exod.30.34,35.

within the vail] Into the Holy of holies.

V. 13. *the cloud*] That is, the vapour or smoke ascending from the perfume, to cover the Mercy-seat, that there might be no curious prying into divine secrets, Deut. 29.29.

upon

upon the Testimony] That is, the Ark, where was laid the Law, the Testimony of Gods covenant with his people, vers. 13.

that he dye not] As Nadab and Abihu did, by contempt, or neglect of those observances, which God prescribed: Which sheweth, that mans obedience must be ordered by the Majesty of the Authour, rather then the meanes of the matter which is prescribed, or prohibited. See Exod.4.24,25.

V. 14. *upon the Mercy-seat*] The blood was sprinkled upon the Mercy-seat, to shew, that by the blood of Christ Gods mercy and justice were reconciled, and so his people saved from destroying indignation.

upon the Mercy-seat] Some read, *over against the Mercy-seat*; or towards it; for that the blood must not touch it.

Eastward] That is, with his face Eastward, towards the people; for the head of the Sanctuary stood Westward. This signified, that as the Priest had need of this sacrifice as well as the people, vers.6. and the people had a right in it, as well as the Priest, vers. 15.

V. 15. *then shall he kill*] This, though here mentioned, was done before Aarons entrance into the Holy of holies; (though after the killing of the bullock) for Aaron being to go into it but once a year, Heb. 9. 7. was not to go into it twice a day, though he were allowed entrance into it one day onely.

V. 16. *for the holy place*] The holy place was to be purged from the pollution of the people, though they came not into it; because they had their part or interest in the services there performed, which though offered unto God, by the Priest were most of them presented as from, and for the people; wherein appeareth the extreme pollution of sin, like that of leprosie, Chap. 13. which tainteth, not only the persons of sinners, but places also whereto they have a reference, though it be not immediate.

V. 17. *Tabernacle*] That is, in the Holy place which was Eastward, on this side of the Holy of holies, where the High-priest onely was allowed to enter.

V. 18. *unto the Altar*] That is, the Altar of Incense.

V. 20. *reconciling the Holy place*] See Annot. on vers.16.

V. 21. *head of the live goat*] The live-goat, or scape-goat was a type of Christ, as well as that which was sacrificed; the sacrificed goat signified dying Christ; the scape-goat alive in the wilderness, signified Christs deliverance from death, and living, as the separated goat, out of the communion of men, with whom he formerly conversed: See Annot. on vers. 8. 10. Yet some hold that this scape-goat was not to escape death, but to be killed and devoured by the wild beasts of the wilderness; and that the one goat signified our Saviours sufferings in the City of Jerusalem, the other his sufferings out of it, by barbarous and brutish men. The Devil, as Gods Ape, sometimes enjoyned his Priests this expiation; for Herodotus reports, that the Egyptians were wont to heap up imprecations and curses upon the head of a sacrifice, selected for the purpose; that if any evil were impendent over them, or the Egyptians, it might be turned upon the head of the sacrifice: and then they cast it headlong into the River Nilus to be drowned; or sold it in the market to some Grecian, or profane person.

V. 23. *leave them there*] Those garments were peculiar for that dayes service, in the most Holy place; which done, they were not to be worn until the like occasion returned, and then he was to put on the same, or the like.

V. 24. *in the Holy place*] In the Court of the Tabernacle, where was the Laver, Exod.30.18. Yet some conceive, this washing was before he came forth into the Court of the Tabernacle, as the words of this vers. do seem to import.

put on his garments] That is, his glorious garments proper to the High-priests: for now the proper office of expiation was past, and the rest of the day was allowed to be spent in more cheerful solemnity.

V. 26. *shall wash*] To put away the ceremonial impurity or uncleanes, which he contracted by touching the goat, ceremonially laden with the guilt of the peoples sin, and with the imprecations belonging to them.

V. 28. *he that burneth*] He to whom that service was committed; which was not performed by the Priests, but by another upon their appointment.

V. 29. *for ever*] See Annot. on Exod.12.14.

seventh moneth] That is, as the Hebrews call it, *Tisri*, answering to our September.

upon the tenth day] The solemnity began the ninth day at even, Chap. 23.32. but the tenth day was most observable for the sacrifices of expiation, or atonement.

afflict your souls] Though the affection to, and fruition of sin be pleasant, the humiliation for it is very bitter; and an affliction, not of the body onely by fasting, Act. 27. 9. but of the soul, by anguish and sorrow for sin.

V. 31. *a Sabbath*] This day of solemn humiliation, wherein they were to afflict their souls, vers. 29. Psal.35. 13. by fasting, and mourning, was to be observed as a Sabbath, with cessation from all manner of work, vers.29.

V. 32. *he shall anoint*] It is not said, who shall anoint; but it may be meant of God, by whose authority or command he was to be anointed; as the Priesthis said to break down the house, Chap. 14. 45. which he doth but command to be broken down, ver.40. Or the High-priest in being, is to anoint his successour in that office, that he may serve in his fathers stead, when he is dead.

V. 34. *everlasting statue*] See Annot. on Exod.12.14.

CHAP. XVII.

Vers. 3. *That killeth*] Not for the common use of meat, but for the religious use of sacrifices; which though others could do as well as the Priest, (as Butchers and Cooks) yet since the doing thereof was the proper office of the Priest, none might usurp it, that was not of that function: and God would have good things done in a good manner; and hereby also he would prevent Idolatry, which would easily have crept in, if every one were left to his own private way of sacrifice, or serving of God.

V. 4. *and bringeth it not*] This is not onely a prohibition of the people from usurping of the Priests office, but a limitation of Sacrifices to the place expresly prescribed; yet by institution from God, sometimes other places were used for such holy Oblations, as by Manoah, Judg. 13. 19. by Samuel, 1 Sam. 7. 9. and Chap.11.15. & Chap.16.2. and by David, 2 Sam. 24. 18. and by Elias, 1 King. 18.23. Notwithstanding regularly they were to bring their sacrifices unto the door of the Tabernacle as a type of Christ, Heb.9.11. but the antitype now exhibited, that type, and the limitation of local liberty is abolished; so that now a spiritual sacrifice, offered in sincerity, will be accepted every where, Joh.4.21,24. Mal.1.11.

Blood shall be] He shall be reputed as guilty, as worthy of death, as if he had killed a man, Hos. 6.3. because the blood of the sacrifices, was in equivalence the blood of man, which was to be redeemed thereby, (as the water of the Well of Bethlehem is called the blood of those men, who hazarded their lives to break through the host of the enemies, to fetch it for David, 2 Sam.23. 17.) therefore the shedding of that blood, otherwise then God did warrant, was accounted as the shedding of mans blood.

cut off] He shall be punished by death, by the sentence of the Judge, if it be known; if it be secret, by the judgment of God: upon supposition of this sin, the Israelites prepared war against the Reubenites, Josh.22.12. Some understand this cutting off to be the sentence of Excommunication, whereby the offender is put out of the society of Israel, and put into the state of an Heathen, or Publican, though the Jews understand it ordinarily of an extraordinary death, by divine vengeance.

V. 5. *open field*] Before the Tabernacle was built, they used to offer sacrifices abroad, sometimes in fields, sometimes on mountains, and in groaves; but they are now charged to bring them into the door of the Tabernacle.

peace-offerings] The like is to be understood of sin-offerings, and whole burnt-offerings, though they be not expressed as these be; which are not therefore particularly named, because they were more limited for these Oblations then for others; but left they should take more liberty in these then in others, because they were most frequent, and were in part applyed to feast the offerer; and in this precise caution for that which was more common, the whole burnt-offering was the better secured from contemptible communities, which might befall it, if it should be offered any where, but in an holy place appointed for that purpose.

V. 7. *unto Devils*] Meaning whatsoever is not the true God, Deut. 32. 17. Psal. 106. 37. 1 Cor. 10. 20. 2 Cor. 11. 15. Revel. 9. 20. but yet taken for a God, and worshipped as a God: The Hebrew word *Sehhirim*, or *Seguirim*, signifieth hair, and goats, of *Sabbur* or *Sagnar* an hair, or hairy creature, or goats by which may be meant those devils, who appeared rough and hairy, as the Satyrs, or Fauns, Esay 34. 14. or because the apparition of such, through fear made the hair stand on end; as Job 4. 15.

after whom] For Idolatry is spiritual whoredom, because of the Covenant betwixt God and his people, as betwixt an husband and his wife, Hos. 2.16,18,19. and the Covenant is broken on their part, when they, like Ephraim, joyn themselves to Idols, Hos.4.17. See Annot. on Exod.34.15.

No more] Here it appears that the Jews were much addicted to Idolatry; and it is like they both learned it, and practised it in Egypt, Ezek.23.8.

V. 10. *face against*] That is, I will apparently declare my wrath, by taking vengeance on him, as Chap.20. v.3.

V. 11. *in the blood*] Because blood is the seat of the vital spirits, from the purer part whereof the spirits are ingendred; without which they cannot continue, though the blood may continue in the body when the life is gone by stopping of the breath; besides other reasons there rendred; here is an especial consideration of the propriety of blood of Atonement by sacrifice,

fice, Heb.9. 22. whereby, being consecrated to God, it is separated from Common use.

V. 13. *or of the strangers that sojourn*] There was a stranger in blood, that is, none of their kindred; a stranger in habitation, that is, a Sojourner, rather then a dweller amongst them; and a stranger in Religion, a worshipper of a strange god, or of the true God in a strange manner to that which God prescribed: He that was a stranger in blood, might be no stranger in Religion; such were divers convert Proselytes, who were of the same faith and profession with the natural Jews; and these were to obey the same Lawes with the Israelites, and bear the same punishments which belonged to the violation of them. See ver. 8, 10.

cover it] Left beasts should lick it up, and by taking delight in the sweetness of it, should become more cruel, either to their own, or to any other kind.

V. 15. *soul that eateth*] The soul in propriety of speech eateth not, but the body as animated by the soul. By the soul here is meant the person, the more excellent part being put for the whole; as in many other places of the Scripture. See Annot. on Chap. 5. 1.

V. 16. *his iniquity*] That is, the punishment of his disobedience in that behalf; for there is such affinity betwixt wickedness, and the reward due unto it, that one name is many times used for both.

CHAP. XVIII.

Vers. 3. *Doings*] Ye shall preserve your selves from the abominations following, which the Egyptians and Canaanites used.

V. 4. *judgements*] *judicial laws.*

ordinances] Whether Moral, or Ceremonial precepts.

V. 5. *which if a man do, he shall live*] But ever since the fall he was disabled to do what the Law required; therefore the failing of justification and salvation, by what is in a mans self, serveth 1. to shew how perfect our condition was before the fall: 2. what God might expect of us since we have fallen, in that we fell not by his, but by our own default: 3. to direct us whither to have recourse, viz. to Christ, from the Law, Gal. 3. 24. by which merit and mediation we may be acquitted, when by the Law we are condemned.

I am the Lord] And therefore ye ought to serve me alone, as my people; this is often repeated, as ver. 4, 5, 6, 21, 30. to mind the people of Gods right of command, and power to punish; and to admonish men to mark and consider not so much what it is, as who it is, by whom any thing is commanded, or forbidden.

V. 6. *None of you*, &c.] Heb. *man, man.* That is, not any man shall aproach any that is neer of kin to him.

Near of kin] As according to the degrees after mentioned.

uncover their nakedness] By this phrase is sometimes meant, the laying open of secret faults, or infirmities; but here it signifieth a literal uncovering of the body, for such familiarity with it as properly belongeth to lawful marriage.

V. 8. *fathers wife*] That is, not thine own mother, but thy stepmother: of this incest you may see 1 Cor. 5. 1. it was Reubens sin, Gen. 35. 22.

thy fathers nakedness] That is, that which none but thy Father may uncover: and it may be called the fathers nakedness, because the husband and wife, though they be two persons, are by the bond of matrimony but one flesh: So that any fleshly action towards the one, hath a guilty offensiveness towards the other.

V. 9. *thy sister*] By both parents, or by the mother only; (for of sisters by a stepmother order is set down ver. 11.) born in marriage, or out of marriage, (by fornication, as a bastard;) yet it was not generally so taken, for Thamar thought that David would have given her for a wife to Amnon, if he had made request for her unto his father, 2 Sam. 13. 13.

V. 10. *thine own nakedness*] That is, so neer of kin unto thee, descending from thee in a right line, that besides thine own personall sin and shame, thou wilt have so much more part and guilt in theirs, as they are more thine then others: so that their fault will be thine infamie, See Gen. 34. 30. and by such an act, as her nakedness is uncovered, so thy naughtiness may be discovered by an incestuous birth.

V. 14. *approach*] By this is here meant, the neerest degree of naked communion.

thine aunt] When thine uncle is dead; by the same reason that a man is forbidden the bed of his fathers brothers, or uncles wife, or aunt, a woman is forbidden the like neernesse to her aunts husband; for as in Logick, so in Divinie, the difference of sex varieth not the case so much, as to make it unlawful in the one, and lawful in the other: somewhat it doth, for where the Aunt is married by the Cousen or nephew, there a superior relation is brought under an inferior; but where the uncle marrieth his neece, there a superior is made head of an inferior, which is more decent; but that which here is most respected, is not so much the relation of a superior and inferior, (for a ministris might marry a servant of the same religion and tribe, as well as a master might marry a maid-servant) but the neernesse of blood, which is the same betwixt Aunt and nephew, as betwixt Uncle and Neece; so much the Hebrew phrase imports, vers. 6. see the text and margin, and therefore it is as unlawful for the father to marry his own daughter, as for the mother to marry her own son; yet of the marriage of the Uncle and Neece there are divers examples, as of Nachor with his neece Melcham, Abraham with Sarah his neece, (as is most probable) and Amram, the father of Moses, married his Aunt; Exod. 6. 20. but this was before this law was made; and for the Jews, who at this day observe it not, it may be thought to be a part of their apostasie from true religion. By this prohibition of marriage with the Aunt, some conceive the marriage with Cousen Germans is forbiden, because there is consanguinitie betwixt them, but onely affinity betwixt the Aunt and the husbands son; but the husband and wife being one flesh, Gen. 2. 24. this affinity may make more for prohibition of marriage then any other; howsoever, it is safe to forbear what is doubtful, and to keep aloof from what is unlawful; especially the choice of lawful marriages being large enough, without the hazard of so great a sin as Incest. If it be said, that this is a Levitical Law, which doth not oblige us under our Christian condition; it may be answered, that the Jewes had allowance for neerer matches then other people, especially Christians; for among them a man might, or rather must marry his brothers wife (when he was dead) to raise up seed unto him, Deut. 25. 5. which in Christianity is condemned, Matth. 14. 3, 4. as well as marrying the fathers wife, 1 Cor. 5. 1. But what in this is forbidden to the Jews, is much more forbidden to the Christians; who, having more latitude, and liberty of choice then they had, who were to marry, not onely with their own Nation, but with their own Tribe, and sometimes (as hath been said) two brothers must successively be husbands to one wife; are lesse capable of excuse, if in carnal concupiscence they transgresse their prohibitions: and in the generall, (since the gospel is the law of love and charity, not to one Nation only, but all the world over) as far as consanguinity, or affinity will work in affection, without a new tye of matrimony, so far reacheth matrimonial prohibition, and should there first begin, where the relations are so remote, that they have little, or no operations of love; that so charity might be more diffusive, & not so contracted to ones kindred, as it was among the Jews.

V. 15. *sons wife*] When he is dead, much lesse mayest thou do it when he is alive.

V. 16. *Brothers wife*] Neither while he is alive, nor when he is dead; except in an especial case, and upon an especial warrant, Deut. 25. 5.

V. 18. *to her sister*] This is to be understood not onely of another natural sister, as if a man might have two wives, so they were not such sisters; or two sisters one after another to wife, the latter upon the death of the former; for the marriage of the brothers wife is forbidden before, ver. 16. and by consequence, a woman must not marry her sisters husband; and so two sisters are already forbidden to be married to one man, ver. 16. Wherefore it is most probable, that this is a prohibition of Polygamie: that is, *of having more wives then one at once;* and the reason sheweth it, that the one may not be a vexation to the other, which they which is like to fall out not onely betwixt natural sisters, as Leah and Rachel, Gen. 31. 1, 14. but betwixt those that are not of kin; as betwixt Hannah, and Peninnah, 1 Sam. 1. 6. And for the word *Sister*, in a general acceptation it may be applyed to any woman; as the word *Brother*, to any man, Gen. 19. 7. and it is to be noted, that it is sometimes applyed to things, which in propriety of speech, come not under such a title or denomination; as the wings of the beast, Ezek. 1. 9. are said to touch *a woman to her sister*, as the Hebrew phrase carryeth it.

V. 21. *passe through*] The children dedicated to the Idoll Molech, passe through two fires, made on each side their way to it, that by that passage they may be purged, and so prepared for a sacrifice to the Idol: all but the head of this Idol represented a man, and being made of brasse, and hollow, fire was put into it, and children put into the armes of it; wherein with the burning heat they were tormented to death, while their deluded parents danced about them, with the noise of Drums, and other loud Instruments, which might out-found their lamentable cries. This Idol was called sometimes Molech, and sometimes Moloch, Amos 5. 27. sometimes *Melchom*; all having a conformity in ones name found with *Melech, a King*: and this was the principal Idol of the Ammonites, 1 King. 11. 7. and of their Neighbours the Phœnicians, and from thence it came unto the Canaanites, called also Baal: compare 2 King. 23. 10. Jer. 19. 5. & Chap. 7. 31. & Chap. 32. 35.

profane the Name] That is, dishonour it by departing from God, to serve such an Idol, in such an abominable manner. See Jer. 2. 7, 8. Rom. 2. 24.

V. 24. *which I cast out before you*] The sins of the Gentiles which had not the Law in Tables of stone, were sins against the Law of Nature, written in the fleshly tables of the heart; wherein their consciences might accuse them, Rom. 2. 14. and justifie God in his just judgments upon them.

V. 25. *visits*] I will punish the Land, where such incestuous marriages, and pollutions, are acted and permitted.

vomiteth] He compareth the wicked to evil humours, and surfetting, which corrupt the stomach, and oppresse nature, and therefore must be cast out by vomit.

V. 26. *stranger*] Some take a stranger here, for a stranger in Nation, but not in Religion, which ingageth him to the same Lawes and penalties with the native Hebrewes; but the sinnes here mentioned, were some of them so abominable, that they were to be punished with death in whomsoever. See Annot. on Chap. 17. 13. & Annot. on Chap. 20. 2.

V. 28. *spued out*] Both for their wicked marriages, unnatural copulations; and for their Idolatry, or spiritual whoredome with Molech, and like abominations. See Levit. 20. ver. 3, 5.

V. 29. *the soules*] That is, the persons: See Annot. on Chap. 17. 15.

cut off] Either by the Civil Sword, or by some plague, that God will send upon such wicked people. See Chap. 17. ver. 4.

CHAP. XIX.

Vers. 3. *His mother, and*] The mother is named first, because children being most familar with their mothers, are most apt to contemn them, and therefore to make them the more to reverence them, they are required to hearken to the words of their mother as to a law, Prov. 1. 8. but to the words of their Father as to an instruction; the tie of obedience being for caution, made most strict, where disobedience was most like to break out.

and keep my Sabbaths] In the Decalogue or ten Commandements, the Commandement of the Sabbath is see before the Commandement of honouring of Parents; because that of the Sabbath is a duty of the first Table, and the Commandement for obedience to parents is a duty of the second Table; but here the order is first for obedience to parents, because they are charged with the observation of the Sabbath, both for themselves, and for their children, and servants, Exod. 20. ver. 10.

V. 4. *molten gods*] By which (by a figurative speech called Synechdoche) all sorts of Idols are forbidden; and it may be, the rather under this name and notion, because of the golden Calf which was a molten Image.

V. 6. *the same day, and on the morrow*] Of peace-offerings there are two sorts: the one is for impertation or obtainment of good, and for that there was no set time prescribed; for it is said, *ye shall offer it at your own will*, and that was to be eaten the same day it was offered, and on the morrow: the other was for thanksgiving, and that was to be eaten the same day: See Annot. on Chap. 7. 13.

V. 12. *neither — profane*] Not use it as a common name, without reverence, whereby it may come into contempt.

V. 13. *not abide*] Because he that worketh for hire, is commonly so poor, that he hath not provision for a day beforehand.

V. 14. *not curse*] Not speak evil of the deaf, nor of the absent, who is as a deaf man to that which is spoken out of his hearing, as a deaf man to what is spoken in his presence is as one that is absent.

before the blind] Though men neither hear what we say, nor see what we do; the awe of Gods omnificience, and of our own conscience, must bind us to our good behaviour towards them, not onely from open, but from secret injuries.

V. 15. *person of the poor*] That is, not to respect the poor in his poverty, as in pity to him, to wrong the rich, or mighty; nor to fear or honour the mighty, as to comply with his oppression of the poor, against right and justice. See Exod. 23. verse 3.

V. 16. *stand against the blood*] By telling tales, which may inrage others to his ruine, Ezek. 22. 9. as by Doegs example is evident, 1 Sam. 22. 9, 18. Psal. 5. 2, 19. Or by consenting to the death of the innocent, or conspiring with the wicked to that purpose.

V. 17. *in any wise rebuke*] Hatred is forbidden, and rebuke prescribed as contrary to it, and this according to the dealing of God himself with his deare children, Prov. 3. 12. Heb. 12. 16. therefore rebukes must not be given in hatred, or wrath, but in love; and when they are lovingly tendered, they must be kindly entertained.

V. 18. *as thy self*] Which requireth a conformity in quality, not a correspondence of equality; as Joh. 17. 21. the love to another must be like in kind, for sincerity, without deceit, 1 Joh. 3. 18. and for efficacy, without defect: when we have opportunity to do others good, or to save them from hurt.

V. 19. *divers kind*] The reason of this was; that the order of nature, in the distinct kinds of creatures, might be preserved; and with this there was implyed an instruction against mixtures of Religion; as the prohibition of mingling of seed of severall sorts, and the wearing of a Linsey-woolley garment, in this vest. was a document or lesson of simplicity, or sincerity, against double dealing. *Object.* But the Jewes had many Mules, which proceed from the mixture of an Horse and an Asse, and therefore it is like, they observed not this rule: *Answ.* There are, that do affirm, that Mules are male and female, and do ingender in their own kind; but if they do not, they might be stored with Mules in Faires and Markets, Ezek. 27. 14.

V. 20. *because she was not free*] Freedome was a great privilege, as bondage a grievous pressure; but note that priviledges do more oblige, and more strictly bind men to their good behaviour; and bind them over to severer punishment, if they break it, as unto death, if the woman were not bound, but free, Deut. 22. 23.

V. 23. *as uncircumcised*] As those Nations which were uncircumcised; that is, legally unclean.

three years] Whether this was for a natural reason, because the fruits of a new plantation were weak, and watersish; or for some mystical cause, it is uncertain: but certainly God had power, to make his allowance, or restraint of fruits, as well as of other creatures, Levit. Chap. 11. whereby the appetite was to be curbed, and the people enured to forbeare lawfull things, that they might be the further estranged from things unlawfull: and withall, the fruits in the fourth year coming to more maturity and perfection, were the fitter to be offered up unto God, who is alwayes worthy to be served with the best.

V. 24. *all the fruit*] Beside the first-fruits, which were given to the Priests, and the common Tithes given to the Levites, and the Tythes of tythes which the Levites gave to the Priests; there were two sorts of tythes enjoyned the Jews: First, the yearly Tythes mentioned Deut. 12. 12, 17. & Chap. 14. 22. and of these there was an holy feast made at Jerusalem, Deut. 12. 14. at which the Levites, Orphans and Widows were to be, and their domesticks, and friends, might be present; and among these Tythes were reckoned these fruits of the fourth yeare here mentioned. Secondly, those that were set apart every third year, as is prescribed, Deut. 14. 28. & Chap. 26. 12. and these were onely to feast the Levites, and the poor widows, and orphans, and needy strangers; and these were not eaten at Jerusalem (as the former) but by every one in his own Citie, Deut. 14. 28.

V. 25. *that it may yield unto you the increase*] The way to be rich is to obey Gods command, though for the present it may seem to tend to poverty; as *to give a portion to seven, and also to eight*, Eccles. 11. 2. that is, to many: though no more be to be expected of them, then by *casting bread upon the waters*; as in the precedent verse, *to give plentifully*, Luk. 16. 38. which in a way of charity is not a casting away, but a sowing, which will be reaped in a plentiful encrease as at the harvest, 2 Cor. 9. 6. *to pay tythes freely*, is more profitable for the giver, then for the receiver, Mal. 3. 10. *to cease from traffique*, or questuous commerce upon the Sabbath, though worldlings account the Sabbath a great interruption to their profit, and cry out of it, as if on that day the Sun proceeded a flower pace then on others, Amos 8. 5. For to thoseforbeare that conscionably keep that day, it is a day, not only of glory to God, but of benefit to themselves; and that not only spiritual to their souls, but also temporal in their estates; which, (if they religiously observe that day in the Sanctuary, and in their Families,) are like to prosper the better all the week after: so though the forbearing of the first three years fruit seem to be matter of damage, by Gods blessing upon their obedience, it shall turn to their advantage.

V. 26. *nor observe*] Superstitiously; as those do, who account some dayes lucky, some unlucky. See Annot. on Gen. 1. 14.

V. 27. *not round the corners*] The word *round*, in the Originall, signifies such a rounding as may be without cutting, a rounding in generall, which some take to be a compassing the head with a Garland, as was in use among them that celebrated the Feasts of Bacchus; and the word *corners*, in the Originall, is in the Singular number; and being so, it may note some singular cutting of one corner of the head round, in the manner of a circle, (as the Egyptians, it may be, had their crownes thaven, as now is in use with the Popish-Priests) or else in the manner of an half-Moon. Or taking the Singular number for the Plurall, the prohibition may be meant, as some conceive, of crisping, or curling round the hair in some corners of the head; or cutting off the longest of the hair, to offer tuffs or locks of it as a devoted oblation to Idols, as many heathens did, making the bare places round, with a superstitious conceit of a round figure, as most pleasing to God, and most like

like God, whom some Phylosophers defining, said, God is a Circle, whose Center is every where, and his Circumference no where: or of cutting the hair, as the Egyptian Priests did, who worshipped the Idols, Anubis, and Isis, shaving round their heads, and the hair of their eye-browes; or of cutting round the hair in mourning, to which may be applyed, Isa. 15.2. & Jer. 48. 37. which the Egyptians required even of their women, when their Idolized Oxe, called Apis, died. But hereby was not forbidden to them, much lesse to Christian men, to wear the hair in a moderate measure, betwixt shaving of the head, and nourishing the locks, Ezek. 44.20. See 1 Cor. 11.14.

V. 27. *Of the beard*] Because a decent growth of the beard, is a sign of manhood, and a remarkable difference of the male, from the female sex; and this was forbidden to be done in that superstitious manner which Heathens used, in consecrating to their gods not onely their locks, but their beards also; especially the first doune of it. Plutarch. in Theseo, & Sueton. in Nerone. 1.12.

V. 28. *nor print any markes*] That is, you shall not make or receive any impression upon your flesh, or skin, as tokens of Idolatry, or superstition. See Deut. 14.1. 1 King. 18.28. Jer. 16. 6.

V. 30. *and reverence my Sanctuary*] Or, *fear my sanctuary*. The Sabbath is not to be profaned, because it is Gods holy day; nor the Sanctuary, because it is the place of his especial presence, Gen. 28.16, 17. & Eccles. 5.1. Some of the Hebrewes expound it thus; that though every place where prayer was made, and the law taught, were to be reverenced, yet especially was Jerusalem, because the Sanctuary was there; whence they gather, that a dead man ought not to abide there all night, nor the bones of a dead man to be carryed through it. But though both Sabbath and Sanctuary were to be used with reverence, the Sabbath was first and chiefly to be regarded; for there was a Sabbath before the Sanctuary was made; and for the keeping of the Sabbath holy, there was, and is an expresse precept in the Decalogue, not so for the Sanctuary. 3 The holinesse of the Sanctuary is gone, and the Sanctuary it self; therefore now in every place God will accept of a sincere service, Joh. 4. 21, 23, 24. of every one, 1 Tim. 2.8. It was therefore an absurd superstition in the one, and profanenesse in the other, when the Sanctuary, the place of worship was held in so great reverence by many of later times, that they would not come into it without demonstration, or ostentation of devotion, and reverence; especially in their approaches to the Altar, (as they Jewishly, or Popishly called the Lords Table) when they allowed carnall recreations on the Sabbath day, and those of that sort, whereof there is question at least, whether they were lawfull any day.

V. 32. *rise up*] In token of reverence. See Chap. 23.19. Gen. 31.35.

V. 34. *as one born among you*] That is, if he be not of the Canaanites, who were to be destroyed; but a Proselyte; that is, a circumcised convert, professing the Religion of the Hebrewes.

V. 35. *mete-yard*] Or line, for the measuring of ground. The Hebrewes say, there was in justice in the *mete-yard*, when a man measured ground for one in fair weather, for another in foul; for in rainy weather it was longer, and in fair weather shorter: which may be true if the Line were of Leather, or of such matter as the string of a Watch: but the ordinary lines, ropes, or cords of hair, or hemp, or flax, stagg more in dry weather, and so are longer then in wet.

in weight] Wherein (as some of the Hebrewes say) not onely he offended that used an unjust weight and ballance, but he also that had them at home, though he used them not; perhaps, because having them by him, he might sometimes be tempted to make ill use of them; at least it argued too little zeal against injustice in him who would keep them neer him, when with detestation he should cast them from him, as the monuments, and inticements to Idolatry, Isa. 30.22.

measure] There might be a two-fold unrighteousnesse in measure; the one when it was not of a just capacity, the other when it was so filled with liquid things, by pouring them out with an high hand, that there was much froth in stead of substantial liquor; which after a while would shrink, and so the want of due measure would be manifest.

V. 36. *Ephah, and a just Hin*] Of the Ephah, see Exod. 16.36. and of the Hin, see Exod. 29.40.

CHAP. XX.

Vers. 2 *Strangers*] In faults and penalties for ceremonial matters. By strangers are to be understood Proselytes, or Converts; as Chap. 17.15. but for moral, and capital crimes and punishments, (especially such as was the service of Molech) the word *Stranger*, might comprehend all Aliens from the Common-weal of Israel, whether Converts or no.

Molech] By Molech here are meant all kind of Idols; of Molech in particular, see Annot. on Chap. 18.21.

V. 3. *defile my Sanctuary*] Though Molech was not honoured either in the Tabernacle, or Temple, which were the Sanctuaries of the Lord; the former in Moses time, the latter from Solomons time; yet his Sanctuary was defiled, and defamed, when the people of his Covenant rejecting that, revolted to Idolatry; or with that, did exercise Idolatry in other places, and then came with polluted hearts and hands, to worship in his sanctuary; as Jer. 7.9, 10. And so for the like reason his Name is said to be profaned. See Annot. on Chap. 18.21.

V. 4. *hide their eyes*] Though the people be negligent in their duty, to defend Gods right, yet he will not suffer wickednesse to go unpunished: or if men know it not, or could not legally convince the offender, by evident proofes, God himself will both find him out, and cut him off.

V. 5. *against his family*] By *family* in the general, may be meant any one of the same Nation; as by *neighbour* in the ninth and tenth Commandement is meant not onely he that dwells nigh us, but any one with whom we have to do: or more particularly, his kindred, who either by conformity to his practice, or connivence at his sin, might contract to themselves a participation of guilt.

cut him off] By some divine vengeance, if the hand of man, by course of justice, do not avenge the quarrel of my Covenant, by putting him to death.

V. 8. *will sanctifie you*] In the precedent verse, they are commanded to sanctifie themselves so far, as by using outward meanes, and helpes, they may become good, and do good, and shun sin; but it is God that worketh the inherent holinesse of the heart, and outwardly sanctifieth, and separateth them by holy observations from other people, ver. 24, 26. & Chap. 22. verse 9.

V. 9. *that curseth*] By cursing is meant all manner of reviling, or reproaching of natural parents. See Exod. 21.17.

put to death] Is is like by stoning; as Deut. 21. 20, 21. which punishment, for more reproach, was, as some observe, inflicted on offenders stripped of their clothing.

his blood shall be upon him] That is, the guilt of his own blood, which, but for his sin, would not have been shed in this case.

V. 10. *the adulterer, and the adulteresse shall be put to death*] Both are faulty in the sin, therefore both must fall by the punishment, which was equal, though the sin were unequal; for in some respects the man might be the greater sinner, as if he acted the Devils part to tempt the woman; and in this respect the womans sin might be the greater, because by adultery she might steal in a false heir to the estate of her husband; and because it was neither lawful, nor tolerated one woman to have the use of many men, as it was for a time tolerated for one man to have the use of many women: yet which soever sinned least deserved death; and there was not so much severity in inflicting death upon that degree, as mercy in laying no more weight of punishment upon the greater guilt.

V. 11. *fathers wickednesse*] See Annot. on Chap. 18.8.

V. 14. *it is wickednesse*] That is, an execrable and detestable degree of wickednesse.

V. 16. *and the beast*] Though beasts cannot commit sin, (because the law of holinesse is not given to them) yet such is Gods hatred against it, that he punisheth the appurtenances unto it, to make it as odious unto men, as it is to himself; and to take away the memorial of so abominable a villany, the offender, and his partner, in that impurity must be taken away by fire, that nothing may remain of them.

V. 17. *in the sight*] That others may see, and fear, what the guilty do feel; which is the chief end of such open and exemplary punishments.

see her] The sense of seeing in regard of the excellency, and certainty of it, is put many times for other senses; as Exod. 20. 18. Rev. 1.12. for hearing, and here for touching.

V. 18. *in her sicknesse*] That is, in her monethly infirmity.

fountain] Or, *issue*. For of the same thing, the phrase is so varied, Mar. 9.29. Luk. 8.44.

both] This seemes to be too severe a sentence, if such a thing were done of ignorance; therefore it is probable, this punishment was the reward of a witting and willing transgression.

cut off] See Annot. on ver. 5.

V. 19. *bear their iniquity*] When God will not bear with them, but bringeth the reward of their sin upon them.

V. 20. *childlesse*] Either their lives were to be cut off before they became parents, by the severity of this Decree, or God would not bless their bed with successful conception: Or, if they had children, they should outlive them, and die childlesse, ver. 21. and if their children lived, they should be reputed as bastards, and not minded among the Israelites.

CHAP.

CHAP. XXI.

Vers. 1. *Defiled*] It is considerable; first, how this uncleanness was contracted, *viz.* by touching the dead, lamenting, or being at their burial, or within the place, or Tent, where any lay dead; by which was contracted a ceremonial uncleanness for seven dayes, Numb. 19. 14, 16. Secondly, why the Priests were prohibited this sad approach, with reference to the dead; and that was upon reasons, partly, general, belonging to all the religious, as to profess their faith and hope of the resurrection of the dead, 1 Thess. 4. 13. and partly particular, for especial admonition of purity to the Priests, as being types of Christ, and by neerer and more frequent communion with God, professing more godliness then other men.

for the dead] Heb. *for the soul*. The soul is put by a Synecdoche, (of the part for the whole man) and by a Metonymie, one part for another, the soul for the body; so also, vers. 11. See Chap. 17.15.

V. 3. *virgin*] For if the were married she was of another Family, and to be buried, and mourned for by her kindred of that family; but the Priest was permitted to mourn for his next kindred onely, and of his kindred onely for six of both Sexes, *viz.* his father and mother, for his son and his daughter, his brother and sister, if he were a Virgin, else not; the wife is not mentioned; yet since none of these is so neer as the wife, (for man and wife are one flesh) she is to be conceived as virtually included, or reasonably presupposed in the naming of the rest: and whereas Ezekiel is forbidden to mourn for his wife, Chap. 24.16, 17, 18. it seems by express prohibition, to be an extraordinary exception, from an ordinary rule, or practice. And whereas Eleazar and Ithamar, were forbidden to lament the death of Nadab and Abihu their brethren, Chap. 10.6. the reason is, because they dyed as malefactors, by divine vengeance; in which respect their mourning for them would have been a kinde of murmuring against God himself; besides, if they had defiled themselves, the service of God must have been intermitted longer then was meet for their sakes, there being no other at that time to perform service in that kinde.

V. 4. *being a chief man*] The preeminence of his place and calling, must exempt him from the common condition of the people. The words are also rendred, *for a chief man*, and then the meaning is, that though a chief man die, he may not accompany his body to burial.

V. 5. *nor shave the corner*] See Annot. on Chap. 19. vers. 27, 28.

V. 6. *the bread*] The shew-bread, or meat-offerings; or all the food that came by way of Oblation, to the Priests his servants, might be called bread; for in Scripture, whatsoever serveth for mans sustenance, is often so called; See vers. 17, 21.

therefore] Holiness is pressed upon the Priests in especiall manner, because they must both by doctrine, and example, work upon the people to be holy also; and if they be profane, their scandalous lives bring contempt on the name, and service of God, as if they were profane or common things.

holy] Hebr. *holiness* in the abstract; importing an extraordinary degree of holiness; as if they should not be carnal at all, but meer spiritual, all holy, even as God is holiness is self.

V. 8. *sanctifie him*] The sense of these words is varied with reference to the person, to whom they were spoken; if to Moses, the meaning may be, that he was to take care of their holy carriage, as much as in him lay; if to the people, the meaning is, that their opinion of them, and behaviour towards them should be such, as hath a favour of holy reverence with respect of their calling, in reference to God.

V. 9. *burnt*] Burning was the severest kinde of death: to this the Priests daughter was doomed, when others were not, for fornication onely, to die at all, Exod. 22. 16, 17. now since this penalty was not imposed with any especial respect to age or sexe, it is like, the Priests wife or son, if guilty of the same sinne, was to be punished in like sort, because of the dishonour done to the Priesthood by their meanes; for which cause the connivence, or indulgence of old Eli to his wicked sons, was the more displeasing to God.

V. 10. *High-priest*] The High-priest might not mourn for the dead, though of his nearest kindred; in this he was differenced from the inferiour Priests; as also, first, in that they ministred daily, he but on the solemn day of expiation; Secondly, the holy anointing oyl was poured on his head, Chap. 8. vers. 11. the rest were but sprinkled, and that not with pure oyl, but with oyl mingled with bloud, vers. 30. Thirdly, he had eight holy garments, they not so many, nor any so glorious as some of his. The High-priests refraining from mourning and funerals, was apishly followed by the Devils priests, Gell. lib. 10. cap. 15. Noct. Attic.

uncover his head] See Annot. on Chap 10.16.

V. 11. *go into*] He shall not go into the house, where any dead body is.

for his father, or for his mother] Though out of natural affection he may be sorry for them, he must not by any external token of mourning profess it, no, not so much as by his presence at their funeral; because he was to be observed, or noted, rather for qualifications of grace and holiness, then for the affections of flesh and bloud.

V. 12. *profane my Sanctuary*] Either by forsaking the Sanctuary for a ceremonial or immoderate mourning, or by staying from the Sanctuary for a ceremonial uncleanness, or by coming to it again before the time of cleansing, prescribed, be expired.

crown] By this crown may be understood, either the Golden plate upon the Mytre, Exod. 29. 6. or the oyl, called by the same name, which served for separation from others, and for prelation above them, especially in reference to typical representation of Christs royal Priesthood.

V. 13. *in her virginity*] The High-priests wife was therefore to be so pure, because she was a type of the Church, 2 Cor. 11. 2. Rev. 14.4. as the High Priest her husband was of Christ.

V. 14. *a widow*] In this the marriage of the High Priest (for in this particular, the prohibition is not given to inferiour Priests) was more precise, then the Ministers of the Gospel need to be; but in the other exceptions, there is a moral reason for them, which was not peculiar to the Priesthood, but belongeth to modesty, honesty, and decency of the Evangelical Ministry.

of his own people] Whereby, though it be meant, that usually the Levites should marry within their own tribe, as the rest did; yet because they had no separate portion of the land of Canaan by themselves, as the other tribes had, but were in a manner mingled among them by their dwellings; this restraing of marriage was not so strictly observed among them, but that they might sometimes marry with daughters that were not of their own tribe; as Jehoiada married Jehoshabeath the daughter of Jehoram king of Judah, 2 Chr. 22.11.

V. 15. *profane his seed*] Making them unfit for the holy Priesthood, by marrying any unchaste, or defamed woman; that upholding the holiness, and purity of his Priesthood, he may breed the more reverence in the people, to the religion and worship, wherein he was a principal and most eminent agent: and therefore he was not to marry a woman, either corrupted by whoredom, or defamed by report; no, nor an honest widow, (but a virgin only) unless her deceased husband were a Priest, Ezek. 44. 22. nor a woman divorced for what cause soever.

V. 17. *any blemish*] For as the sacrifice by death was a type of Christ, and therefore must be without blemish, Exod. 12.5. Levit. 22. 19. 1 Pet. 1. 19. so the Priest by oblation was a type of Christs free-offering up of himself, and therefore he was to be without blemish also: And now though such blemishes do not disable men from the ministery of the Gospel, such remarkable deformities, as apparently procure contempt, should discourage any from undertaking that calling; especially when they are to be set up to the publike view, and therewithal to disdain; whereby the ministery is neither so awful or fruitful, as by another it might be: but that which in the Evangelical ministry is most liable to exception, is such blemishes in the mind, or manners, as make them unable to be teachers, unfit to be examples to their flocks, as is required, 1 Pet. 5. 2, 3.

bread] By which is meant all Oblations allowed for food; especially the Shew-bread, which the inferiour Priests every Sabbath brought new, and set upon the table of the shew-bread, and took away the old. See vers. 6.

V. 18. *flat nose*] The original word *Bharum*, in the radical sense of its, signifieth rather cut off, then dispersed or flat.

V. 22. *he shall eat*] Though the blemished Priest may not offer, he may eat of the offerings; because eating was no type of Christs person, or his actions: in not being allowed to offer, he was in worse condition then other Priests; in being allowed to eat, he was in a better state, then they that were unclean, for they might not, Chap. 22. 3.

both of the most holy] There was a difference, and kind of preeminence in things dedicated to God; but if they were to be eaten, he was to have his part, how holy soever they were.

V. 23. *nor come nigh*] The altar was without the Tabernacle, and by the door of it, he that had a blemish might not come so far as to the Altar, much less might he come into the Sanctuary, or do any priestly office there, though by birth he were of the Priestly kindred.

CHAP. XXII.

Vers. 2. *Separate themselves*] Meaning, that the Priests abstain from eating holy things, as long as themselves are polluted; which requires a separation from them for a certain time, until they be cleansed. See vers. 4.

V. 3. *goeth unto*] That is, to eat thereof.

from my presence] Hebr. *from my face*; From me, or by me; so that he shall not live in my sight, not have a being as he hath had.

V. 4. *what man soever*] The Hebrew is, *man, man*; That is, any man, his or that, if he may be called man, or be of mankind; and so it extends to women also, who had no more priviledg of eating holy things in a condition of uncleannes then men had.

that is unclean] By touching any dead thing, or being at the burial of any dead body.

or a man who[se] That man shall be unclean; not he that toucheth him; though touching other unclean things, do cause a ceremonial uncleanness.

V. 6. *The soul*] That is, by an ordinary Synecdoche, the person; the better part being put for the whole. See Annot. on Chap. 21. 1.

V. 10. *no stranger*] That is, not a Priest, or of the family of the Priests, though living in the same house, for sometimes in one house there may be two families; and herein there is difference between the portion of the Priest, and of the people, though in the same sacrifice, that the Priests portion is to be eaten onely by them of his family, but the portion which belonged to him who brought the offering, might be imparted to any Hebrews, if they were not debarred from a part by some legal uncleanness.

V. 11. *he shall eat*] He that is but a Sojourner, or Guest, may not eat of the holy things; nor he that is hired by the day, for such an hired servant is meant, vers. 10. but the bought servant, and he that was born in his house, as constant persons in the Priests family, might eat thereof.

V. 12. *stranger*] See Annot. on vers. 10.

she may not eat] But the Priests wife may eat, as in the right of her husband, being with him one flesh by the bloud of marriage.

V. 14. *fift part*] That is, he shall repay the principal, and a fift part over and above, as a forfeiture for the offence, and a trespass against the like in future time: See Chap. 5. 15. & 16. And this satisfaction was to be made to the Sanctuary, if the wrong were in any thing belonging toit, and to the Priest, if it were in that which was his peculiar portion.

V. 16. *or suffer them*] Or load themselves with the iniquity of trespass, in their eating what they should not.

V. 18. *strangers*] That is, Proselytes, or Converts to the Religion of the Hebrews.

V. 19. *a male*] The whole burnt-offering was to be onely of the male kinde, Chap. 1. 10. the peace-offering, Chap. 3. 1. and sinne-offering might be of the females, Chap. 4. 32. & Chap. 5. 6.

V. 23. *but for a vow*] The lesser blemishes, as the lack of a eayl, (which in stinted sacrifices was not to be wanting, Exod. 29.22. Levit. 8.25. & Levit. 9.19. and the like may be said of the ears) did not hinder the acceptation of a free-will-offering; but that which was offered by vow, was to be perfect, as that which was required by oblation of the law: which was to minde the offerer of the perfection of Christ, of whom the sacrifice was a figure; and of that perfection which every one was to prefs after, as in imitation of him. Some take this exception to be onely of such blemishes, as were either excessive or defective in quantity, for length or shortness, for greatness or smalness, but if there were an excess or defect in the number of parts, as if a sheep had more or fewer then four leggs, it was to be rejected as monstrously misshapen. And there be some, who take this free-will offering for a gift for the use of the Priest, not to be sacrificed unto God; not to rendered, as to be turned into money to buy somewhat which is fit to be presented in sacrifice to God. If that which was offered were in its own kind fit to be rejected.

V. 25. *strangers hand*] The sacrifices of God must be offered, and are accepted without respect of any person, but his whom they typifie, Jesus Christ; therefore a blemished sacrifice will not serve, or be received from an Israelite, or from a Proselyte; but they might receive money from strangers, whether in Nation or Religion, which might be converted to some service of the Sanctuary, whether for sacrifice or otherwise; Josephus lib. 2. of the Wars of the Jews, Chap. 17. But no uncircumcised person might by himself present any thing; though in it self perfect, to be offered to God.

V. 27. *seven dayes*] See Annot. on Exod. 22. 30.

V. 28. *in one day*] By this, as by the ordinance against eating bloud, God meant to admonish his people of mercy, and to restrain them from cruelty.

V. 30. *leave none*] See Annot. on Chap. 7. v. 15.

V. 32. *profane my holy Name*] By bringing it into contempt with the Nations, by your profane and corrupt manners. See Annot. on Chap. 18. 21.

which hallow you] Who give you holy Laws to live by, and the grace you have to live according to those Laws.

CHAP. XXIII.

Vers. 2. HOly *convocations*] Called and met together for an holy business; for hearing of the Law, and for putting up prayers, and giving prayses to God.

V. 3. *Sabbath of rest*] Heb. *rest of rest*.

no work] Work in the general is forbidden on the Sabbath, and in particular, the dressing of meat on the Sabbath is forbidden; and the like restraint is partly expresst, and partly understood of the day of expiation. But for other festivals, work in general is not forbidden, but servile work; that is, work of a mans worldly calling, wherein servants chiefly, though not onely, were imployed.

in all your dwellings] The observation of the Sabbath, was not onely in the Sanctuary, as other Feasts were, but in private habitations, tents or houses, as other Feasts were not: for that purpose there were built divers Synagogues, not onely in Jerusalem, but in divers other Cities, Act. 15.21.

V. 4. *seasons*] The Sabbath was kept every week, and the other Convocations, mentioned in this Chapter, but once a year.

V. 5. *first moneth*] The moneth Nisan, which answereth to part of March, and part of April; which was made the beginning of the moneths, Exod. 12. 2. for Ecclesiastical account, though for Civil matters the year was reckoned from Tizri, which answereth to September.

at even] The *feast of unleavened bread* began with the Passeover, on the fourteenth day of the moneth, and lasted for the second of the two evenings, (whereof see Annot. on Exod. 12.6.) which was the beginning of the fifteenth day, and continued seven dayes, during which time, no bread but unleavened was to be eaten.

V. 7. *servile work*] Or bodily labour, saving about that which every one must eat, Exod. 12.26.

V. 8. *seventh day*] The first day of the feast, and the seventh were to be kept holy; in the rest they might work, unless the Sabbath fell on any of them; yet all of them had the same number of sacrifices, above the ordinary preparation of every day. See Numb. 28.24.

V. 10. *When ye be come*] Iteappeareth hereby, that though these laws were ordained in the Desert, they were not generally and punctually to be observed there, (though some of them were, as that of the Sabbath) but in the Land of Canaan.

harvest] That is, Barley harvest, which is ripe about the end of March, and the beginning of April, but especially about Jericho, for there the corn is ripe sooner by fifteen dayes, then about Jerusalem, or any other part of the land of Canaan; Josephus, Antiq. lib. 3. cap. 10.

a sheaf of] Heb. *an Omer*. For before it was offered, it was dryed, and threshed, and the grain separated from the chaff, as Josephus sheweth lib. 3. cap. 10. and punned or ground to meal, and that sifted, that onely the fine flowre might be offered; and so it might be measured in an Omer: and after this they were allowed to reap for themselves, which before they might not do; at least they might not dress any of the new corn for food, before this oblation were made. But since the word *Omer*, signifieth also an *handful*, Deut. 24. 19. some would have it taken here for a *sheaf*, as vers. 14.

V. 11. *on the morrow after the Sabbath*] Not the weekly Sabbath, but the holy day of the feast of unleavened bread, called a Sabbath, vers. 7. and the second day of the feast, which is the sixteenth day of the moneth Nisan; from which day were reckoned the fifty dayes ended at Pentecost, or Whitsontide, reckoning that second day inclusively. Pentecost, or Whitsontide was kept in memorial; first, of the Israelites coming out of Egypt, Deut. 16. 10, 12. secondly, of the Law given at Mount Sinai; thirdly, for grateful acknowledgment of the fruitfulness of the Land of Canaan. Some make a mystical allusion hereof, to the giving of the Evangelical Law at Jerusalem, in the Feast of Pentecost, Act. 2. 1, 2, 3. and to the first fruits of the Christian converts, reaped by the Ministery of the Apostles, according to our Saviours saying, Joh. 4. 37, 38

V. 12. *an he-lamb*] And this feast were served in three courses of sacrifices; first, the continual daily sacrifice: secondly, the septenary sacrifice offered every of the seven dayes: and thirdly, this offered with the first-fruits, prefiguring Christ, who was the *first-born of every creature*, Col. 1. 15. and the *first-fruits of them that sleep*, 1 Cor. 15. 20. Col. 1. 18. and by whom these first-fruits were sanctified.

V. 13. *two tenth deals*] Which is the fifth part of an Ephah, or two Omers: see Annot. on Exod. 16. vers. 16. and therefore two or double to the usual proportion of a lamb, Numb. 15. 4. because here was added another occasion of the sacrifice, *viz.* a gratulation for the fruits of the earth, and therefore was the meal doubled, not the Lamb, because it came of the fruits of the earth, as the Lamb did not.

Him] See Annot. on Exod. 29.40.

V. 14. *until*] Untill they have offered unto God, as to their Maker, and maintainer, a portion of his own increase, as a tribute, or chief rent, for that they have and hold under him; they were not to take any thing for their own use.

V. 15. *morrow after*] See Annot. on vers. 11.

seven Sabbaths] That is, seven weeks; for that being the principal

principal day in the week, carrieth the name of the whole week; (as the soul the chief part of man, stands for the whole man). So the Pharisee is to be understood, when he saith, he fasted twice a Sabbath, that is, twice a week, Luk. 18.12. for twice a day he could not keep a Fast.

V. 17. *two wave loaves*] At the Feast of Pentecost every family (as some conceive) was to bring two leavened loaves, as the first-fruits of their increase to the Priests, because it is said, *they should bring them out of their habitations*; but that notwithstanding others take it, that it would be too great a proportion of bread for them, that so many could not be waved by the Priest with the Peace-offering, as is appointed, vers. 20. therefore it is more probable that they were a common Oblation, made at the publick charge, and offered also in the name of all the people in Covenant with God. Against this is objected, that they were to *bring it out of their habitations*, which imports a plurality; for two loaves were too few to come out of many habitations: to which it is answered, that it might be of the wheat of the Land of Canaan, not of a Forein Country where they had no habitations; and yet it might be that this common charge might by course be so distributed among the people, that it might be rather accounted a common or general thing, then of particular cost or concernment of particular persons.

with leaven] Because the Priest should eat them, as Chap. 7. 13. and they should not be offered to the Lord upon the Altar; for no leaven was there presented. See Annot. on Chap. 2. 11.

V. 18. *seven lambs*] To these in the Feast of Pentecost were added other oblations, whereof see Num. 28.27.

V. 20. *wave them*] See Annot. on *Exod.* 29.24.

holy to the Lord] They were said to be holy to the Lord, because the Priest as his servant, should be maintained by the wages and allowance of his Lord and Master.

for the Priests] Wholly for the Priest, because being offered for the whole Congregation, it was too little for every one to have a part, and no man in such a common interest, having right to challenge a singular portion to himself, all was assigned to the Priest; though in other peace-offerings he had only a part, Chap. 7. 32, 33.

V. 22. *then when thou reapest*] The charge is intimated first in the plural number, *when ye*; but presently changed to the singular number, *thou*; to direct every one to make a particular application of the general to himself.

V. 24. *seventh moneth*] That is, about the end of *September*.

a Sabbath] Or an holy day, or solemn feast unto the Lord.

Trumpets] This was on the first day of the moneth *Tizri*; that is, of *September*; the first moneth for civill account. See *Annot.* on Chap. 25 3. And yet this seventh moneth, as if it had been the Sabbath of moneths, as the weekly Sabbath was the seventh of dayes, was eminent for the multitude of solemnities above any other; for in that moneth was the Feast of Trumpets, of Tabernacles, and the solemn Atonement or Expiation observed. This Feast of Trumpets was kept, at least the first day of it, (as it is received by tradition among the Jews) in remembrance of Isaacs deliverance from slaughter, when his father was ready to offer him up in sacrifice, Gen. 22.11, 12. and it is called a *memorial of blowing of trumpets*, because it was in the beginning of that moneth, which had many Feasts in it, to which the people were to be called together by blowing of Trumpets; and for that the Trumpets were to sound at the oblation of the sacrifice on dayes of rejoycing, and other solemn dayes, especially in the new Moon, Num. 10.10. Psal 81.3. and this joyful noyse was made, with a speciall memorial of the year of *Jubilee*, which was begun in this moneth; and when it begun, the solemnity of it is supposed to be such, that the Trumpets were founded not at Jerusalem onely where the sacrifices were offered, but throughout all the Cities of Israel. Some think it was called the Feast of Trumpets, with reference to the Ram by which Isaac was ransomed from death; because some Trumpets were made of Rams horns, Josh. 6.20. Others say this Feast bears the memorial of the miraculous victory over Jericho, at the Israelites first entrance into the Land of Canaan, when the walls of it fell down at the sound of Rams hornes, Josh. in the place forementioned.

V. 27. *afflict your soules*] By fasting, mourning, in confession of sin, and supplication for pardon: see Lev. 16.29. This is thought to be the memorial of the sin about the golden Calfe, and of the pardon granted upon the repentance of the people.

V. 32. *from Even to*] That is, from Sun setting, to Sun setting; so was the old Sabbath and other Feasts measured: in Christianity as the day is changed, by occasion of the resurrection of Christ; so also is the time of the beginning of it changed from evening to morning, and that upon the same ground, for Christ rose not in the evening, but in the morning, Mat. 28.1.

V. 34. *Tabernacles*] This Feast was to be kept in gratefull memorial of Gods providence, and protection of the Israelites in the wilderness, where they had no houses, but moveable habitations, as Tabernacles, Tents, and Boothes, Winter, and Summer, for fourty years together, vers. 43. And it was instituted also, for thankesgiving to God for the fruits which the year before brought forth; not onely their corn, but the fruit of their vines and olives, and were all usually gathered at this time, to wit in *September*, when this Feast was celebrated, Deut. 16. 13, 14. See Exod. 23.16. They that turn this History into Mystery, make an allusion of it to Christ and to Christians; to Christ, taking our tabernacle of flesh, Joh. 1.14. to Christians; as they are pilgrims and strangers in the world, having no certain habitation, Heb. 11.13. but travelling in this world toward heaven, as the Israelites in the wilderness towards Canaan, 2 Cor. 5.1. See Zach. 14.16, 19.

V. 36. *on the eight day*] The Feast of Tabernacles consisted of seven dayes, vers. 34. yet when those were past, (though the formality of the Feast were finished) the eighth day was kept with publick solemnity; and it may be with so much the more, because untill that time twelve moneth it was not to return; for that reason, (though in constitution it were but equall with the first day) in observation it might exceed it; and so be called the *great day of the feast*, Joh. Chap. 7. verse 37. In this it is probable they had a gratefull remembrance of their peaceable settlement in the land of Canaan, after their many intricate and troublesome windings, and wanderings in the Wilderness.

V. 38. *Besides the Sabbaths of the Lord*] If other solemnities were coincident with the Sabbath, the oblations belonging to the Sabbath did not excuse the cost of the concurrent festival; for the oblations belonging to it were to be performed, as if it had happened singly by it self.

beside your gifts, and beside all your vowes] No oblations that were voluntary, whether vow, or without vow, would suffice to discharge the cost of the sacrifice, due to the solemnity of any special festivity.

V. 43. *booths*] Buile of boughes, which in the general were made of goodly trees, and thick trees, vers. 40. fit for shelter and shadow against the weather: in particular they are named Palmertree, and Willowes of the brook, in the same verse; which might be usefull to bind the boughes together: and in Nehemiah, there are mentioned branches of thick trees in generall; and in special, Olive branches, and Myrtle branches, Neh. 8.15. these were set upon the roofs of their houses, and in their courts, and in the Courts of the House of God, and in the streets, Neh. 8.16. their use was as hath been noted, vers. 34. in this Feast of Tabernacles they carried boughs in their hands, Joseph. Antiq. lib. 3. chap. 10. Among these Feasts, there is no mention of the feast of new Moones, whereof see Num. 28,11. To all these in after times, were added, the feast of Purim, for remembrance of the deliverance of the Jewes from the conspiracy of Haman, Esth. 9.17, 26, 28. and two more of lesse warrant, 1 Mac. 4.56. & 2 Mac. 1.18. These Boothes were not to be set up out of their Towns, or Cities, but out of their houses, in the streets, and in gardens; and sometimes they were placed on the tops of houses, as Neh. 8.16. and this Feast of Tabernacles continued seven dayes, during all which time, they did not wholly forbear all bodily labour, but spent the most of it in feasting and rejoycing.

CHAP. XXIV.

Vers. 2. THat *they bring*] The Priests and Levites were to do the service of the Sanctuary, but the people were to bear the charge; since the ministration was not for the Ministers themselves, but for the people also: hence were their oblations; Exod. 23.15. & Chap. 30.13. and it is like the treasury, Luk. 21.1. was to receive the gifts and oblations of well disposed persons for the maintenance of the Temple, and for the sustenance of them that did service in it.

V. 3. *veil*] Which vail separated the Holiest of all (where was the Ark of the Testimony) from the Sanctuary; so it is without the Holy of Holies.

V. 5. *bake*] It seemeth by 1 Chro. 9.32. & Chap. 23.29. to be the service of the Cohathites, which was one of the Families of the Tribe of Levi) to bake the bread.

two tenths] That is, in measure two Omers; of which, see Annot. on Exod. 16.16. and in weight every cake was thirteen pound and an half, allowing for every three ounces of flower, one ounce of water to temper it withal.

V. 6. *two rowes, set on a row*] They might be variously disposed either in longitude, one by another, or in altitude, one upon another; as in the Scheme in the Geneva Bible.

V. 7. *on the bread for*] Or, instead of the bread; for it was burnt every Sabbath, when the bread was taken away.

memorial] See Annot. on Gen. 9.15.16.

V. 8. *Every Sabbath*] That there may be the more store for

for the maintenance of the Priests, and that it be not too stale by staying too long unchanged; and the new that was brought, was, it is like, hot from the Oven, that it might not be too dry before the weeks end.

from the children of Israel] *From*. It is like, being twelve, that they had one from every Tribe. Of the Levites eating the Shewbread, see 1 Sam. 21.

everlasting Covenant] So perpetual Statute, ver. 19. See Chap. 3. 17. & Num. 19. 21.

V. 9. *made by fire*] The bread in this respect may be said to be holier then other oblations, because it is constantly and continually presented to God, and as in his presence, is called, ver. 10. in Hebrew, *the bread of faces*. Quest. But how is it made by fire? Answ. It is not said, that it is made by fire, but it is compared with those that are made with fire; or they may be said to be offered with fire, because that which was laid upon them was burnt with fire, and that, it may be, with some reference to them, in their stead.

V. 10. *whose father was an Egyptian*] When the Israelites came out of Egypt, there came with them a mixed multitude, Exod. 12. 38. whereof the greatest number of strangers were (no doubt) Egyptians, such a one by his fathers side, (though by his mothers side an Israelite) was the blasphemer. It is like his mother taught him to speak; his father to blaspheme: that is the danger of mixed marriages; for children, like the conclusion of a Syllogisme, follow the worse part.

V. 11. *blasphemed*] Heb. *bored through*. For he that is so minded, would both bore his name, and *gore* his person if he could.

V. 12. *that the mind*] Because the punishment for the blasphemer of God in particular, was not yet appointed; Moses might have put him to death by virtue of the law against cursing father or mother, Exod. 21. 17. but he thought that too light, and therefore consulted with God about it.

V. 14. *laid their hands*] To testifie their personall charge of the sin upon him, and to expresse their desire, that the evil of punishment may light upon his head, who is guilty of the evill of sin; but on their own, if they in this accusation should by slander, and murder, take away first his innocency, then his life.

V. 15. *cursetb*] This seems to be a more hainous sin then blasphemy fore-mentioned; betwixt which there may be this difference, that blasphemy may be any impeachment of the divine honour, whether inconsiderately, or deliberately, whether with malice, or without; but *cursing* implyes an intestine and deep malignity: howsoever in this place they were both capital to the offender.

bear his sin] That is, shall be punished.

V. 16. *stone him*] Death was inflicted for the like offence against man; and God inflicts no more (though the sin be infinitely more hainous) for blasphemy against himself; an example against partial ty to our selves, and too much severity in prosecution or punishment of those that offend us.

V. 19. *so shall it be done*] See *Annot.* on Exod. 21. 24.

V. 20. *Breach for breach*] Not according to every mans grudge, or desire of revenge; but as the Magistrate shall award the cause being heard.

V. 22. *for the stranger*] Though in ceremonials the stranger had neither priviledge in the use, nor prejudice by the omission of them, yet in capital crimes, if they and the Israelites sinned alike, they must be punished alike.

CHAP. XXV.

Vers. 2. A *Sabbath*] That is, a rest from the toyl of tillage and culture, both of fields, and vineyards. Of the reasons of this, see Annot. on Exod. 23. 11. This Law was dated at Sinai, for thence and then it was delivered, when Moses abode so long with God in the Mount; but it was not to be put in execution, untill they had been six years in possession of the Land of Canaan: in the Sabbatical year Deuteronomy was to be read unto the people, Deut. 31. 10, 11. Hebrew servants were to be released, Exod. 21. 2. debts were to be remitted, Deut. 15. 2. and the ground untilled; and whatsoever fruits it brought forth, they must not be gathered as any ones proper goods, but left to common use.

V. 3. *Six years*] The Jews begin the count of their Civill year in September, for then all their fruits were gathered for the year following; the Sacred, which served for the Anniversary order of the Festivals, and other Ecclesiastical matters, was from the moneth Nisan, which answereth to part of March, and part of April.

V. 5. *own accord*] By reason of the corn that fell out of the eares the year past.

undressed] Heb. *of thy separation*. That is, which thou hast separated from thy self principally, and left free for common use, ver. 16. or which thou haddest wont in the six years to appropriate, or separate to thine own use; or, (as some conceive, according to the Hebrew word, *Nezirecha*) because the fruits ungathered, make a shew or resemblance of the Nazarites, whose locks were worn long, without any cutting.

V. 6. *the Sabbath*] The rest of the Land; that is, that fruit which the Land bringeth forth in the year of her rest from the labour of the husband-man.

V. 8. *seven Sabbaths of years*] That is, fourty nine yeares; and in the beginning of the fittieth year was the Jubilee, so called, because the joyful tydings of liberty were publickly proclaimed by the sound of the Trumpet, or Cornet made of a Rams horn, at the end of the fourty ninth year, for the release of men from servitude, debts, mortgage, and the restitution of estates to the first owners, from whom in the former years they had been alienated. During this whole year there was neither sowing nor reaping, and when it was expired, the next year, which was fifty one, began the reckoning for the succeeding Jubile.

V. 9. *the tenth day of the seventh moneth*] The Jews antedate the beginning of the Jubile ten dayes sooner, but if the Trumpet were not sounded till the tenth day, it is like the solemnity began not till then; and the day of expiation led the way to the Jubile succeeding, and in reference thereto, it might mind the people of sowing in tears, before reaping in joy, Psal. 126. 5. and of a disposition to pardon their offending brethren, as they expect pardon for themselves in the day of expiation.

day of atonement] That is, the day of reconciliation with God, which was celebrated on the tenth day of the seventh moneth.

V. 10. *Inhabitants*] Which were in bondage.

a Jubile unto you] Some take the word from Jubal the first Inventour of instruments of musick; because it was a yeare of rejoycing; but the more received etymology is from *Yobel*, which signifieth a *ram*, because the Jubile was proclaimed in the Towns and Cities of Israel with the sound of trumpets made of rams hornes. The first Mosaical Jubile was about the 3 yeare 2501.

the possession] Of immoveable goods, as lands, and houses, which was no wrong to them that bought or took them before, because they were not put over from one to another without the condition of restitution (either expressed or implyed) in the year of Jubile; and the price was proportionable, more or less, according to the distance, or nearnesse of the year of release; and this God ordained, partly for restraint of concupiscence of others estates, (for men would not so much desire them upon these terms, as if they might purchase them for perpetuity, to them, and their heires for ever) and partly that they should not be too proud of what they obtained, since they must be sure to part with it again; and it was likewise for the comfort of such as were decayed and impoverished, and to preserve such an equality as might keep out Tyranny and confusion of tribes and families, which were to be upheld in their estate and condition, whether of sufficiency, or plenty and dignity, wherein they had formerly been. Besides this, it may be (as some conceive) that this restitution in the year of Jubile, was a type of restitution to a right and possession of the celestial Canaan upon the sound of the trumpet of the resurrection, though men forfeited their right by sin, and were (as it were) cast out of it by excommunication out of the Church below, a type, as well as a part of the Congregation of the first born above, Heb. 12. 23.

V. 12. *holy unto you*] First in the generall, for that which gives occasion of so much rejoycing to men, is cause of much thanksgiving to God, and of so much more holy service to him, as they receive beneficence from him. Secondly, with especiall reference to the great joy of the acceptable year of the Lord, by the redemption of Christ, of which this year of Jubile was a type. See Esay 61. 2. & 63. 4. 2 Cor. 6. 2.

out of the field] Whence it was not to be changed from a common to a proper right or use, as when it was laid up in the barn, but was to be left free for every one to eat; wherein for that year, no mans interest was more then anothers; and therefore it was to be left there, where any might have, and no man debarred from his portion.

V. 15. *according to the number of years*] If the Jubile to come be neer, thou shalt sell better cheap; if it be far off, dearer; and so as the seller or farmer must not demand too much, the buyer or taker must not bid or give too little. See the next verse.

V. 20. *What shall we eat the seventh year?*] There was the more cause of this doubt, because the Sabbatical year and the year of Jubile coming together, they were suspended from sowing and reaping both those years: but it was as easie for God to make them amends for that forbearance, by a more abundant blessing, as Mal. 3. 10. as for a shorter time. See *Annot.* on Exod. 23. 11.

V. 21. *command my blessing*] God hath an absolute power of blessing: when men bless, they do but pray that he would bless; but he blesseth by authority, and if he command stones to be made bread, Mat. 4. 3. the stones shall relent, and become both soft

soft to the teeth, and satisfactory to the stomach: this command of Gods blessing upon the sixt year, to bring forth enough for it self and the seventh, sheweth, that besides the natural, there there was a supernatural fruitfulnesse in the land of Canaan.

V. 23. *for ever*] But in the year of Jubile, it must return to the family to which it formerly belonged.

V. 24. *a redemption*] It shall not be sold, but with covenant of redemption; or he that taketh it to mortgage, shall yield to a redemption, if not sooner, yet at the year of Jubile.

V. 27. *count the years*] He that enjoyed it abating the money for the years past, he that redeemed it was to pay for the years to come, according to the summe received, at the former contract of alienation.

V. 28. *go out*] From his hands that bought it.

V. 31. *But the houses*] There is no general rule but hath some exception; and here is one (of great moiment) from the ordinary redemption at the year of Jubile; houses in villages that had no walls, were to be redeemed in that year; but not houses in walled Cities; for they must be redeemed within a full year, or not at all: and this was either in favour to cities the better to furnish them with inhabitants, and to keep the houses in good repair; or for caution to the owners, that by ill husbandry, they might not be put to part with them; or else, because houses in cities, no not cities themselves, were so distinctly sorted to tribes, as houses in the country, and the lands annexed to them; for the Levites had cities in sundry tribes, and yet had no divided portion of land allotted to them, as the other tribes had: What is here said of houses, may be applyed to some parcels of ground in walled Towns; as that which David bought (mount Moria) for the building of the Temple in Jerusalem; the like is held of such grounds as yeeld no profit, as gardens of pleasure, and the potters field for burial.

V. 32. *at any time*] Others could not redeem their alienated lands or houses, but at the year of Jubile, if the taker would not release them sooner; but the Levites had a priviledg for recovery of their possessions at any time.

V. 33. *their possession*] Which consisted in houses, cities, and their suburbs, which were measured to a certain number of cubits round about them; not ample portions of lands, corn, fields, pastures, and vineyards, as the other tribes had.

V. 34. *suburbs*] Of these suburbs, see An. on Num. 35. 5. there is somewhat contrary to this in practice, Acts 4. 36, 37. but by this time, the constitution of the Jewish state was much changed.

V. 36. *usury*] See Annot. on Exod. Chap. 22. 25.

V. 40. *unto the year of Jubile*] If before that time, he had not made use of his Hebrew priviledg of his release in the seventh year, Exod 21. 2. yea, those that had their ears bored thorow as a sign of their perpetual bondage, were now set at liberty. See Annot. on Exod. 21. vers. 6. and the Annot. on Exod. 12. 14.

V. 41. *he and his children*] And his wife, if he came in married, else not. See Annot. on Exod. 21. 4.

V. 42. *my servants*] So were the Hebrews, not onely by the common right of creation, but by particular right of redemption from tyrannical servitude in Egypt.

as bondmen] That is, unto perpetual servitude; for an Hebrew might not be brought under such bondage by another, vers. 46. and that they might be more willing to exempt their brethren from such an heavy, and long-lasting yoke, he giveth them leave to lay it on the necks of heathens, vers. 44.

V. 45. *your possession*] A perpetual possession; for they shall not be bought out at the year of Jubile, though they were Proselytes, or converts to the Jewish religion; for the difference betwixt an Israelite, and one of another nation, and the preeminence of the one above the other, was a priviledg of pedigree, from Abraham, Isaac and Jacob, and not of profession, though he that forsook his religion, was not worthy to enjoy this priviledg; and he that sincerely embraced religion, (though an alien in nation and nature from the Israelites) no doubt had a more easie bondage, then another bondman.

V. 46. *for ever*] When their masters dye, their children shall inherite the masterly power over them, and they shall abide in bondage as long as they live.

V. 50. *year of Jubile*] This was a figure of our freedom purchased by Christ, Joh. 8. 36. and of rest and relief from all aggrievances in the Kingdom of Heaven: for it had all the priviledges of the Sabbatical year; and besides them, in his fittieth year, all fruitful lands, and houses in the country, returned to their first owners, though they had ben sold, over and over, an hundred times.

number of years] Which remain yet to the Jubile, as if a man should sell himself for 50. shekels, to serve from one Jubile to another, and from the bargain making, had served ten of the years, he must be redeemed for 40. shekels; and so in proportion, according to the rate payed, and time run up.

V. 53. *in thy sight*] Thou shalt not suffer him to intreat him rigorously, if thou know it, and canst help it.

V. 55. *whom I brought*] God renders this for a reason, why they should not be perpetual bond-slaves; because they were his redeemed from the fore bondage of Egypt: So the great redemption of Gods elect from the spiritual Pharaoh the devill, carrieth with it a comfortable expectation of lesser deliverances, so far as may serve for Gods glory, and his servants good.

CHAP. XXVI.

Ver. 2. A *Nd reverence*] See *Annot.* on Chap. 19. 30.

V. 4. *rain*] By promising abundance of earthly things, he fitteth up their minds to consider the rich treasures of spiritual blessings.

V. 5. *your threshing shall reach*] Your old store shall be so much, and the new return so soon, and be so plentiful, that before you have threshed up your former provision of corn, you shall be invited to the vintage; and before that be gathered in, (it will be so copious) the new seed-time will come upon you.

V. 6. *through your land*] In the furious march of a warlike enemy, who rangeth up and down a land, to ruine and root out the people.

V. 8. *five of you*] A small number of yours, shall put to flight many troops of your enemies, as Judg. 7. 22.

V. 9. *establish*] By real and settled performance of what I have promised.

V. 10. *because of the new*] Either because now the new will secure them from want, though they liberally spend up the olds; or because by the abundance of new, they shall want room to lay it up, unlesse they take away the old.

V. 12. *upright*] The yoke bowed down the head and neck, and maketh men rather of a groveling, then upright posture; but they that are freed from the yoke, go upright.

V. 15. *break my covenant*] Mine, because I first propounded it, and have authority to receive it; and for my part shall assuredly keep it, if you do not set me free, by your revolt from your own undertaking; for thereby you break it, and I am not bound, if you forfake me, to cleave still unto you.

V. 16. *consume the eyes*] Or, *over-heat the eyes*. The word *Kaddahhab*, in the Original, signifieth the disease (which Latine Authors call the *Kings Evill*) that is called the Jaundice, which ariseth from a distempered head, and turneth the colour of the eyes.

V. 18. *seven times*] That is, many times more, or more extremely. See *Annot.* on vers. 24.

V. 19. *as iron*] Neither heaven shall distill a softening rain, nor the earth be in any disposition to receive it; neither of them shall be of any more use to help forward the fruits of the earth, then if they were the one Iron, the other Brasse.

V. 24. *seven times*] It is either the Chapter used for many times; as vers. 18, 21, 24, 28. so Prov. 24. 16. & Chap. 26. 16. Psal. 119. 164.

V. 25. *quarrel of my covenant*] Breach of Covenant betwixt God and man, breaks the peace, and breeds a quarrel betwixt them; in which he will take vengeance of mans revolt, if by repentance and reformation his wrath be not appeased.

V. 26. *staffe of your bread*] That is, the strength whereby the life is sustained, Psal. 104. 15. & 105. 16. Ezek. 4. 16. & Chap. 5. 16. or supported from falling into the grave, as a staffe upholdeth a feeble body, which otherwise would fall to the ground.

ten] That is, many. See *Annot.* on Gen. 31. 7.

one Oven] One oven shall be sufficient for ten families; not for the greatnesse of the Oven, but for the scantnesse of provision.

by weight] Too light weight, either to satisfie the appetite, or to sustain the strength. This is a great token of scarcity, Ezek. 4. 16. Neh. 5. 6.

V. 29. *of your sons, and of*, &c.] The extremity of hunger breaks the strongest bonds of law or nature, and turns the kindest kisses of the lips, to biting with the teeth. See Lam. 4. 10.

V. 30. *high places*] Where, after the manner of the Gentiles, the Jews set up memorials, and altars for Idols.

upon the carkasses] Images are called carkasses, because they are bodies without souls; as Psal. 115. 4. yet so, that Idolaters are often so deluded, as to think the false gods do animate them, inform and quicken them; and because they are as loathsome unto God, as dead and stinking carkasses to men.

my soul] God is not as man composed of essential or integrall parts, a body, and a soul, and several members; but in the Scripture condescending to our capacity, both a soul, and passions of the mind, and parts of the body are ascribed unto him.

V. 31. *sanctuaries waste*] All places of publick worship, (wherein you either dishonour me by your hypocrisie,) as the Tabernacle, Exod. 25. 8. and the Temple, 1 Chr. 22. 19. or honour your Idols by your Idolatry.

not smell] I will not shew any acceptance of your sweetest oblations.

V. 33. *a sword after you*] You shall have enemies, and no heart

heart to fight with them, nor safety by flying from them.

V. 34. *enjoy her Sabbaths*] Being eased from the wicked weight of such Inhabitants, which brought upon it heavy curses, and toyled, and tyred it out with continual tillage.

V. 39. *of their fathers*] For as much as they are guilty of their fathers faults, they shall be punished, as well as their fathers.

V. 41. *accept of the punishment*] As throughly deserved on their part, and justly inflicted on Gods part; so that they glorifie his justice, and kissing the rod of their correction, implore his mercy.

V. 43. *while she lyeth*] See *Annot.* on vers. 34.

CHAP. XXVII.

Vers. 2. A *Singular vow*] Vowes are religious promises of our selves, or those persons, or things, which are in our disposal and power, with reference unto God, and with a purpose to binde our selves by the vow for that, wherein before we were free. A singular vow, is a vow of a singular person, for himself, or for any thing by vow separate, and set apart from common to a sacred use; the word in the Original hath a more emphatical signification then is expresst (in the translation) importing somewhat of a miracle.

the persons] For of such were vowes sometimes, as 1 Sam. 1. 11. It was also a personal vow, when a man vowed abstinence from some things (otherwise lawful) with respect unto God (as in the vow of the Nazarites to forbear wine, strong drink, and the eating of grapes, moist or dry, Num. 6. 3.) or to serve at the Tabernacle by carrying of water, or wood, or ashes, or sweeping the court, or by any other ministerial attendance upon the Levites in their service of the Sanctuary; as the Gibeonites and Nethenims, Josh. 9. 21, 27. So might women vow their assistance, as by weaving, washing, making, or mending the garments of the Priests. Now if a Levite vowed any thing above the dury of his place in his ordinary course, he was to perform both his ordinary duty whereto his calling did oblige him, and that whereto by vow he was engaged afterward.

V. 3. *thy estimation*] The order proposed in general, is applyed to every one in particular, according to the different estimation of his person, whereof the rules and rates follow afterwards; or thy estimation, may be the estimation of the Priest, in such cases as are not punctually determined.

thy estimation shall be] That is, if he will redeem his vow, he shall pay so much for the maintenance of the Priest, and service and repair of the Sanctuary.

fifty shekels] By the year, that is, for every year 50. shekels; (as is conceived) for if the shekels had been rated by the year, a single shekel for every several year, it should have been rather fourty shekels for the fourty years, then fifty.

shekel of the Sanctuary] See *Annot.* on *Exod.* 30. 13.

V. 4. *thirty shekels*] We are not by the different rate set upon a male and female, to value the difference of their persons or sexes, but rather their service, because a man for the most part is able to do more profitable and advantageous service then a woman; so also vers. 5. yet there is a different price, vers. 6. where there seems to be no preeminence in ability for use and service.

V. 5. *five year old*] If his parents have made a vow concerning him; for one so young could not by vow dispose of himself.

V. 6. *from a moneth old*] See Annot. on ver. 5.

V. 8. *poorer*] Then that he can bear, or pay the estimation or rate according to his age, then the Priests shall value him, &c. this may be meant chiefly of such a one as was of ability when he vowed, but was by mishap made poorer when he should have performed what he had formerly vowed.

before the Priest] That may be inferiour Priests; for there is nothing to make the matter peculiar to the office of the High-priest.

V. 11. *unclean beast*] Unless the Dog were excepted, Deut. 23. 18.

V. 12. *good or bad*] That according to the quality of it, the Priest may make the value more or lesse.

V. 13. *a fifth part*] This was set down to make men stedfast in their vowes; and if they be not, for a penalty of their levity, if they fail, or fall off: the like addition was to be made for redemption of an house, vers. 15. which they might be willing to give, because otherwise it could not be redeemed, no not in the year of Jubile; and also for dealing falsly in holy things, Chap. 5. 16.

V. 14. *sanctifie*] Or dedicate as by a vow, saying; This house shall be holy unto the Lord, and so separated for an holy use; if he redeem his vow, or his house from his vow, he shall pay the rate which the Priest set upon him; else the Priest was to keep the possession of it in perpetuity.

V. 15. *fifth part*] See Annot. on. ver. 13.

V. 16. *according to the seed*] That is, according to the proportion and value of the seed, which is fit to be sown upon such a parcel of ground; as if it will take an Omer of Barley, it shall be valued at fifty shekels of silver from Jubile to Jubile; that is, a sickel for a year; and this was so low a price, that the worst ground was worth it. Some take it, that the fifty shekels were to be for one years rent, and so the whole time from Jubile to Jubile, would be about five hundreth shekels; but the former rate is more received.

of barley] That grain is especially mentioned, because it was most usuall in Africa, and other Eastern Countries.

V. 17. *sanctifie his field*] That is, dedicate his field by a vow, to bestow the price or profit of it to the service of the Sanctuary.

from the year of Jubile] That is, as soon as the Jubile is past, and onward towards another Jubile.

V. 18. *after the Jubile*] That is, at some years distance after the former Jubile.

it shall be abated] The year of Jubile shall be abated, and no price reckoned for that, because that year the land was to be free; nor is more price reckoned for the rest of the years, then according to the remainder of them after the vow to the year of Jubile.

V. 19. *fifth part*] See Annot. on ver. 13.

V. 20. *not redeem*] Neither he nor his next kinsman, Chap. 25. 25. See Gen. 7. 3.

or if he have sold it] This is not meant, as some conceive, of him that dedicated the field by vow; for he could not sell it, having vowed it before, (unlesse he had redeemed it, which is here denyed) but of some officer of the Sanctuary, as a Steward, or Treasurer, who managed such matters for the best behoof and benefit thereof; so that though (*hee*) be the same word, the person may be varied: yet others conceive it to be meant of the person vowing, when either he negle ted to redeem his vow, or fraudulently sought to transfer the title of the field vowed, from God to another, in which cases he lost all liberty of redemption; and though he that bought it might possesse it untill the year of Jubile, yet then it was not to return to the seller, but to the Priest, by virtue of the precedent vow; yet so that the Priests were to transfer the right of it to some of the same Tribe, and first of all to the nearest kinsman of him that vowed it; because the Land was divided betwixt the other Tribes, (among whom the Levites had no part allotted, Num. 18. 20.) whose portions were not to be confounded.

V. 22. *which is not of the fields of his possession*] Wherein he had rather a tenant right as a Leasee, then a right of inheritance; and in such a case he was not to adde a fifth part, as in the redemption, vers. 19.

V. 23. *thy estimation*] He gave the rule in general, in the first part of the verse, of the Priest, in the third person; but puts it afterward, for instance, to present application of the Priest in being; to the meaning is, the Priest shall reckon, as thou for example, who art the Priest, for the present shall value it, so shall it be. So is it, vers. 12.

V. 24. *shall return*] This, and the two precedent verses, may best be joyned together in one continued exposition, thus; If any man have bought a field, and before it be redeemed, have vowed it unto the Lord; when the year of Jubile is come, then he shall give the worth of it from the time of his vow to the year of Jubile, unto the Lord; and the field shall return to the first owner, the vow of the buyer cannot alienate it from him; because it was not in his power to give away that right, which was by Gods expresse law in the yeare of Jubile due to another; for though it had passed by sale through never so many hands, it must be his at the last, to whom it belonged at the first.

V. 25. *Gerahs*] A *Gerah* was a piece of silver, weighing sixteen grains of Barley corn.

V. 26. *It is the Lords*] It is his already, by his expresse law designeist for sacrifice, Exod. 13. 2. Num. 8. 17. therefore not to be dedicated to him by a vow. Because a vow must be of such things as wherein the vower hath a particular interest, as his own, though that interest cannot be any other then derivative from, and dependent on God; but such things as were not dedicated to God for sacrifice, might, or rather must be redeemed, whether of man or unclean beasts. And though vowing and redeeming seem contrary acts, yet a vow in one sense might be made with a purpose of redemption in another sense; as Samuel was vowed to God for service, yet with an intent to redeem him from sacrifice, 1 Sam. 1. 11.

V. 27. *an unclean beast*] Which though it might not be offered in sacrifice to the Lord, the price of it might be of use to the repair of the Sanctuary, and the maintenance of the Priest.

shall adde] That is; if he will redeem it. This is not to be understood of the first-born of unclean beasts, which the possessor was to redeem by law, (without the addition of a fifth part) because as first-born they were generally belonging unto God, though not by way of sacrifice; but of other unclean beasts

beasts which were vowed voluntarily, ver. 11. See Annot. on ver. 13.

V. 28. *devoted nothing*] That is, so absolutely devoted unto God, as that it is not subject to redemption; but they rather denoted it to execration, that shall alienate it to any other use, then that whereby God may be glorified, whether in his service or by his justice: whence the gifts of the Temple are styled *anathemata*, Luk. 21. 6. that is, gifts hanged upon the walls or pillars of the Temple.

V. 29. *put to death*] The Hebrew word *Hherem*, which is rendred by *devoted*, coming from *Hheram*, which signifieth to consecrate, or curse; (but most usually to kill, or to destroy) may be varied in the exposition of it, according to the difference of things or persons, to which it is applyed; for applyed to *a thing without life*, as a field is said to be *Hherem*, ver. 28. and the case is alike in other things also, set apart for Gods portion, Josh. 6. 19. it signifies *either the alienation of it* from all Civil right, and the perpetual consecration, or dedication of it to the maintenance of Gods service and Sanctuary; (and if it were sold, or let out by the Steward, or some Officer belonging to the Sanctuary: for such dealing, in such affaires, it was in the year of Jubile to return to the right of the Sanctuary again, and to be disposed of, for the use and service thereof;) *or the execration and destruction of it*: If the thing called *Hherem*, were a living creature, and *not of mankind*, it was either clean or unclean; *if clean*, it was to be offered in sacrifice to God; if unclean, the neck of it was to be broken: See Annot. on Exod. 13. 13. *If of mankind*, it was either of such as were *acceptable* to God, or *execrable* to him; of the former fort were the Levites, who were chosen by God for the service of the Sanctuary all the dayes of their lives, in which respect they were Civilly dead, that is; so estranged from other worldly callings, and commerce, as if they were dead; and to continue so long in that service as that they must dye in it; and in this respect onely is the word *Hherem*, for the latter acception applyed to them, if *they were such as were odious to God*, as wicked men, and things belonging to them, which were abhorred of God for their sakes; then if he devoted them to destruction, there was no reprieve or preservation of them; *Hherem* applyed to them was a fixed doom of their destruction, as of Idolaters, Exod 22. 20. and Canaanites, Deut. 20. 17. especially the Amalekites, Deut. 25. 19. See also 1 Sam. 15. 3, 26. So that the manner of devoted things or persons called *Hherem*, was different from all others which might be redeemed; these being devoted absolutely and perfectly, with a resolution either expresse or implicite, to be irrevocable, never to be redeemed.

V. 30. *all the tythes*] Out of the yearly increase, the first fruits were deducted; out of the rest the tenth was taken for the Levites, Num. 18. 21. out of the nine parts remaining, was another tenth taken, and brought to Jerusalem; and there eaten by the Owners, Deut. 12. 6, 7. and this second tythe was every third year distributed to the poor, Deut. 14. 28, 29. The tythe here meant is of the first sort, because if it were redeemed, a fifth part must be added.

V. 31. *fifth part*] Besides the value of the thing it self. See *Annot.* on ver. 13.

V. 32. *rod*] The rod coloured at the further end with red, to mark the tenth of the cattle, that came out of the fold; whose door was so little that onely one could come out at once; and so counting one, two, three, &c. the tenth was touched with the red Rod, and marked for the tithe.

V. 33. *both it, and &c.*] This penalty was to prevent the charge; as ver. 10.

ANNOTATIONS

On the fourth Book of Moses called

After the * Greek in sense, and Latine in sense and sound, both *Numbers*; but in Hebrew it hath its name from the first words *Vajedabber*, *and the* Lord *spake*. *Arithmoi.

The Argument.

For the Title most in use among all Authors except the Hebrews, viz. Numbers, *it is given it from the many numbrings reported in it; the first whereof is most memorable, wherein the people in the second moneth of the second year of their departure out of Egypt are reckoned to six hundred thousand three thousand five hundred and fifty, besides the Levites, who are not comprehended in that account*, chap. 41. ver. 46. 47. *To this number are added many more, viz. a second kind of numbring of the offerings of the Princes; a third of the Ministers of the Tabernacle; a fourth of the searchers that were sent to discover the Land of* Canaan; *a fifth of the Rebels*, Korah *and his company; a sixth of the forniators joyned to* Baal-Peor; *a seventh of those that were new born in the wilderness, the old stock being consumed before the possession of the Land of* Canaan; *and an eighth of the Cities of refuge: This for the Title.*

And for the Contents of the Book, it is partly Historical, partly Doctrinal; for the Historical, besides the record of these numbrings, we have the story of the peoples travels, their troubles, their murmurings and rebellions, their punishments, their straits and enlargments, dangers and deliverances, their combats and conquests, and the most notable things they did or suffered by the space of thirty nine years, wherein they rather wandered, then regularly journeyed in the Desert; their sins casting them back from the borders of the Land of Canaan, *when they were neer the possession of it. In this Story the order of time is not noted, save for that which belongeth to the second year of the peoples journeying from* Egypt, *towards the Land of Promise, and endeth at the eleventh moneth of the fourtieth year, for with that beginneth the Story of the Book of* Deuteronomy, *as is evident by comparing of* Numb. 1. 1. *with* Deut. 1. 3. *For the Story of the time betwixt these termes there is little or no mention of any Chronologicall Note, though there be many remarkable occurrences delivered, as* chap. 16. 17, 18, 19. *The Doctrinall part containeth additions and explanations of sundry Lawes, some moral, more judicial, but most of all ceremonial, given by God for the sanctification and preparation of the people for the Land of* Canaan, *especially for their observation when they were possessed of it: Some observe many parallel references of the New Testament to this Book, which are not unworthy of a serious consideration; as*

Numb. Chap. 6. ver. 18. *The Nazarite shall shave his head.*	Act. 18. 18. *Paul having shorn his head, for he had a vow.*
Num. 7. 12. & 10. 14. as well as Ruth 4. 20. or 1 Chron. 2. 10. *Nahshon the son of Aminadab.*	Matth. 1. 4. *Aminadab begat Naasson.*

Numb. 8.16.
Instead of such as open every womb, instead of the first-born of all the children of Israel, have I taken them unto me.

Num.9.12. as well as Exod.12.46.
Nor break any bone of it.

Num.9.21,22.
Whether it was by day or by night that the cloud was taken up, they journied, &c.

Num.11.1.
The fire of the Lord burnt among them.

Num.12.7.
My servant Moses is not so, who is faithful in all mine house.

Num.14.37.
Those men that did bring up an evil report upon the land, dyed by the plague before the Lord.

Num.15.38.
Bid them that they make them fringes in the borders of their garments.

Num. 21. 6.
The Lord sent fiery serpents among the people, &c.

Num.21.9.
And Moses made a serpent of brasse, and put it upon a pole.

Num.Chap.22. & 23.
The History of Balaam.

Num.25.1.
The people began to commit whoredome with the daughters of Moab.

Num. 26. 64.
Among these there was not a man of them whom Moses and Aaron the Priest numbred, when they numbred the children of Israel in the wilderness of Sinai.

Num. 28.9.
On the Sabbath day two lambs of the first year, &c.

Luk.22.23.
Every male that openeth the womb shall be holy to the Lord.

Joh. 19.33.
They brake not Jesus leggs.

1 Cor. 10. 1.
All our fathers were under the cloud.

1 Cor. 10.10.
As some of them murmured, and were destroyed of the destroyer.

Heb.3.2.
Moses was faithfull in all his house.

Heb. 3.17.
But with whom was he grieved fourty years? was it not with them that had sinned, whose carkasses fell in the wilderness?

Matth.23.5.
They make broad their phylacteries, and enlarge the borders of their garments.

1 Cor.10.9.
And were destroyed of serpents.

Joh. 3. 14.
As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.

2 Pet.2.15,16.
Following the way of Balaam the son of Bosor, who loved the wages of unrighteousnesse: But was rebuked of his iniquity, the dumb asse speaking with a mans voyce, &c.

Jude, vers.11.
They have gone greedily after the way of Balaam for reward.

1 Cor. 10. 8.
Neither let us commit fornication, as some of them committed, &c.

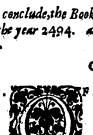
1 Cor.10.5.
With many of them God was not well pleased, for they were overthrown in the wilderness.

Jude, vers. 5.
The Lord Jesus saved the people that came out of Egypt, afterward destroyed them that believed not.

Matth. 12.5.
Have ye not read in the Law, how that on the Sabbath dayes the Priests in the Temple profane the Sabbath, and are blamelesse?

To conclude, the Book measured by the age of the world beginneth, as some reckon, with the year 2455. and endeth with the year 2494. as others more probably compute, it beginneth with the year 2544. and endeth with the year 2583.

CHAP. I.

Vers. 1. 

F *Sinai*] In that place of the Wilderness that was neer to Mount Sinai; which was the twelfth mansion of the Israelites, where happened all that which is set down from hence to the 11.verse of the tenth Chapter of this Book.

in the Tabernacle] Not in the door of the Tabernacle, in the presence of the people (as at some other times) but in the holy of holies, whereof more particular mention is made, Chap. 7. 8, 9.

second month] Which containeth part of April, and part of May.

V. 2. *Take ye the sum*] There was one numbring of the people before this, and another after it, three in all; the first is that of Exod.30.11,12. & Chap.38.25. when they were called, and numbred for contribution to the building of the Tabernacle, when every one gave half a shekel for an offering to the Lord, as a ransome for his soul; figuring thereby the redemption of Christ: the next numbring was that of this place; which was done, not only that at the number of the people might be known, but that they might be the more orderly disposed, and placed about the Tabernacle: and the third and last was in the last year of their travel, *viz.* the 40. when the former generation was worn out; for there was not a man of them remaining except Joshua and Caleb whom Moses and Aaron numbred in the wilderness of Sinai, Num. 26. 63,64. their posterity was numbred for possession, and partition of the land of Canaan: and this was in the plains of Moab, Numb.26.3, & 63.

of the children of Israel] None were numbered but the Israelites, though there came with them out of Egypt a mixed multitude of people, that were not Israelites; nor all that were so, but onely such as were able for war; women, children, sick persons, and decrepit old men being omitted; of which sort it is like there were not many, since at their coming out of Egypt, there was not a feeble person among their tribes, Psal.105.37. Some suppose they were not numbred, because God had promised an innumerable multiplication of them as of the stars, Gen. 15.5. and (which much more over-reacheth all reckonings of Arithmatick) as of the dust of the earth, Gen.13.16. which seemeth to have warrant from these words, *But David took not the number of them from twenty yeares old and under, because the Lord had said, he would increase Israel like to the stars of the heavens*, 1 Chr.27.23.

poll] In Hebrew, *their skulls*, for their heads; their heads for their bodies; their bodies for their persons; by a Synecdoche: the meaning is, man by man.

V. 3. *Upward*] How far upward is not specified; but the Jews began the account at 20, and ended at 60.

V. 4. *head of*] Who was the first-born of his tribe, lineally derived by succession from one of the Patriarchs the sons of Jacob, from first-horn to first-born, by a direct line of descent.

V. 5. *stand with you*] That is, Moses and Aaron, and assist you when you number the people.

of Reuben] The Tribes were ranked partly by seniority, partely by dignity of their birth; first the issue of Jacob and his wives, then those that came of the handmaids; and of the wives, first the sons of Leah, then of Rachel.

V. 11. *Benjamin*] Benjamin is named before those who were elder then he, because they were the sons of handmaids.

V. 16. *renowned*] For their wisdome, gravity, and goodnesse, and so meet to be Statesmen, and to stand for their tribes in any common consultation, or resolution, that might concern them.

Princes] Or Captains or Governours.

V. 18. *declared their pedigrees*] Shewing every man his tribe, and his ancestors, whereby they might the better observe the rules of marriage in their tribes, the redemption of their estates, and might observe the fulfilling of the predictions of them, Gen. 49.

V.21. *of the tribe of Reuben* 46500] Though Reuben were the Arch-Patriarch, Jacobs first-born, *the beginning of his strength, and the excellency of dignity of power*, as he styles him, Gen.49.3. (for that had been the priviledge of his birth-right, had he not forfeited it by his incestuous incontinence with Bilhah his fathers concubine, Gen.35.22.) yet since he committed that offence, he foretold him that he should not excell; which may be meant divers wayes, and particularly by reason of the paucity of his tribe; whereby he is overnumbred by all his brethren but three, Gad, Asher, and Benjamin; and so some part of the curse of incest, Lev.20.20. came upon his posterity.

V. 22. *generations*] The word here is of a larger acceptation then a family, or houshold; for it may comprehend the descendent off-spring, which may people a whole province, or countrey: for to instance in the tribe of Judah, there were of them that were fit for 74 thousand, which, with all the rest not reckoned in the muster, will be much too many for one house or family, and enow to store divers townes with a sufficient number of inhabitants.

V. 27. *threescore and fourteen thousand and six hundred*] Profane Infidels will not believe that one man should have to great an increase in 250 years space; but how easie was it for him to multiply one into so many, in so many years, who out of nothing made all things in six dayes space? Gen.1. See *Annot.* on Exod.Chap.1.12. This is the greatest number of the progeny of any of the Tribes, whereby it appeareth that Judah had the preeminence, not onely of dignity royal, but of multitude of his off-spring above the other Tribes; to which may be added, that from his tribe descended the Saviour of the world, called the lyon of the tribe of Judah, Rev. 5.5. with reference to this Patriarch compared to a lyon, Gen.49.9. Num.24.9. and that very fitly, because of the courage of that tribe. See *Annot.* on Gen. Chap.49.9.

V. 37. *of the tribe of Benjamin thirty five thousand and four hundred*] In the 46. of Gen.21. his sons are reckoned more; as here the descendents from him are fewer then of any of the Patriarchs; there is a tyde and an ebb in the multiplication of families, as God pleaseth to enlarge or contract their numbers; so that he who at first might be called *great Benjamin* for his many children, is now but *little Benjamin*, Psal.68.28. in respect of the smalnes of his increase, and at one time this tribe was neer to a nullity, Judg.21.3.

V. 46. *six hundred thousand*] A very great multitude from 70 persons, which was all the stock, from whence it multiplyed in Egypt, Gen.46.21. See *Annot.* on ver.27.

V. 47. *But the Levites*] They were exempted from these musters, being consecrated and separated for the service of the Sanctuary; for which cause they were to encamp about the Tabernacle next unto it, ver.50. yet that it might appear it was no loss to serve God, (though wicked worldlings think otherwise, Job 21.15. Mal.3.14. Amos 8.5.) when their tribe was kept out of the accompt, the number was no less; for at a former computation, the Levites numbred with the other Tribes about a year before this, the total sum was 603550, Exod.38.26. and now at this time just the same number, the Levites left out; yet were the Levites numbred afterward, but neither with the rest of the Tribes, but by themselves, not from tweney years old and upward, as for the service of war, but from a moneth old and upward, Num.3.15. with reference to the Sanctuary; either for service to it, or maintenance from it; and that Gods blessing might appear in the multiplication of that Tribe, as well as in the rest.

V. 51. *stranger*] Whosoever was not of the Tribe of Levi, (in respect of this office or service) was a stranger, but in respect of offering incense, he that was not of the seed of Aaron, (though a Levite) was a stranger, Num.16.40.

put to death] So also, Chap.3.10. either by humane punishment, or divine vengeance; as 2 Sam.6.6. Num.16.32.

CHAP. II.

Vers. 2. O*Wn standard*] In the twelve Tribes were four principal standards; so that every three Tribes had their standard, banner, or flagge; for the Israelites, above others, were the Church Militant, being to make room for themselves in Canaan, by expelling the Canaanites; and of that Church it might especially be said, That it was terrible as an army with Banners, Cant.6.4,10. for the hearts of the enemies melted at the tydings of them, Josh.7.5. How these Ensigns were differenced we finde not in Scripture; some Jewish Writers affirm, that they were distinguished according to the colours of the precious stones, that had the names of the Tribes engraven on them, Exod.28.21. And some think they were distinguished by the portraiture of beasts, or other things, to which they are likened in the Scripture; especially in the 49 of Genesis, where Judah is compared to a Lyon, Issachar to an Asse, Dan to a Serpent, Naphtali to an Hinde, Benjamin to a Wolf, &c. in each of the three under one standard, the middle Tribe had the preeminence, to which the two Tribes on each hand were, if not subject in power, yet somewhat inferiour in honour.

far off] About two thousand cubits; that distance was to be kept betwixt the people and the Ark, Josh.3.4. which is thought to be the measure of a Sabbath dayes journey, Act. 1. 12. the distance betwixt Mount Oliver and Jerusalem, which was seven or eight furlongs, which make an English mile: thus far they were to keep aloof for reverence; and no further, for Religions sake, that the Tabernacle might be within their view, and they ready for recourse unto it (especially on the Sabbath day:) and it is like (as some conjecture) that the doores of their Tents were so set, that being opened, they might set their faces towards the Tabernacle.

about] For better defence, more ready access, and prospect: which seemeth Gods gracious presence in the midst of his people, Ezek.43.7. and his saving protection of his Church, and guarding it on every side.

V. 5. *Issachar*] Judah, Issachar, and Zebulum, the sonnes of Leah, were of the first standard on the East.

V. 9. *all that were numbred*] The first were neer thirty thousand more then any of the other standards; these were foremost, the Tribe of Judah being of a Lyon-like boldnesse, fit to be the Leader: the Tribe of Dan was next in number, and last in order, that both before, and behind, there might be the greatest force; the one to encounter all dangers in the front of the army, the other to withstand the pursuit of enemies in the rere.

of Judah] Those three Tribes under one standard, took their denomination from the chiefe, which was Judah.

V. 10. *of Reuben*] Reuben, and Simeon, the sonnes of Leah and Gad the sonne of Zilpah her maide, were of the second standard.

V. 14. *Reuel*] The same man is called Devel, Chap.1.vers. 24. which difference proceedeth of the similitude of two Hebrew letters, *Daleth* and *Resh*: which sheweth that the Hebrew letters were the same in forme, and figure anciently, which we have at the present: this difference in proper names alereth not the sense, and in other words the sense will shew which is the right writing.

V. 17. *shall set forward*] Being taken in pieces, and carried (by parts) by the Levites, according as it was distributed among them, who were to take it down, and set it up, Chap.1.v.51. in the Hebrew, it is *to dissolve, and build up.*

V. 17. *midst*] That it might be in equall distance from, and equall neernesse to each one; and that all might have indifferent recourse unto it: and about the arke, and next unto it were the Levites placed.

V. 18. *on the West*] Heb. *toward the sea.* For the Sea lyeth on the West-side of Palestine.

Ephraim] Because Ephraim and Manasses supplied the place of Joseph their father, they are taken as Rachels children; so they and Benjamin make the third standard on the West.

V. 25. *Dan and Naphtali*] The sonnes of Bilhah Rachels hand-maid, with Asher the son of Zilpah, Leahs hand-maid, made the fourth standard on the North.

V. 33. *standards*] For under every one of the four principall standards; besides which it is like there were others of lesse eminencie, yet sufficient for the distinction of the severall Regiments, and for direction of the souldiers in their march; for though they were very many, yet were they put into very good order, wherein consisteth both the beauty, and usefullnes of any great assembly, whether in the Church, Levi. 24.4,6,8. Col. 2.5. 1 Cor.14.laft: or in the *Campe*, 1 King.20.14.1 Chr.6.32. or in the *Common-weale*, Exod.18.21,22.

CHAP. III.

Vers. 1. G*Enerations*] Families, and kindreds; not simply the Children; for the descendents or posterity of Moses are not here set down, but of Aaron.

Aaron and Moses] Aaron was the elder brother of Moses; both of them of the Tribe of Levi; though Moses were the Civill Magistrate, Exod.18.21,22. Aaron was the Priest, whose sons, and not the sons of Moses, are here set down; because the Priesthood went by natural descent from Aaron, and so did no the government descend upon the sonnes of Moses; therefore Gerson mentioned ver.17. was not Gerson, or Gershom the sonne of Moses mentioned, Chap. 24 ver. 22. but

one ancienter then Moses; for he was his great Uncle, as appeareth by comparison of Exod.6.16,&c.& Num.3.17, &c.

V. 3. *consecrated*] Heb. *whose hands he filled*. The reason of the phrase, see Annot.on Exod.28.41.

V. 4. *before the Lord*] This is, when they came before the Lord to offer strange fire, by fire from the Lord they were destroyed, Lev.10.1,2.

sight of Aaron] While their father lived.

V. 6. *present them*] Offer them by Aaron, for the use of the Tabernacle.

minister unto him] By doing service, and giving assistance in the holy ministration.

V. 7. *his charge*] That is, Aarons; in executing his commandement, and a careful over-sight of the things of the Tabernacle, principally committed to Aarons trust.

whole Congregation] In a watchful care over them, to keep them in order.

V. 9. *and to his sons*] Aarons sons the Priests served in the Sanctuary, in praying for the people, and offering incense, and sacrifice; the rest of the Tribe of Levi served for inferiour officers unto them.

wholly given] *Given given*, according to the Hebrew which doubleth the word, to signifie an universality in the persons; as wholly given without exception of any one; and an intireness and intentiveness in the service, so as that they are given wholly, and onely to attend the service of the Sanctuary, according to the command of Aaron, and his sons the Priests.

V. 10. *stranger*] The Levite in respect of the Priests peculiar office was a stranger; and the other Israelites were strangers in respect of the office of the Levites; and the usurper of either was punished with death, ver.38. being convicted of his fault before, and judicially condemned. See Annotations on Chap.1. ver.51.

V. 12. *in stead*] The first-born were Gods, not onely by a general right of Creation, but by a particular right of Redemption from the destroying Angel, Exod. 12.23. who in mankind were in especial manner to serve him; in other creatures the first-born were to be sacrificed unto him, if they were clean beasts; and if they were not, they were to be ransomed at a price for the maintenance of the Tabernacle; but from henceforth, for the first-born, I have chosen the Levites to my service in their stead; and he chose rather to be served by one Tribe, then by a number taken out of many Tribes, for prevention of Idolatry, and division in Religion; and by the Tribe of Levi rather then any other, for their zeal of his glory in revenging the indignity done unto him, in worshipping the golden Calf, Exod.32.26,28.

V. 15. *from a moneth*] They were numbred in their childhood, because they were chosen for the first-born; but not until they were a moneth old, for then were they first purged from the impurity of their birth, Lev.12.4. and so the fitter to be dedicated to the Sanctuary; but they began not their service until they were twenty five yeares old, Num.8.24. and from thirty to fifty, they were to bear the burdens of the Tabernacle, Num. 4.3. but in David time, and afterward they were to begin their service of the Tabernacle at twenty years old, 1 Chron.23.24. Ezra 3.8. but then either they were trained up untill twenty five, and then first trusted with any charge; or the scarcity of the ancient men, or forwardness of the younger, might bring them the sooner to that service.

V. 25. *The charge*] To keep care for, or to look to, and to carry the Tabernacle and its furniture when it was removed.

in the Tabernacle] They were not (when they watched) in the Tabernacle, but had their stations in convenient places about the Tabernacle, for the safeguard of it, and the things that were in it; for the Levites might not enter into it at all, but the Priests onely who there performed their ministery by course.

V. 31. *their charge*] The chief things in the Sanctuary were committed to the Cohathites; perhaps because Moses and Aaron were of that Family, from whence all the Priests consequently were descended.

V. 32. *chief over the chief*] That is, next unto the High priest, he shall have the preeminence and over-sight of the Princes, or chief of all the Families of the Levites.

V. 36. *boards*] The wooden work and the rest of the instruments were committed to the sons of Merari; and because they were heavy, they had four Waggons and Oxen allowed for removal of them, Num.7.8.

V. 37. *pins*] Which fastned in the ground, served to stretch and stay the cords, strengthen the pillars, and to keep the curtains from waving to and fro with the wind.

cords] There were two sorts of cords, for several uses; the one sort was carryed by the Gershonites, ver.26. the other by the Merarites in this place.

V. 28. *Of the children of Israel*] That none of them should enter into the Tabernacle, without Gods appointment.

V. 39. *twenty and two thousand*] The particulars forementioned are more by three hundred then this total sum; out of which Aaron the Priest, and the first born of the Levites, born since their coming out of Egypt, are thought to be deducted, as being Gods own portion in a more special manner then the rest; or if in so great a number it be like that there were more then 300 first born, it may be some of them might be omitted, because they were for remarkable blemishes not to be permitted to serve with others at the Sanctuary; and some, for some other reasons, might be left out; or the lesser number might be omitted as not considerable in respect of the greater, as Gen. Chap. 15. vers. 13. but 400 years are mentioned which in exact account were 405.

V. 41. *cattel of the Levites*] Not that they were to be offered up in sacrifices, for they were the Lords portion, though they were reserved, and served onely for the Levites provision, Lev.27.30.

V. 43. *twenty and two thousand two hundred seventy three*] Unless they abounded in females (who had nothing to do in the service of the Sanctuary) this was no very great increase for such a number, as is reckoned, Chap.1.46. yet it were more then the Levites (who were taken in stead of the first born) by two hundred seventy three, for the redemption of which a price is set down, ver.46,47. the total whereof amounted to 1365. shekels which were to be given to Aaron and his sons, ver.48. and to be proportioned (for the payment) to the Israelites, either by lot, or some other rule, which might be received, and approved by the Priests and people.

V. 45. *Shekel of the Sanctuary*] See Annot.on Exod.30.13.

twenty Gerahs] See Annot.on Lev.27.25.

CHAP. IV.

Vers. 3. *From thirty*] These were to bear the heavier things of the Tabernacle, which were to be carryed by men. The time of the Levites beginning their service of the Sanctuary was at the age of twenty five, Chap.8.24. and for some services, and for preparation to a compleat ministration, they were sometimes taken at twenty years of age. See Annot.on Chap. 3.15.

V. 5. *take down*] viz. When the Tabernacle was to be removed; it is hence probable that the inferiour Priests might come into the Holy of Holies, (though not to minister, for that was peculiar to the High priest,) to remove it, and the things that were in it.

covering vail] Which divided the Sanctuary from the Holyest of all. What a covering this was; see Exod. 26.ver.31,32, 33.

V. 6. *staves thereof*] Or, *bars*; That is, put them upon their shoulders to carry it, for the staves of the Ark were not to be removed.

V. 7. *Shew-bread*] See Annot.on Exod.25.30.

continuall bread] The Shew-bread was called continuall bread, because it was to continue on the Table all the week, untill the Sabbath; and then the old was taken away, and the new set in the place thereof, Exod. 25.30. Lev.24.8.

V. 11. *golden Altar*] Which was for the burning of Incense.

V. 13. *Altar*] The Altar of brass, which was placed in the open Court, where all might see it; yet when the Tabernacle was removed, that was to be covered as well as other holy things.

V. 15. *burden*] These were to be carryed on the shoulders of the Levites, and not to be carryed on Carts, as the wooden works, Num.7.8. God was displeased not onely with Uzzah his touching of the Ark, but that it was carryed in a Cart, 2 Sam.6. which (should have been carryed onely on the shoulders of the Cohathites, Num.7.9.

not touch] Nor offer to bear them, before they be covered.

die] For that fault Uzzah (though a Levite) was smitten dead by the Ark side, 2 Sam.6.7.

V. 16. *sweet incense*] Whereby is not meant that Eleazer alone was to offer incense, or sacrifice, but that it was his office to provide, and to take care that neither meats, nor oyl, nor incense to be offered should be wanting.

daily meat-offering] That is, the offering of flowre, which was kept to be offered with the continual or daily burnt-offering.

V. 18. *cut ye not off*] That is, be not yea occasion, or permit none occasion by your negligence (in keeping or covering the holy things) that they may either see, or touch what they should not, whereby they may be cut off, and die for it: So Jer. 38.23. *burning the city*, for causing it to be burned.

V. 19. *to his burden*] Shewing what part every one should bear.

V. 23. *from thirty year*] See Annot.on Chap.3.15.

V. 25. *hanging*] Or vail, which hanged between the Sanctuary and the Court.

V. 26. *which is by the Tabernacle*] Which Court compassed both the Tabernacle of the Congregation, and the Altar of burnt-offering.

V. 32. *by name*] That is, ye shall make an inventory of all things which ye commit to their charge.

V. 41. *da service*] Which were of competent age to serve therein; that is, betwixt thirty and fifty; which was so ordered by divine providence, that that family which had the greatest and heaviest burden, had the most serviceable men, to wit, those of the *Merarites*, who in their totall number were fewer then the other Families, yet exceeded any one of them in the number of those who were neither too young to begin the service, nor too old to continue it.

V. 49. *as the Lord commanded*] So that Moses neither added, nor diminished from that which the Lord commanded him.

CHAP. V.

Vers. 2. *Put out*] By these excommunications, or shuttings out of humane communion, God taught his people how pure he would have them to be, especially from all defilement of the soul, which was much worse then any uncleanness of the body; (this of leprosie not excepted, though so like it, that the one is signified by the other.) There were other legall uncleannesses of lesse offence, which did not defile by touching, nor shut men out of any society, but sacred.

V. 6. *that men commit*] That is, of humane errour, or common frailty; otherwise, if it were a witting and a willing wrong, the recompence must be made in further measure then a fifth part.

V. 7. *with the principal*] That is, by returning full recompence for the wrong, and a fifth part above; that the fear of lawfull losing may make him lesse forward for unlawful getting: this order of restitution sheweth the fault to be (as the Hebrew word *Mabal*, or *Magnal*, signifieth) theft, or some such like fault, as tends to a Neighbours hurt in his estate.

unto him] Vers.6. it is called a trespasse against the Lord, here it appears to be a trespass against man, and indeed is both; for when man is unjustly endamaged, God is imposibly disobeyed; who would have all to do no worse to others, then they would have others to do unto them, Mat.7.12.

V. 8. *Bay-ad*] If the man be not alive, or not to be had, against whom the trespasse is committed, then the recompence must be tendered to his kinsman, that is implyed in these words, *but if he have no kinsman, &c.*

unto the Lord, even to the Priest] What is given to the Bords Minister, it is it were given to the Lord; and so a defrauding of him of his due, is a sacrilege against the Lord, Mal.3.8.

V. 10. *shall be his*] The first-fruits appertained to the Priests in common, other oblations were the Priests in particular who did administer; unlesse the party (that brought an oblation) mention, that he gave it for the service of the Sanctuary. See Ezek.44.30.

V. 15. *no oyl*] Only in the sin-offering of jealousie was neither oyl nor incense offered, not oyl, (as some conceive) because it betokens mercy, and tenderness, (because it softeneth, and maketh stiffeness pliable) but a jealous man will shew no mercy, Prov.6.34,35. nor incense, because that is a symbole or figure of a good name and fame, and jealousie is for a matter of reproach and infamy.

V. 17. *holy water*] That is, the water taken out of the laver, placed betwixt the Tabernacle and the Altar of burnt-sacrifice, Exod.30.18. or the water of separation, or a purification for sin, Num.19.9.

dust] That might be called holy dust, for the place of Gods especial presence was holy ground, *Exod.3.5.* yet the taking of dust, might admonish her of the doom of death upon the guilt of sin, Gen.3.19. Or of the basenesse of such as gave themselves to unlawful lusts, worthy, as dust, to be trodden under foot; for dust was ever a sign of basenesse, and grief, Lam.3.29. Psal.7.5. & 22.15. Job 2.12.

V. 18. *uncover*] It is as great a shame for a woman to be uncovered, as to be shorn, 1 Cor.11.5,6. this then was for her shame; or it might admonish her (being now to come to try all of her innocency, or guilt) of Gods all-seeing eye, who seeth the most secret sin, all things being uncovered and naked in his sight, Heb.4.13.

bitter water] vers.24. not called so, as *Exod.15.23.* & 2 King. 2.19. (though it could not be of any good taste;) but it was bitter in the effect, if the woman were guilty, very bitter; for it was bitter as death, 1 Sam.15.32. and unholy to her; though called holy before, vers.17.

V. 19. *causeth the curse*] A double curse if the woman hath been an adulteresse, and denyed it upon oath; one for adultery, another for perjury; yet the water did rather discover the curse, then cause it; for the efficacy was from Gods justice, not from that ceremony.

V. 21. *curse and an oath*] That is, accursed, and detestable for the oath.

thigh to rot] By the thigh, may be understood a like meaning to those words in the other sex, Gen.46.26. and so the justice of God appears, in matching the punishment to the sin, as well for the part, as the person offending, as Judg.1.7.

belly to swell] Not as women with child, by a gradual increase; for it was a sudden swelling, with such a violent extension of it, that it was neer to burstingand this was an usual miracle among the Jews, and an undoubted assurance that their Religion was of God.

V. 22. *Amen, Amen*] That is, be it so as thou denouncest, Psal. 41.13. Deut.27.15, &c. This doubling importeth vehemency and assurance, Neh.8.6. Psal.72.19. & 89.52.

V. 23. *those curses*] That is, the words whereby the cursed her self.

in a book] Or, *paper*. The Hebrews use to call any writing a book.

blot them out] Of the Table-book, with the water in a sponge, or linen cloth.

V. 28. *free*] The water of it self had none either discerning virtue, or destroying vigour; but God used the same potion both for poyson, and for medicine, thereafter as the woman was innocent, or guilty.

V. 30. *spirit of jealousie*] So vers.14. That is, a jealousie so violent, as if it were carried along with a spirit, or some supernatural cause.

V. 31. *guiltless*] Though the woman be innocent, his suspition shall not bring him in guilty, if he had probable reason to induce him to it.

CHAP. VI.

Vers. 2. *Man or woman*] Then were Nazarites of both sexes.

Nazarite] See *Annot.* on vers.4.

V. 3. *strong drink*] All liquor that doth inebriate, or incline to drunkenness.

moyst grapes, or dryed] The abstinence was so strict, that he must have neither meat nor drink from the Vine; and so must neither drink wine, nor sip vinegar, or dip in it; nor eat grapes, though dryed up into raysens.

V. 4. *separation*] Or, *Nazaritship*. Nazir is one separated from the common state and liberty of this life, with special dedication of himself unto God; whereof there were some who were separated by a voluntary vow, for a certain time of their own setting, (concerning which the Law determineth nothing) and some were Nazarites for their whole life; such an one was Sampson, Judg.13.5. and Samuel, 1 Sam.1.11. Of the former sort Moses treateth here, and Luke, *Act.21.23.*

V. 5. *no rasour*] Nor Cisers, for by them the locks might be cut off as well as by a rasour.

V. 6. *no dead body*] Neither to mourn over it, nor to bury it; the word in the Original is *Soul*, but it is taken for the person, and in this case the person is taken for the body; see Lev. 21.1. In this the Nazarite was like unto the High Priest, Lev. 21.11.

V. 7. *unclean*] See *Annot.* on Lev.21.1.

father] Having vowed himself to God, he must prefer his vow to him, above any ceremonious observances to his neerest kindred, Mat.8.21,22.

upon his head] The suffering of his hair to grow, was a sign of his consecration to God.

V. 9. *shave his head*] His hair by the dead being legally defiled.

seventh day] From the pollution; for by the dead body an uncleanness was contracted or caused for seven dayes, Num.19. 11. and on the seventh day, he that was before ceremonially unclean, was ceremoniously cleansed, ver.12.

V. 11. *shall his head*] Beginning his vow again the eighth day, when he is purified; *for the dayes that were before shall be lost, because his separation was defiled*, ver.12.

V. 14. *he shall offer*] Upon a sudden, unwitting, and unwilling defilement by the dead, the Nazarite was to offer for his purging, ver.10. but though he knew nothing by himself, he must end his vow with manifold oblations; among which a sin-offering must be one, since no vow is so sincere, and precise, but he may offend, though he knew it not; and therefore by this he did acknowledge himself a sinful man.

V. 18. *at the door*] Publickly, to testifie that now his vow was at an end.

in the fire] Some take this fire to be the fire of the Altar: others think it was the fire of the kitchin which served to boyl the peace-offerings; which yet was no profane fire, though not so holy as that of the Altar; for the hair which was consecrated to the Lord might not be put into any profane place: and this shewed that the whole man should be holy to the Lord, even to an hair; as his providence reckoneth to the numbering of our hairs, Mat.10.30.

V. 19. *sodden shoulder*] The right shoulder was due to the Priest raw, Lev.7.32. but in the offering he was to have the lesse

left shoulder sodden, and this was his peculiar portion of the Ram of the Nazarite, which in other oblations was not his due.

V. 20. *wave-offering.*] See Annot. on Exod.29.24.

after that] Not after the term of his vow, but after the performances formerly required for his release; for as his vow was made solemnly to God, so he cannot be fairly discharged of it, without a solemn dimission from God.

drink wine] Though wine only be mentioned, yet is he for other particulars of the vow of a Nazarite restored to his liberty, as before he vowed.

V. 21. *besides that*] At least he shall do this, if he able to do no more.

V. 23. *on this wise*] Or thus in a set form of words.

ye shall bless] See Annot. on ver.24.

V. 24. *The Lord bless*] It is *ye shall bless*, in the precedent verse; the Priests blessing was Optative, and yet it was more then an ordinary praying; because it was a part of their Priestly calling to bless in the name of the Lord, or by his command, Deut.21.5. and for that they had with the command a promise, verse 27. of this Chapter.

V. 27. *put my Name*] They shall pray in my Name for them.

CHAP. VII.

Vers.3. *Covered wagons*] That the people might not see what was carried in them, and that the carriages might not be hurt by rain, or hail, or snow.

V. 8. *sons of Merari*] That is, because to them was committed the woodden work, or heaviest part of the Tabernacle; which required the more assistance both of Carts and Oxen. See *Annot.* on Chap.3.36.

V. 9. *their shoulders*] See *Annot.* on Chap.4.15.

V. 10. *for dedicating*] That is, when the Priests first sacrifice was offered upon the Altar by Aaron, Lev.9.1.

V. 11. *dedicating of the Altar*] The Altar of the whole burnt-offerings, which was anointed, as the vessels of the Sanctuary were; but besides that, it had an especial dedication, and that was by daily anointing and oblation of sacrifice, according to the prescript, *Exod.*29.36,37. therefore for the dedication of the Tabernacle, (but especially of the Altar,) did the Princes daily present their oblations.

V. 12. *offered his offering*] This offering was made the first day, of the first moneth, of the second year, when the Tabernacle was erected and consecrated, *Exod.*40.18. though the mention of it (for special cause no doubt, albeit it appear not unto us) be brought in in this place: they offered in the same order wherein they encamped about the Tabernacle; and each chief Captain offered not for himself onely, but for his Tribe; and every one is called Prince but the first, whereof the reason may be, for that having the honour to be the first, it could not be doubted but that the title was due unto him, as well as to the rest.

V. 13. *silver chargers*] These were not for the use of the Sanctuary, (where were ufed golden vessels onely) but for some service of the Court, or Altar of burnt-offerings, as for the shoulder and the breast of the sacrificed beasts, and the offerings of meal, and oyl, and wine, &c.

V. 14. *gold*] As the principal persons, so the principal things, are not too good for the service of God.

V. 84. *the dedication*] This was the offering of the Princes, when Aaron did dedicate the Altar.

in the day] That is, in the time; for this dedication continued for twelve years.

V. 87. *meat-offering*] By the Law every burnt-offering was to have a meat-offering of flower, and oyl mingled, and wine for a drink-offering, whereof see Num.15.3,4,5.

V. 89. *between*] According as he had promised, Exod. 25. verf. 22.

CHAP. VIII.

Vers. 2. *Over against*] On every side of the bulk, or shaft of the candlestick; there was no window in the Tabernacle, therefore there was need of artificial lights.

V. 4. *beaten work*] Beaten out of one piece, and not made up of divers pieces; Of this candlestick, see Exod. 25.31. & Chap.37.17.

V. 6. *cleanse them*] All the Nation was to be holy, *Exod.*19. 6. but especially they who were to make fo neer approach unto him, as the Levites, Lev.10.3.

V. 7. *water of purifying*] In Hebrew it is called *the water of sin*, because it is made to purge from sins; it was mixt with the ashes of a red Cow, Chap.19.9.

V. 10. *the children*] Meaning some of the chief among them, in the name of the whole.

their hands] The imposition of hands was used in benedictions, and ordinations, not only in the Old Testament, as Gen. 48.17,20. Num.27.23. but in the New. See Act.6.6. Chap. 13. 3. 1 Tim.4.14. 2 Tim.1.6. The peoples putting their hands upon the Levites, was partly to testifie that they gave up all carnal and worldly respects and interests in them, and bequeathed them wholly to God, and that they did approve of their office in behalf of themselves in whose stead they stood in the performance of many of their ministrations.

V. 12. *thou shalt offer*] By Aaron the High-Priest, who was to offer the Levites, verf. 11. Or it might be Moses himself, who might therefore be numbered among the Priests, Psal. 99. 6.

V. 15. *go in, to do*] The service of the Levites in the Tabernacle, strictly and properly taken, was but to take, and carry the things of the Tabernacle; but here the Tabernacle is taken more largely, not onely for the curious work, which was carried from place to place, but for the outward Court, where stood the Altar of burnt-offering; where the Levites were to be serviceably assistant to the Priests in their office; but otherwise into the Sanctuary came onely the Priests to minister, and not the Levites.

V. 19. *the service of*] Which service the Israelites should do themselves, if the Levites did it not for them.

Sanctuary] Because the Levites go into the Sanctuary in their name, as well as in their own.

V. 21. *offered*] Heb. *lifted them up.* The word is the same which is used of lifting up of oblations, Exod.29.28. and it may be the ceremony was the same; at least the Levites were set up in their view, that all might see them when they entered upon their function, which it may be they did not all at once, at the first consecration of them, but so many as the service of the Tabernacle for the present required.

V. 24. *twenty and five*] At that time they were entred into the Tabernacle, to be trained up, both by institution, and example; and at thirty years of age, they were to officiate and undertake the execution of their charge.

V. 25. *cease*] From such services as were toylsome, and required much strength of body to undergo them.

V. 26. *But shall minister*] In singing Psalmes, instructing, counselling, and keeping things in order; for such offices they might do so much the better, as yeares and experience made them the wiser.

CHAP. IX.

Vers. 1. *In the wilderness*] The Passeover was kept but this once in the wilderness; and then (as some think) for want of meal to make unleavened bread, they kept it with Manna; yet being here not very far from Midian, they might be furnished thence with so much as might serve the turn for one Passeover; which is brought in here, though it were celebrated before the numbring of the people in the beginning of this Book; for this was in the first moneth of the second year of the peoples departure out of Egypt; and the numbring of the people was in the second moneth of the second year, Chap.1.1. For the Spirit that inslicted this Book, with the rest of the Scripture, tyeth himself to the observation of truth, not to the order of time, which upon good reason may be sometimes left, though that reason do not appear.

V. 2. *appointed season*] Though time be but a circumstance, the command of God maketh it a necessary part of many obedience, Mat. 5.23,24,25. compare Levit. 23. 34. with 1 King. 12. 33.

V. 3. *at even*] Heb. *between the two evenings.* See *Annot.* on Exod.12.6.

V. 6. *by the dead*] By touching of a dead corps, or being at the burial of it; by that the party was unclean seven dayes, Num. 19.11. and an unclean person might not eat of the holy things, Lev.22.4,7.

V. 7. *wherefore are we*] They have given the reason before; yet that doth not satisfie them; their zeal of the Passeover was such, that they would either have that stand for no reason, or else that they might in such a case have some dispensation, that they might not be debarred from it until another year.

offer an offering] The celebration of the Passeover, by the slaying of the Paschal Lamb, was the offering of a sacrifice unto God, Exod.12.27.

V. 8. *what the Lord*] Religious doubts are to be resolved by God; and now he speaketh not in an extraordinary manner, as he did to Moses; we must take the Scripture, Gods written Word, for our Oracle, and rely upon that, not on any mans word without it, much lesse against it, Esa.8.20.

V. 10. *unclean*] Uncleanesse, and absence from home, are only mentioned; but there are other impediments as great as these, as sickness, especially the pestilence, war, captivity, childbearing, &c. which may be reasonably understood as just impediments, though not expresst.

V. 11. *second moneth*] So that they that have lawfull lets, have

have a moneth longer granted unto them, 2 Chron. 30.2. but no more; for if in the first and second moneth it were not kept it must be forborn until the return of the year.

V. 12. *ordinances*] Even in all points, as the Lord hath instituted.

V. 13. *bear his sin*] That is, his punishment; and his punishment shall be to be cut off for neglect, but especially for contempt of the Lords holy ordinance; for that omission of duty is dangerous (as well as commission of sin against God.)

V. 14. *one ordinance*] See Annot. on Exod. 12.49.

V. 15. *and at Even*] See Annot. on Exod. 13. 21. & 40.38.

appearance of fire] So it was in the night; and in the day the Lord guided them by a cloud, for that was best discerned in the day, as the other in the night.

V. 18. *At the commandement of the Lord*] As it was visibly signified unto them for their encamping, or journeying thereafter, as the cloud remained on, or removed from the Tabernacle; which appeared openly and evidently in their sight.

V. 21. *by day or by night*] God must be obeyed without any exception of time or reason.

V. 23. *by the hand*] Under the charge, and by the ministery of Moses, Mal. 1. 1.

CHAP. X.

Vers. 2. *Two*] No more are here commanded, yet more were afterwards used; yea, Solomon (as Josephus saith) made two hundred thousand Trumpets, according to the ordinance of Moses, Joseph. Antiq. lib. 8. Chap. 2. therefore the mention of two, is no prohibition of more.

of silver] Because that metal gives a better sound then gold, and more precious then any other metal; and therefore the best for price, and use, both together.

of one whole piece] That is, of such a piece of silver, as by beating out with the hammer may be sufficient, without any piecing: so was the golden candlestick to be made, Exod.25.31. The fashion of these Trumpets is described by *Josephus Antiq. lib. 3. cap.* 11.

thou maist use] By *make thee*, and *thou maiest use them*, we must not understand, that Moses himself must make or found them, but that by his appointment they were to be made and founded; as when we say, such a Lord, or such a great man built a Castle, or a City; the meaning is not, that he was either Mason, or Carpenter, but that he caused it to be built, 1 King. 8. 43. Gen. 10. 11. And David is charged to have killed Uriah with his sword, in that he was the cause of his killing, but the deed was done by the hand and sword of an Ammonite, 2 Sam. 12. 9.

V. 3. *they shall blow*] That is, the Priests the sons of Aaron, the High-priest, verf.8. and they shall blow; first, at the removal of the Camp: secondly, at the solemnity of Feasts, to summon and call the people to them: thirdly, at the oblation of Sacrifices: fourthly, at the denunciation of War. Of their use Josephus saith, that one of them was to call the people together, the others, the Rulers; and when both were founded, both Rulers and people were come to together, Joseph. Antiq. lib.3. cap.11.

V. 4. *are heads*] That is, above the rest of ten Tribes, (as the head is above the rest of the body) whether in preeminence of rice or place, or of power and authority.

V. 5. *East part*] That is, the host of Judah, and they that are under his ensigne.

V. 6. *South side*] Meaning the host of Ruben, and those that are under his ensign.

V. 7. *not sound alarme*] In Wars there are distinct sounds, both for marching forward, and retreating back; this alarm was for preparation, to march with arms against the enemy; and it was a thrill broken sound, so distinct from all others, that they that heard it might know what is meant, and so prepare themselves for the battel, verf. 9. 1 Cor. 14. 8. therefore when the people were to be gathered for any assembly of peace, the Priests were not to sound an alarm of war.

V. 8. *the Priests shall blow*] Onely the Priests must blow the Trumper, so long as the Priesthood lasted.

V. 10. *of your gladnes*] In the feast after your peace-offerings, when ye rejoyce for any blessings bestowed, or for any peril or plague removed: It was blown also at times of present or eminent misery, for solemn humiliation, Joel 2. 15.

beginning] In the new Moon, Psal. 81. 3. rather in the new, then at the full Moon, left it should be taken to be an honour to the Moon, because it is then most glorious; and because they counted their moneths from the first day of the new Moon, when looking back upon the moneth past, they might be remembred of precedent favours from God, or of their offences against God, and so admonished of thankfulnes, and repentance; and looking forward to the new recourse of time, might by prayers to God, and watchfulnes over themselves, be comfortably carried on from one new Moon to another.

V. 11. *the twentieth day*] The Israelites kept this station at Sinai, almost a whole year, abating about thirteen dayes; for it appears by Exod. 19.1. that they came thither on the third day of the third moneth of the first year; and they departed thence the twentieth day of the second moneth of the second year, as this verse sheweth.

V. 12. *Paran*] Paran is the general name of a great wilderness, of the length of eleven dayes journey, of which the wilderness of Sinai is a part; but is taken sometimes particularly, for the first part of the desert next Arabia; sometimes for the last part, next to the land of Promise, and so it may here be understood; the whole was a most barren and fruitless place, which made Gods maintenance of so great a number, for so many years together, most miraculous.

V. 13. *first took*] They first of their Camp, in the order forementioned, Chap. 2. and by the found of the Trumper commanded, verf. 2.

V. 17. *bearing the Tabernacle*] With all the appurtenances thereof, except the heavier part thereof, which was carried on waggons, Numb.7.verf.6,7,8. Which sheweth, that the Church (whereof the Tabernacle is a type or figure) is both military, and moveable, not fixed to any place.

V. 20. *Deuel*] See Annot. on Chap. 2. verf.14.

V. 21. *Sanctuary*] That is, the most precious furniture of the Sanctuary, which was to be borne upon the shoulders of the Cohathites, such are named, Chap.3.verf.31.

against they came] The Gershonites and Merarites went before with the Tabernacle it self, according to their charge, Chap. 3. verf. 25. & verf. 35, 36. that it might be set up, against the Cohathites came with their burden of sacred utensils, or things to be used for the service of the Tabernacle.

V. 29. *Hobab*] Was one of the names of Jethro, Moses father in law, Judg. 4. 11. who is said to have three or four names, (Revel, Jethro and Hobab) but here it seems to be the name of Jethro's son, and brother to Zipporah Moses wife, who might have the same name with his father; and that he, rather then his father, is here meant, there be two reasons; first, because Jethro Moses father in law, is called Revel, Exod. 2. 18. but this Hobab is here called the son of Raguel, or Revel; (for the word in the Original is the same) Secondly, because Jethro Moses father in law, was by Moses dismissed into his country of Midian, Exod.18.27. but this Hobab Moses would not dismiss, though he desired to depart, verf.30,31. and that he did not depart, appears in the next verse.

V. 30. *not go*] That is, not yet; because it appears that his posterity and kindred dwelled in the Land of Canaan, among the Israelites, Judg. 1 16. & Chap.4.11. 1 Sam.15.6. so that either he was persuaded to go with them, or else to come into the Land of Canaan after them: See the Annot. on the foregoing verse.

to mine own land] The Land of Midian.

V. 31. *in stead of eyes*] That is, to see about; being better acquainted with the condition of the wilderness then they, yea, then Moses himself, though he had lived thereabouts about fourty years; because many particular passages might be forgotten, and some changed so, as to need a new direction; and though they were to be guided in their journey, not by him, but by the cloud and fiery pillar, Chap.9.verf.18. which was a general conduct; besides that in the particular accommodation of so great a company he might advise, and direct many ways, for the best conveniency of the people; and to this, because he holdeth his peace, it seemeth he consented.

V.33. *Mount*] That is, Mount Sinai, or Horeb.

before them] Though when they encamped, the Ark was placed in the midst of the Tribes; yet when they marched forward, it might be (as some hold it was at all times) carried before them: and for these three dayes journey, it must not be understood, as if the Ark were before the rest of the Troops the distance of three dayes journey; but that for three dayes space, it was carried before them, in the way they went, the cloud staying over the Ark, where God chose a station, or resting place for the people.

to search] Implyeth some knowledg, which the Ark had not; some doubting and uncertainty, which God, who led the Israelites, could not have: this searching then is to be referred to the people, who had knowledg to follow their guide, but did not know whether he would dispose of their rest.

V. 35. *Rise up Lord*] As Chap. 6. 23. there is a set form of blessing the people; so here a set form of praying to the Lord, both when they moved, and when they rested, verf.36.

CHAP. XI.

Vers. 1. *Complained*] Of what they complained of, whether the barrennes of the wilderness, or of wearisomnes of their way, by journeying three dayes together, with their little ones, or of want of flesh, (for that is here thought to be their sin, though particularly set down afterwards, verf. 4.) it is not very clear; but that their complaining was wicked, is plain

plain by their punishment, which was an hot vengeance from the Lord, for breaking of his Law; which being published by fire, the transgression of it was punished by fire.

uttermost part] There (it is like) the murmuring began, among the mixed multitude; therefore there God first begineth the punishment with them.

V. 3. *The name of the place Taberah*] But vers. 34. it hath another name given unto it, for it is not strange that one place hath several names, upon several occasions; as this from the punishment is called *Taberah*, that is, *burning*, and from the cause and the effect *Kibroth Hattaavah*, that is, the *graves of concupiscence*; which sheweth, that the burning was not an utter consuming, for so there would be no use of graves; but a dead blasting as by lightning: or some might be utterly consumed by fire, and others so killed, that their bodies might be reserved for burial afterwards. Yet some conceive that this *Taberah*, or burning, was in the three dayes journey before their coming to *Kibroth Hattaavah*, and so they presuppose a double murmuring, out of vers.4. whereas others take both their murmurings to be one, as Psal. 78.19,20.21. is the place one; the difference is not of any great moment, nor is their any more then twilight, or probable conjecture to clear it, which may vary the resolution, according to the capacity, or affection of the reader.

V. 4. *mixt multitude*] Consisting of Israelites, and those strangers that came out of Egypt with them, Exod.12.38.

who shall give us flesh] They had herds and flocks, but not enow to give them milk, and furnish them with flesh; having besides their own great multitude, a mixed multitude of Egyptians, and other people, Exod.12.38. see ver. 22. of this Chapter.

V. 6. *dryed away*] The vehemence of their concupiscence to flesh, made them fret, and pine away; as Amnons lust to Tamar, made him lean from day to day, 2 Sam. 13.4.

V. 7. *Manna*] See Annot. on Exod.16.15.

Bdelium] (As some take it) is a white Pease; others say it is yellow; but is an odoriferous, or sweet smelling white gum of a tree in Arabia, so called, *Plin. Nat. hist. lib. 12. cap. 9.* See *Annot.* on Gen. 2.12.

V. 12. *conceived*] Am I their parent? are they begotten, or conceived by me? that none may have the care of them but I?

V.14. *bear all*] The burden of government of them, or provision for them.

V. 15. *kill me*] I had rather dye, then see my grief and misery thus daily increased by their rebellions; which maketh the condition of Governours many times more capable of pity, then of envy.

V. 16. gather unto me seventy] Moses had before, by the advice of Jethro, Exod. 18. taken up some subordinate assistants in Government under him; reserving matter of the worship of God, and greater causes to himself; now these prove too many, and too heavy for him, therefore he hath other assistants assigned him by God.

V. 17. take of the spirit] By the spirit, is meant the gifts of the spirit; 1 Cor.14.32. & vers. 25. of this Chapter; and taking of the same spirit, is not meant, taking away from one to give to another, but a communication of the same graces, and of the spirit in Moses, or his spiritual gifts; whereby he had not the less; as a candle which lighteth another hath not the less, either heat or light, then it had before.

upon them] He will first put gifts upon them, before he put them upon an office; yet these seventy Elders afterwards were a settled council, for the Government of the people in the Land of Canaan, and were called the Sanhedrim, or Syneadrion; yet they that succeeded, did not succeed them in gifts; nor did these first seventy alwaies enjoy them.

V. 18. *sanctifie your selves*] By this is meant, that they should do their parts, for an holy preparation of themselves to receive both ability, and authority to govern the people.

weept in the ears] The weeping of the eyes, is most apparent to the eye, but weeping with a noise (as there might be) was to be perceived by the ear: but this is a speeech after the manner of men, for God hath neither ears, nor eyes, nor any such carnal parts as we have, since he is a most pure spiritual essence.

V. 20. *a wholemoneth*] Heb. *a moneth of dayes*. That is, an entire month, not abating or wanting one day.

at your nostrils] The offensiveness of it shall fume out of your stomach, with an unsavoury sent at your nostrils.

displeased the Lord] By contempt of the Manna, which in a miraculous manner he bestowed on you.

V. 21. *And Moses said*] A little before, vers. 15. his passion was too strong; now his faith was too weak; the worthiest of Gods servants, are subject to faults and failings in this life.

V. 24. *gathered the seventy*] There were wanting two of this number (as is plain by vers. 26.) yet the full number is noted, the name of the whole given to the greater part: See Annot. on Chap. 14. 33.

V. 25. *And took*] See vers. 17.

and did not cease] Their gifts did not cease, or depart from them; nor they cease, upon all fit opportunities, to make use of them; yet some hold, they had not this assistance of the Spirit in the Land of Canaan.

V. 26. *written*] That is, enrolled or written in some book, as men fit for the imployment forementioned.

but went not out] That is, not out of their Camps, or Tents, unto the Tabernacle of the Congregation, as was required, ver. 16.

V. 28. *forbid them*] Besides these sixty eight which prophesied in Moses his presence, and were joyned to him, there were two more, who out of Moses his sight, and without his knowledge, prophesied; which Joshua suspecting to be prejudicial to the right and reputation of Moses, he desires they may be silenced. Such blind zeal was in the Apostles, Mar 9.38. Luke 4.49. Joh. 3.26.

V. 30. *into the camp*] Out of the Tabernacle, into some of the Tents about it.

and the elders] Who were enabled by the same Spirit, and called by the same authority to be Assistants in government to Moses. See Annot. on ver. 17.

V. 31. *a wind*] A South wind, Psal. 78.26. which sheweth that it was a miraculous wind, for though Quailes fly with the wind, yet not with such a wind, but with the North wind, as *Plim* observeth, *lib.* 10. *cap.* 25.

Quailes] This is the second time that they were fed with flesh in a miraculous manner. Of the former time, see Exod.16.13. &c.

a dayes journey] In circuit or compass about the Camp, not a dayes journey by distance from the Camp.

V. 32. *food up*] Or, *rose up*. Whereby is not alwayes meant an upright posture of the body, which was not suitable to this action; for the Fowl was but two cubits above the earth; so that they must rather stoop down, then rise up to take them; but by this word is sometimes noted a rising up from what was in doing before, and a ready addresse to some other action; so here.

night, and all] The same men (though never so fleshly minded) could not endure so long labour; yet some might be so greedy, as to defraud themselves of their naturall rest, to be plentifully furnished for their lusts: but it is like that when some were weary, others came in their stead, and so the gathering continued all the while.

ten homers] Or heapes, for so the word is sometimes taken; as Exod.8.14. Gen.24.74.

spread them] As in their coming, so in their keeping there was an extraordinary providence of God; for if they were killed when they were spread round about the Campe, it was strange that they were preserved sweet, untill they were to be eaten; if kept alive in pens or cages, it was more strange, that they were supplyed with sufficient provision to nourish them; unless we say they were every day furnished with new store (as with Manna) except the Sabbath, Exod. 16. 18, &c. which seemeth not to be so in this place.

V. 23. *And while*] This was at the moneths end; for so long God promised to feed them with flesh, ver.20.

plague] God sometimes graunteth mens desires in judgement; Hos.13. 11. and sometimes denyeth them in mercy, 2 Cor 12.9. This plague is thought to be the burning vengance, as verse.3. the same punishment for the same murmuring, whereof in the beginning of the Chapter the sinne is set down in generall, and the plague in particular.

CHAP. XII.

Vers.1. *Miriam and Aaron*] A sister, a brother; a Prophetesse, and a Priest, against their brother, a Prophet and chiefe Magistrate; What relations and endowments can secure a man from offencive exceptions?

Ethiopian woman] Or, *Cushite*. There was an Easterne Ethiopia, so was Arabia called, in that was Madian (the country of Moses his wife) or bordering so neer upon it, as to borrow the name of it; but in latter times the western Ethiopia (which is beyond Egypt) is onely called by that name. The offence it is like, was most betwixt the woman, and (as is probably thought) Zipporah as Moses his wife, because of the honour of her husband, took too much upon her, and gave too little respect to Miriam, who looked for much, because she was a Prophetesse.

V. 3. *very meek*] And so bare with their murmurings, although he knew them; Moses was so modest, that he would not thus have praised himself, but that the spirit over-ruled his minde, and guided his hand unto it; so that it is not so much Moses his commendation of himself, as the Spirits commendation of Moses.

V. 6. *Vision*] Visions and dreames were the meanes whereby God, in those times, did oft reveal himself unto his Prophets: visions were revelations to such as were awake; dreames to those that were asleep. See Annot. on Gen. 15. 1.

V. 7. *in all mine house*] That is, in all Israel, which was Gods Church; or in all the offices and acts of a good man, and a just Steward, faithfully and fully discharging the trust reposed in him.

V. 8. *moueth to moueth*] That is, more familiarly, and frequently then by visions; and more clearly, and assuredly, then by dreams; and as by way of friendly, and constant conference, whereby full information may be given, and received, rather then in visions and dreams, which were transient.

similitude] So far as any man was able to apprehend; which he calleth his back-parts. See Annot. on Exod. 33. 23.

V. 9. *departed*] Removing the cloud, the sign of his presence; but not forward, as by way of conduct; but upward, over the Tabernacle, where it usually did hang.

V. 10. *Tabernacle*] From the door or entrance into the Tabernacle, whither the cloud came down, when the Lord spake to them.

leprous] Miriam, and not Aaron, is leprous, because she was first in the fault, and (it may be) also a mover of Aaron to it; or more passionate and peremptory in her reproofs of him, or reproaches against him, then Aaron was.

V. 12. *as one dead*] As excluded from the society of men and women, by the law of separation of lepers, Levit. 13.46. and so in respect of society, as dead and out of the world.

half consumed] As a child half consumed by the corruption and rottennesse in his flesh, is a very loathsom thing to look upon, when he is new born, so is a leper.

V. 14. *spit in her face*] In his displeasure; the face is the table of beauty or comelinesse, and when it is spit upon, it is made the seat of shame; and if spitting on the face be cause of shame, see Isa. 50.6. and separation, much more if the heavenly Father cast contempt upon his undutiful daughter, and desile her face with such a filthy disease as leprosie, must she be ashamed to be seen, and so shut out of the society of Israel.

V. 15. *brought in again*] Which was done without the ceremonial expiations, prescribed in the case of leprosie, Levit. 14. because her cure was as miraculous as her disease; and therewithal her restoring to society, as authentick as her separation from it.

V. 16. *in the wilderness of Paran*] To which they passed from the wildernesse of Sinai. There is a mountain called *Paran*, and that mountain, and the plain under it, might be called *Paran*, as by a more special name: but this part of Paran, the place of their pitching, was by an especial title, called Rithmah, Numb.33.18. Of *Paran*, See Annot. on Chap. 10. vers. 12.

CHAP. XIII.

Vers. 2. *Send*] After the people had required it of Moses, as it is Deut. 1. 22. and Moses had consulted with the Lord about their motion, he gave order so to do.

send thou] That is, Moses was to give them their charge and warrant from the Lord, vers.3. to take a survey of the land.

of their fathers] That is, of the Israelites.

shall ye send] The number being changed from the singular to the plural, we must understand Aaron as joyned with Moses, or that the people were to make choyce of fit men, and present them unto Moses, by him to be sent to view the land.

V. 16. *Jehoshua*] His name before was *Oshea*, which signifieth, *to save*; *Jehoshua* he *shall save* in Hebrew, which in Greek and Latine Authours, is rendred *Jesus*; and therefore many of the ancient Writers call Joshua Jesus: this name might give him heart and hope of good successe in battel, thereby to save Gods people, and destroy their enemies, as our Jesus did.

V. 18. *see the land*] It is like, they went not all together, but rather each man severally; or two and two, went to divers quarters, that with more speed, and lesse suspition, they might make the discovery.

V. 19. *good or bad*] As for situation, whether pleasant or wholesom, (or to the contrary) or for store, whether plentiful, or barren of fruit, of wood and water; and for the breeding of cattel, whether they were great, or little, apt to miscarry, or usually prosperous: see 2 King. 2.19. text and margine, and the 20. vers. This might be learned by inquiry, but not upon a sudden view.

V. 21. *Zin*] Which was in the wilderness of Paran.

Rehob] A City in the West part of the land of Canaan, belonging to the lot and Tribe of Asher, and coasting towards Sidon, Josh 19.28.

V. 22. *Hebron*] The place where Abraham, Isaac and Jacob, with their wives, were buried, Gen. 23. 19. & 49. 31. this was also called Kiriatharba, Gen. 23.2.

V. 23. *between two*] These two, are thought to be Caleb and Joshua, because they were most forward to commend the fruitfulnesse of the land; but what need two to carry one cluster of grapes? *Answ.* They might be best carried whole between two; though they were not too heavy for one to carry, yet one might be weary in carrying them far; since it is like they were great, and bigger haply then those which grow in some part of Asia, as big as a Cowes udder, or little child, Plin. lib. 14. cap. 1.

V. 27. *him*] That is, Moses.

V. 28. *children of Anak*] Which are taken to be a generation of Giants, vers. 33.

V. 29. *Amalekites dwel*] Not in the Land of Canaan, but they so neerly border upon it, that they may hinder the Israelites passage into it, or be ill neighbours to them when they are in it; or they might be faid to dwell there, if they lodged in their Tents, pitched in a convenient place, to withstand the passage of the Israelites. This is spoken for discouragement, to which end they tell some very great untruths, vers. 32, 33. and therefore we need not labour much, to make good these words.

V. 30. *Caleb stilled*] They began to murmur against Moses upon that report; and Caleb (who with Joshua) was of the number of the spies, pacified them.

V. 32. *eateth up*] Meaning the Giants were so cruel, that they spoiled and killed one another; and those that came to them; or they might by that imply, that the land was so barren, that with the great pains, and small return for their seed and tillage, the Inhabitants were toyled out, and in a manner eaten up; or that the ayr was unwholesom, and so the people were destroyed by diseases.

V. 33. *giants*] See *Annot.* on Gen. 6.4.

CHAP. XIV.

Vers. 1. *Wept*] That is, such as beleeved the lies of the spies, and were discouraged by them.

V. 4. *a captain*] Their great passion putteth them upon a very mad motion; for who could conduct them back into Egypt? how could they be furnished with food in that desolate wilderness? would God again rain down Manna for Rebels, or send Quailes to sustain them? and by what meanes would they passe the Red Sea? would it again stand on heaps, that they might passe on dry ground? God would not surely work any saving wonders for such desperate Apostates, who thus returning toward egypt, deserved all the plagues of Egypt to way-lay them, and overwhelm them.

V. 5. fell on their faces] By such humility, they might pacifie their murmuring, especially it being publick, before all the congregation; and with that gesture they might joyn in supplication to God, to pacifie the people, and to spare them, that they might not be destroyed; as in ver. 33.

V. 6. rent their clothes] See *Annot.* on Gen. 37. 29.

V. 9. bread for us] We shall as surely cut and kill them with our swords, as with our knives or teeth we cut the bread we eat; and shall root them out, as we eat up this: agreeable to that manner of speaking is, Deut. 31.42.

V. 10. all the Congregation] The greater number are most out of order.

stone them] It is the condition of them, who would perswade in Gods cause, to be persecuted by the multitude; who through ignorance, inconsideration, and unruly passions, (wherein they are examples, and incitements to each other) mistake good men, and good meanings, to the danger of their lives, for whose safety they should sacrifice their own.

the glory of the Lord] A bright cloud appeared, signifying the especial presence of the Lord.

V. 13. Then the Egyptians] The speech through height of passion is suspended, and may be thus supplied; If thou destroy the people, the Egyptians will hear of it, and take occasion to blaspheme thee, as vers. 16.

V. 15. as one man] Not caring for a multitude, more then for one single man; or destroying them as suddenly, as if so many heads had but one neck to be cut off at once.

V. 17. the power] He desires mercy, yet willeth God to declare his power; but he meaneth, his mercy to the Israelites, and his power in assisting them to conquer the Canaanites.

V. 18. by no means clearing] Moses pleading with God for mercy, bringeth in a description of God, set down by God himself, which he imparcially repeateth, because God in prayer would be spoken of in such manner; yet Moses while he sueth for mercy to many, may hereby intimate an affront to Gods justice, if he please to exercise it upon some principal offenders in this rebellion; which if they were cut off, there might be more safety for the rest: or he might, by the words next following, intimate a deferring of his justice, until the third and fourth generation. Read Exod. 32. which will clear this doubt, touching this mention of mercy and justice together.

V. 20. thy word] In that he destroyed them not presently, but left their posterity to enter.

V. 21. But as truly] Notwithstanding I shew favour to the Nation upon this thy request, I will do justice upon the rebellion;

lion; and so by undoubted evidences of my justice, and mercy, and miraculous power, will fully shew forth my glory throughout the earth.

V. 22. *ten times*] That is, many times; a certain number for an uncertain, as Gen.31.7.

V. 23. *they shall not see*] This commination is not made against all, but in probability, onely, or chiefly against those men who were murmurers, betwixt the age of twenty, and fifty.

V. 24. *Caleb*] Joshua was joyned with him; for though he be not mentioned in this place, elsewhere he is, vers.30,38. & Chap.32.12.

another spirit] They two, Caleb and Joshua were more faithful spyes, and reporters, then the other ten; and were both more patient to suffer adversity, and more valiant to offer an assault upon the enemy.

V. 25. *into the wilderness*] They are now come to Rithma Cades, to neer the promised Land, that only the Mountains of Idumea were betwixt them, and it; and God biddeth them go back towards the Red Sea, as it were renouncing their conduct, because they desired a Captain to bring them back into Egypt, vers. 4.

V. 30. *I sware*] Yet was not God forsworn, because he promised but upon condition, and the condition on the peoples part was obedience, as Psal.89.30,31. Deut.31.16,17. and that condition broken by them.

V. 33. *fourty years*] Wanting five dayes; for they came out of Egypt the fifteenth day of the first month, Chap.33.3. and they entred into Canaan the tenth day of the first moneth of the fourty first year of their departure, Josh.4.19. but in so many years so few dayes are not considerable. See *Annot.* on Chap.11.24.

bear your whoredomes] That is, the punishment of your spiritual unfaithfulnesse, disloyalty, and disobedience, contrary to the duty of a wife to her husband; before you come into the promised Land, you shall (for the wickednesse of your revolts, and rebellions, that you may be punished in them) wander in the wildernesse untill your carkasses be there consumed.

V. 34. *my breach of promise*] Because a covenant made upon condition betwixt two parties, when it is broken on the one side, cannot be whole on the other; which, speaking after the manner of men, may be called a breach of promise; though God be so faithful and firm in his promise, as that he will never break for his part, unless the failing of his people (for their part) set him free.

V. 37. *by the plague*] Threatened, ver.12. or some other sudden vengeance from God.

before the Lord] That is, at the place of Gods especial presence; see ver.10. 1 Chr.13.10. Or, *before the Lord*. That is, they dye such a death, as that it was evident Gods especiall hand was with it, as the immediate executioner of it.

V. 41. *Transgresse*] They confesse they sinned by rebelling against God, but considered not they offended in going up without Gods commandement; for in that guidance or leading which he had appointed for them, he did expresly command that they should obey, and follow; and implicitely forbid that they should be leaders of themselves; much more was their wickednesse to go up against the expresse prohibition, as they presumed to do, ver.44.

V. 45. *Hormah*] Which name was afterwards given to the place. See Chap.21.3.

CHAP. XV.

Vers.2. *Your habitations*] In the Land of Canaan, where ye shall have fixed dwellings, and not wander nor dwell in Tents, as now you do.

V. 3. *tenth deal*] That is, the tenth part of an Ephah, to wit, an Omer; what that is, see *Annot.* on Exod.16.36.

V. 4. *of flowre*] Which is offered only with the holocaust, or whole burnt-offering, and with the peace-offerings; but not with the sin-offering, or trespasse-offering.

Hin of oil] See *Annot.* on *Exod.*29.40. The fourth part of an Hin is fourty ounces, that is, three pound and four ounces Troy weight, reckoning twelve ounces to the pound; according to this, gold, silver, pearles, precious stones, electuaries, and bread are weighed.

V. 9. *three tenth deales*] See the first *Annot.* on vers.4.

V. 14. *so shall he do*] If he be a Proselyte, and embrace the same belief and religion with you.

V. 15. *One ordinance*] One ordinance here, and one law, ver. 16. are to be understood for matters of religion, wherein an Israelite and a stranger came under one rule; for in Civil matters there was much difference; for which, see Lev.25.44,45,46. & Deut.23.20.

V. 20. *first of your dough*] Which is made of the first corn, ye gather and bake; but not onely that was to be given, (as some resolve) but as they were to set apart at least the sixtieth part of their harvest fruits, to be given in the name of the first-fruits unto the Priests; so as often as they baked, they were to give a cake unto the Priest, which was not to be sent to Jerusalem, nor were the first fruits to be sent thither, but to be given to the Priests, where they dwelled and performed some of their holy ministration. See *Annot.* on Num.35.2.

V. 22. *if ye have erred*] As by over-sight, or ignorance. See Lev.4.2,13.

V. 24. *burnt-offering*] This bullock for a burnt-offering, and the goat for a sin-offering, are added to the ordinance, Lev.4.13. for the sin of the whole Congregation.

V. 30. *reproacheth the Lord*] For by this presumption, he maketh as if God were an ignorant God, that did not know his wickednesse; or a careless God, that would not; or an impotent God, that could not punish his rebellion.

that soul] That is, that person. See *Annot.* on Lev.5.1.

cut off] Either by the hand of the Magistrate, where his presumption deserveth death by the law; or by immediate vengeance from the hand of God, as Chap.14.37.

V. 32. *gathered sticks*] The Sabbath in respect of cessation from works, was precisely observed in the wildernesse; but so were not sacrifices.

V. 34. *not declared*] But was it not declared what should be done, when it was expresly decreed that the Sabbath-breaker should be put to death? Exod.31.14. & 35.2. *Answ.* First, though the Law was a killing letter in the rigour of it, yet it might admit of some favourable construction of necessity, which might make the offender capable of pardon. Secondly, (which is more certain) though there were a law to put to death a Sabbath-breaker, yet it was not declared what manner of death he should dye; and of that the question being proposed, the answer is made by declaring the kind of death he must suffer, which is set down in the next verse.

V. 35. *stone him*] Capital punishments among the Jews were either, 1. by strangling; (which was not done by hanging, as some conceive, (though it seem otherwise, Deut.21.22,23.) but by putting a towel about the neck of him that was to dye, (standing) two executioners plucking the towel contrary ways untill he were stifled; yet when execution was done, in some cases, *viz.* in the fourth of those that follow, the dead body was to be hanged up for a time for caution to others, which was limited in the place fore-cited) or 2. by slaying with the sword: 3. by burning: or 4. by stoning: of these, the two last were most painful, and therefore inflicted upon the greatest offenders. This may seem to be too severe for so small a trespasse, but it may be it was done presumptuously, or with publick scandal; howsoever, it is not a light offence, (though many make little of it) to do needlesse works upon the Sabbath day.

V. 38. *fringe*] The fringe and riband on the border of the garment were helps to memory; so that when men looked on them, they might be admonished of their duty to God; which being upon the borders of their garment, or upon the four quarters, they could not which way soever they went in company but be in the view of those that met or followed one another. It is thought our Saviour wore such, which was touched by the woman, who by a touch was cured of her disease, Luk.8.44.

V. 39. *after which ye use*] That is, after those things which are the delightful objects of your hearts, and eyes, ye go a whoring; that is, you break your vowes of loyall love and affection to me, who have married you to my self, and like whorish wives, prostitute your selves to Idols. See Hos. 2. vers.2. & 19.

CHAP. VI.

Vers. 1. *Korah the son*] In being the son of Izhar, he was cousin-german to Moses and Aaron; for his father Izhar was brother to their father Amram; compare this place with *Exod.*6.18.

sons of Reuben] See Annot. on vers.7.

V. 2. *before Moses*] And not only before him, but (as it is in the third verse) against him and Aaron. This shewth the boldnesse of their rebellion, that they were not afraid to begin it in his presence.

men of renown] Men of note, and name, for their parentage, and parts; and now notorious for the abuse of them by an impious conspiracy and rebellion.

V. 3. *Ye take too much*] Too much state, too much power, too much honour, too much holinesse, in appropriating those administrations to your selves, wherein all the people might partake with you, and make as neer approaches to God, and with as much acceptance, as you do, and therefore they may offer incense, and present their own oblations, and offer their own sacrifices as well as you; which may be probably collected from the prayer of Moses against them, *Respect not thou their offrings*, which, though it may be first meant of the incense mentioned in the following Chapter, because they began their usurpation with that, yet it is like they meant to go on with the like intrusion into the Priestly office in other services appropriate unto it. This presumption was not ended with Korah and his company, we see the practice of it in the present ages among the people of several sects, taking upon them the preaching of the Word, and ministration of the Sacraments, and the exercise of Ecclesiastical discipline, which belongeth not to them.

holy every one] They flatter the people, while they slander their Governours, to stir them up to sedition against them; and their flattery ascribeth that praise to all, which is to be found but in very few, *the praise of holinesse*; perhaps because God required they should be so, Exod.19.5,6. and they promised they would be so, because of his especial presence among them.

V. 4. *fell upon his face*] See *Annot.* on Chap.14.5.

to Korah] As the Ringleader of this rebellion, which he is thought to have raised of indignation, and disdain, that Elizaphan the son of the fourth or youngest Family of the Cohathites, was made a Prince of his Tribe, and that himself, being the second Family and his elder, was neglected. Compare Exod. 6.18. with Num.3.30. And he exasperated Dathan, Abiram, and On, with this pretence, that they being of the Tribe of Reuben the first born of Jacob, had more right to the supreme authority then Moses.

V. 5. *to morrow*] To morrow the Lord will manifestly declare whether he hath made choyce of us for his chiefest services or no, and whether he account all the Congregation so holy, that they may come as neer the Altar as we, and offer sacrifices as well as we.

V. 7. *ye take too much*] He layeth the same fault to their charge justly, wherewith they wrongfully charged him; so did Elijah retort the accusation upon Ahab, 1 King.18.17,18.

ye sons of Levi] Korah was a Levite, and he had others of his Tribe of the same conspiracy, but Dathan, Abiram, and On, were Reubenites, and therefore called the sons of Reuben, vers. 1.

V. 8. *ye sons of Levi*] He addressed his speech principally to Korah Captain of the Conspiracy; yet so, as that what he said to him concerned all of them; and therefore though he began with Korah in the singular number, he presently turneth his speech unto the plural.

V. 9. *seemeth it a small thing*] The lowest degree of peculiar service unto God, is a great honour to the sons of men, though men of renown, ver.2. So that he that was in dignity a King, disdained not the office of a door-keeper in the house of the Lord.

V. 10. *neer*] Neerer then the other Tribes, to do service at the Tabernacle; though not so neer as the Priests, to offer sacrifice to God; for the Levites were to minister unto the Priest, the Priest unto God by offering incense, ver.40. and sacrifice: See Chap.18.2,3,7.

V. 11. *against the Lord*] See *Annot.* on *Exod.*16.7.

what is Aaron] What hath he done, what hath he assumed, but what the Lord hath put upon him? and what is he in comparison of him? if you take offence at the settling of the Priesthood upon Aaron, and his posterity, it is Gods doing, not Aarons, and what is he to God?

V. 12. *Moses sent*] Korah was present with Moses, and he sent for these Conspirators, who were absent, to wit, Dathan, Abiram, and (it is like) On, named in the first verse, though here he be not.

V. 13. *with milk and honey*] That which Joshua and Caleb said in commendation of the Land of Canaan, Chap.14.8. they speak in the praise of Egypt; and so both ungratefully, and presumptuously they prefer the land of their cruel bondage, before that of Gods gracious promise.

V. 14. *put out the eyes*] Wilt thou make them that searched the Land believe that they saw not what thou they saw, or make us so blind, as not to see how thou hast deceived us, in promising us plenty in a fruitful land, and leading us up and down in a wild and desolate wilderness, where there is neither milk nor honey, but an extreme want of all necessary sustenance? and wilt thou not only afflict us with Famine, but domineer over us with pride, as if thou were not a brother, or companion among us, but a Prince over us?

V. 15. *neither have*] He refutes their objection, by alledging his moderation and equity toward them, neither taking any of their goods from them, nor doing any hurt to them; which is not their manner who usurp authority over others, or who have it and abuse it. See the 1 Sam. 8.11.

V. 16. *before the Lord*] At the door, or entrance of the Tabernacle.

V. 19. *all the Congregation*] That is, that were of their faction.

glory of the Lord] Shining in the cloud over the Sanctuary; See ver.24. & Chap.14.10.

V. 21. *consume them*] Society with sinners is dangerous to the godly, Gen.19.15. and separation of the godly is dangerous for the wicked, Gen.19.22.

V. 22. *one man sin*] Meaning Korah the principal incendiary, who inflamed all the rest into an heat of rebellion; in comparison of whose wickednesse all the rest were in a manner innocent.

V. 24. *and Abiram*] On here again must be understood, though he be not mentioned, as ver.1.

V. 26. *in all their sins*] That is, punishments; by a figurative speech, whereby the cause is put for the effect: and so neer of kin is the guilt of sin, and smart of pain, that one term may stand for them both. See Gen.4.13. text and margin. & Chap. 18.ver.1. & 32. of this Book.

V. 29. *If these men*] Moses ingageth the truth and honour of his office upon a miracle to be wrought for the ruine of presumptuous Rebels, and that presently to come to passe, vers. 5. in the sight and view of many hundred thousands of people; an undoubted evidence of Gods concurrence with the Ministery of Moses, and therewithal an undoubted assurance of the Divine truth of Moses his writing.

V. 31. *as he had made*] Moses had no sooner spoken the word, but God made it good by his deed; at once avowing Moses and Aarons authority and integrity, and avenging his own and their cause, in the just and miraculous punishment of the conspirators impiety.

V. 32. *their houses*] That is, their Families, or households, for they had no houses in the Wildernesse, but onely Tents; or their Tents and what was in them, see Josh.7.15,24.

V. 33. *all that pertained*] Little Infants not excepted; who though not guilty of their sin, were taken in their snare; their parents being punished in them, in whom their memory might have flourished, after a well-led life, and natural death; and though they were little, they had sin enough in their nature to deserve the shortening of their lives; yet God, while in justice he killed their bodies, might in mercy save their soules.

V. 35. *that offered incense*] Usurping the Priests office, they are punished by fire wherein they offended. See *Annot.* on Lev. 10.2. by the fire of the Lords Altar, whence they kindled the incense of their Censers.

V. 37. *scatter thou the fire*] That is, the fire of their censers; as shewing that the Lord rejected it.

hallowed] That is, separated from common use; the reason is rendred in the next verse, because they were offered before the Lord.

V. 38. *a sign*] Or memorial of Gods judgement against the presumptuous conspirators; and of his vindication and clearing of the innocency of his most faithful servants.

V. 40. *no stranger*] All the Levites (except the sons of Aaron) were strangers in respect of the Priests office, or service, and in respect of the Levites office, all the other. See *Annot.* upon Chap. 1.51.

as Korah] In usurping an office, or service, without the warrant of a lawful calling unto it, and doing it in other manner then the Lord allowed it.

V. 41. *But on the morrow*] In this murmuring of the people so soon after a miraculous judgment, both by destroying fire from above, and a devouring vengeance from the earth below; the Devil may be thought to set himself against God, as the Inchanters of Egypt did against Moses, to make the contumacy and rebellion of the people a miracle, as well as Gods judgement upon the rebellious.

V. 45. *consume them*] There were two deadly plagues before; the swallowing up of Korah and that which appertained to him, ver.33. and the burning of those conspirators, which offered incense, ver.35. and now a third is threatned, and in part executed, vers.45,46. for murmuring against Moses and Aaron, and charging them with murdering the people of the Lord, ver. 41.

V. 46. *from off the Altar*] For it was not lawfull for that purpose to take of any other fire, but that on the Altar of burnt-offerings; see Lev.10.1,2.

V. 47. *put on incense*] Incense was to be offered onely upon the Altar of incense in the Tabernacle; but this was done as upon an extraordinary occasion, so by extraordinary warrant of Divine inspiration.

V. 48. *between the dead and*] The plague seemeth to have been a present and speedy pestilence, which went along among the company, as fire in a field of Corn; so Aaron standing betwixt those that were already dead, and those who yet alive were in greatest danger of present death, by his Mediation (wherein as High Priest he representeth Christ) pacified Gods wrath, and stayed the Plague that it proceeded no further.

CHAP. XVII.

Vers. 3. *Aarons name*] Why not Levies name, as well as Reubens, Simeons, &c. Because the question was not

not so much whether the Tribe of Levi should minister unto the Lord, as whether the Priesthood should be settled on Aaron, and his sons.

rod of Levi] Though Aarons name were written on a rod, it was not that rod which he used in working miracles, but an ordinary rod, like the rest of the Tribes; for so the buds, and blossomes, and Almonds that came out of it, might appear more miraculous: yet some think it was the same miraculous rod used in miraculous operations before Pharaoh, because that was laid up before the Lord, Num.20.9. and that rod which was laid up before the Lord, was Aarons rod that budded, Heb.9.4. unlesse there were two rods laid up, and but one expresly mentioned.

V. 9. *before the Testimony*] That is, before the Ark, wherein were the Tables of the Law, Exod. 25.16. whereby was testified Gods covenant with his people.

V. 6. *twelve rods*] There is usually twelve Tribes without that of Levi, and with him there was thirteen, Chap.1. but then Joseph is divided into two, which here, though two was to be reckoned but for one, yet some conceive there were twelve rods besides the rod of Aaron, though it cannot be gathered from the Hebrew Text.

V. 7. *of witnesse*] Or, *testimony*. See Annot.on verf.4.

V. 8. *for the house of*] (For Aaron was the first of the stock of Levi, that was born of his fathers Family) to declare that God did choose the house of Levi, to serve him in the Tabernacle; and since it is called the Rod of Aaron, it notes the preeminence of the Priests, the sons of Aaron, above the Levites.

V. 8. *almonds*] a miraculous spring, for a dry Rod to bring forth buds, and blossoms, and fruit, and all at once, or all within a very little space.

V. 10. *against the rebells*] That others presume not to usurp the office of the Priesthood, as Korah and his company had done; for (when the judgment by fire, and swallowing up of the earth, being out of sight would be out of mind) that Rod would be of ready use to correct the presumption of those that would adventure upon the like in after times; and it might prove a bar to keep them back from such over-bold undertakings.

V. 12. *all perish*] So many sorts of death, by the sword, by fire, by the opening of the earth, by the pestilence, making quick riddance of so many, will (if it hold) in a while leave very few of its alive.

V. 13. *any thing near*] Extreme fear makes them aggravate the danger above measure; or else they mean it onely of such as being no Levites, make too neer approaches to the Tabernacle, or meddle with holy things, without sufficient warrant for that purpose.

with dying] The words are a passionate expostulation with God, in sense thus; Wilt thou not, O God, withdraw thine indignation from us, untill by killing, thou hast consumed us? and such an Interrogation is virtually an ardent deprecation of danger, as Psal.85.5,6. Esay 64.12.

CHAP. XVIII.

Vers.1. BEar the iniquity] I speak to you that be Priests, not to the Levites; if you trespasse in any thing concerning the ceremonies of the Sanctuary, or your office, or suffer any one to usurp the service of my Sanctuary, against mine order, or to make neerer approaches to any holy thing then I permit, the offence shall be imputed unto you, and you shall be punished.

V. 2. *of witnesse*] See Annot.on Chap.17.4,7.

V. 3. *thy charge*] That is, thy charge, or appointment touching the services of the Sanctuary.

and the charge] Of the Tabernacle, as it is distributed among them, Chap.3.

nor you] To suffer others to offend, whom we may hinder, is to be guilty of their sin, and in danger of their punishment.

V. 4. *a stranger*] See *Annot*. on Chap.16.40.

V. 7. *within the vail*] Of the Sanctuary, for the inferiour Priest; within the vail of the Holy of Holies, for the High-priest.

V. 8. *by reason of the anointing*] That is, of the service or office, to which by anointing thou art consecrated.

V. 9. *from the fire*] That which was not burned by way of Oblation to God.

V. 10. *most holy place*] That is, for eating; for that which was indeed the most Holy place, or the Holy of Holies, was within the second vail of the Tabernacle, into which none might enter but the High priest, and he only once a year, not to eat, but to make a solemn atonement; but among the places where men might eat, some were held holier then others, as Jerusalem is called the holy City, Matth.4.5. where the Passeover was eaten, though in private houses, and in respect thereof, and of any part of the Camp, the Priests Court was the most holy place for such a use.

male] Of the sin-offering, and trespasse-offering onely males must eat, but to the peace-offerings women were admitted, Lev. 10.14. Deut.12.18. & Chap.16.11.

V. 13. *first ripe*] The first fruits and tenths are distinct tythes of different revenues of the Sanctuary: the tenths are better known then the first fruits, therefore of these it is to be observed, that they are of four sorts; First, a sheaf of the first ripe corn presented the second day of the Feast of unleavened bread, Lev.23.10. Secondly, two wave-loaves at the Feast of Pentecost, Lev.23.17. Thirdly, a cake taken first out of their dough, before they made use of their weekly baking, Num.15. 21. Fourthly, in the seventh moneth, the moneth of September, when all their fruits were gathered in, they were to pay a part in the name of first fruits of all their increase, of corn and wine, before they served themselves with any of them; and this was paid not in the proportion of tythe one for ten, but one for fourty at the most, and for sixty at the least, usually betwixt fourty and sixty.

clean] This limitation was observed, when any of the first-fruits were offered in sacrifice to God; otherwise if they were given only for the use of the Priests, they might be eaten by any to whom he allowed them, whether ceremonially clean or unclean.

V. 14. *devoted*] That is, separate from common use, and fit and profitable for the use of the Priests; unless it be devoted as a sacrifice to God.

V. 15. *first-born*] See *Annot*. on Exod.13.2.

of unclean beasts] Some think the uncleannesse here mentioned, is not in respect of kind, as the Horse, and Mule; but in respect of accidental quality, as when a sheep is blind, or lame: but it is more probable, it is to be understood of both.

V. 16. *redeemed*] That is, of mankind, not of other creatures.

a moneth old] The first born might be redeemed by this law before the mother was purified, *viz*. before the fourtieth day; though commonly their redemption was deferred till the day of purification of their mother.

V. 17. *Holy*] That is, appointed for sacrifice, and therefore not to be redeemed from death.

V. 19. *of salt*] That is, sure and stable; because salt makes things to keep or last long without corruption. See *Annot*. on Lev.2.13.

V. 20. *in their land*] In the Land of the Hebrewes thy brethren.

I am thy part] Thou shalt set thy heart upon me, as thy most precious portion and inheritance; I will make sufficient provision for thy maintenance, though thou have not a particular share of land, as other Tribes have: Or, *I am thy part*, that is, I will engage my self for thy supply, and thou shalt have allowance out of my portion. See Josh.13.14.

V. 21. *Levi all the tenths*] All the tythes were paid to the Levites, not to the Priests, and out of them the Levites paid a tenth to the Priests, Nehem. 10.37,38. See vers.26. of this Chapter.

V. 22. *bear sin and dye*] Disobedience to God, though in a small matter, brings deadly danger upon man.

V. 23. *they shall bear*] See *Annot*. on ver.1.

V. 27. *as though it*] As profitable, and acceptable as the fruit of your own ground, or vineyard, had you an equal portion with the rest of your brethren.

V. 28. *to Aaron the Priest*] That he may make distribution thereof among the Priests.

V. 29. *out of all*] The Levites were not onely to pay a tenth out of their tenth to the Priests, Nehem. 10.37,38. but the tenth also of other things, as of the suburbs of those Cities (which belonged to them) reaching from the walls to a thousand cubits round about, Num.35.4. The Tribe of Levi was so much lesse then any of the other Tribes, that they were every one of them three or four times greater, Num. Chap. 3. & 4. yet they had the tenth of all, ver.21. of this Chapter; so that though they were fewer in number, they had more meanes or maintenance then any other Tribe: the Priests who were now but two (of full age) besides Aaron, had the tenth of the Levites, who were 8580. Num. 4.48 and this was about the hundredth part of the profits of above six hundred thousand men: moreover, they had first-fruits of the yearly increase, which at least were a sixteenth part, which was more then the tenth; they had also votive, and free-will-offerings, redemption money of persons, and things devoted unto God; the first-born also of oxen, sheep, and goats in kind; together with the sin-offering, and trespasse-offering, they had the first-fruits of the bread of the Families of the people; and of whole burnt-offerings they had the skin: yet more, they had some Cities, and suburbs; and whatsoever oblations they had, they were all of the best. See Jer.31.14.

V. 30. *heaved the best thereof*] That is, given the best for an heave-offering.

V. 31. *In every place*] Some Tythes, as common things, might be eaten in any place; such were these: but some were limited

limited to distinction of place, with limitation of persons, as ver.10.

V. 32. *bear no sin*] See *Annot*.on Chap.16.26.

neither shall ye pollute] By giving the worst things unto the High-priests, having received of the best sort from the people.

CHAP. XIX.

Vers. 2. ORdinance] According to this Law and Ceremony ye shall sacrifice the red Cow; this Heifer, as a beast without blemish, holds conformity with other sacrifices, (as they with Christ, whereof they were figures) for he was without blemish or spot of sin, 1 Pet.1.19. but as red, and free from the yoke, it differed from other sacrifices; yet agreed more with the Antitype Christ, covered with his own blood, issuing from the many wounds on his head and body: And in that the Heifer was to be free from the yoke, it was because being destinate for a sacrifice of expiating of sin before God, it was not fit it should first be imployed in the service of man; and it noted Christs freedome from the *yoke and bondage of sin*, as it is phrased, Lam. 1.14. and from subjection to men, Mat.17.26,27. Joh.10. 17, 18.

V. 3. *without the Camp*] Because it was to be sacrificed for the sins of all the people; and therefore being figuratively under the guilt of so great iniquity, it was held very unclean; and the Priest that killed it, and he that burned it, were to be unclean until the evening. And if we consider this sacrifice as a Type of Christ, as it was, it holds conformity with him, who suffered as a Malefactor without the gate of Jerusalem, Heb.13.12. as Malefactors did without the Camp, Lev. 24.14. and as bearing the guilt of all the Israel of God, Isa.53.6. and yet in himself the Holy one of God, Act.2.27.

one shall slay] It is not said by whom the Heifer shall be slain, or burnt, ver.5. and for the word *One*, though it be not in the Hebrew Text, yet it is supplyed for the congruity of the sentence, which runs better in sense with it then it would do without it. It seemes it was not Aaron the High-priest that was to do it, but rather Eleazar, to whom it was presented, by whom it was brought without the Camp, and the blood sprinkled, ver.4. and who was next in dignity to Aaron, Chap.3.32. and at this time the number of inferiour Priests (besides them) was very few, if it were a number, for some think they were but three that were of full age; yet in that it is said, [*shall slay her before his face*] (that is, Eleazars face,) it apparets to be some other, and not Eleazar; so also do the words [*in his sight*, ver. 5.] import.

V. 4. *before the Tabernacle*] That is, turning his face toward it; though being out of the Campe, he were a good way from it.

V. 6. *skarlet*] By that deep red colour is sometimes signified the great guilt of sin, Isa.1.18. especially of cruelty and bloudshed, ver. 15. and the bloud of Christ washing away that guilt; and though red, yet making the sinner white, Rev. 7.14.

V. 7. *wash his clothes*] That is, Eleazar, signifying that uncleannesse cleaveth to the most holy actions of the most holy persons, Heb.7.27,28.

V. 8. *he that burneth*] That is, an inferiour Priest.

V. 9. *clean place*] Where no dead carkasse, dung, or other filth was laidd, as on the contrary the stones, rubbish, and dust of a leprous house was to be put in an unclean place, Levit.14. 40,41. whence the ashes were yeerly to be distributed in the Cities of Canaan, and so kept, that they might be in readiness for generall use.

it shall be kept] That is, the ashes, (for in the Hebrew the word is in the singular number) or part of the ashes shall be kept to mingle with water: See ver.17. & Heb.9.13.

a water of separation] Because they that were separated for their uncleanness were sprinkled with it, and made clean by it, Chap.8.7. from a ceremonial pollution. It is also called *holy water*, because it is ordained to an holy use, Chap.5.17. and used in an holy manner.

V. 12. *with it*] That is, the water of separation; which some think did serve onely to purge the uncleanness contracted by touching the dead: others extend it to all ceremonial uncleanness whatsoever.

third day] He was to be sprinkled with this water of separation the third day after his pollution was known, & the seventh day, ver.19. and if he omitted the first sprinkling, he had no benefit by the second on the seventh day; yet the first sprinkling might be, (if the third day were omitted) on the fourth or the fifth day, & yet stands as for the third, and from thence he must expect the seventh day so much the later, as it was longer before he had his first sprinkling.

V. 13. *cut off*] So that he should not be esteemed to be of the holy people; but as a polluted and excommunicated person: some hold that if it were known, he was to be put to death by the Sentence of the Judge, if unknown, by the Judgment of God; except in case of ignorance, for then if he touched any unclean thing, and knew it not, he was *cut* (when he knew it) to offer a sacrifice for it, Lev.5.3,6.

V. 14. *all that is in*] By this precise ordinance touching the dead, there was a caveat given against all guilt of bloud; for if to come into the place where a dead man lay, rendred aman unclean, how unclean must he be, who made a living man a dead carkasse by a murderous act? See Gen.4.10. & Esa.1.15.

V. 15. *open vessel*] Which taketh in the ayr of the Tent ceremoniously tainted or unclean, when they left dwelling in Tents; the same Law in proportion served for houses, at least for the room or chamber where the dead was laid, or through which he was brought.

V. 18. *a clean person*] One of the Priests that is clean.

V. 19. *wash his clothes*] Because he had been among them that were unclean, or else had touched the water wherewith another had been sprinkled, ver.21.

V. 20. *purifie himself*] By undergoing the ordinance or ceremony of purification, though himself be rather passive then active in it.

cut off] See Annot.on ver.13.

V. 21. *wash his clothes*] See Annot.on ver.7.

toucheth] Except for the ordinary and legal use of cleansing others by it from ceremonial uncleanness.

V. 22. *until even*] He that touched an unclean thing was to be unclean seven dayes, ver. 14. but such a person or thing touched at the second hand by another, could make him or it unclean but until even.

CHAP. XX.

Vers.1. OF Zin] Some read *Sin*, as the vulgar Latine, but corruptly; for it is not the same word, as the difference of the first letters shew, for the former is written with *Samech*, this with *Tsadi*; nor the same place mentioned, Exod. 16.1. where it rained Manna, for that was but the eighth mansion, this is the thirty third, but as some reckon it, the twenty

first moneth] This was the first moneth of the fourtieth year after their departure out of Egypt; for their next removal was from *Kadesh* to *Hor*, which seemeth to be in the same year when Aaron dyed, and he dyed in the first day of the fifth moneth of the fourtieth year, after the children of Israel were come out of the Land of Egypt, as is expresly said, Num.33.38. so that from this Chapter to the end of Deuteronomy, are described the passages of the fourtieth or last year of the journeying of the Hebrews in the wilderness.

Kadesh] As this was another desert from *Sin* in the eighth mansion, so this was another *Kadesh* then that which is called *Kadesh Barnea*, for *Kadesh Barnea* was in the Southern confines of the Land of Canaan; but the *Kadesh* here spoken of, was (though Southward also) far off, in the confines of Idumea, or uttermost border of the King of Edom, vers.14,16. of this Chapter.

Miriam dyed] The sister of Aaron and Moses, she dyed four moneths before her brother Aaron, when she was of the age of one hundred and thirty years, and about the year of the world, 2524.

V. 5. *wherefore have ye*] This people was very prone to murmure against their Governours, and that most of all in the cause and quarrel of the belly, when they wanted provision of meat and drink, and the verse sheweth the wilderness wanted both; and they wanted patience to keep the peace with their Superiours; O how unquiet a thing is war, which causeth famine, and by that wherein it ends, begins new brabbles! See Joseph of the Wars of the Jews, lib.6. cap.11.

V. 8. *rod*] It is not certain whether this was Moses his rod wherewith he wrought wonders in Egypt, and smote the rock in Horeb, *Exod.17.5.* (although some without doubt affirm it was that) or Aarons rod that budded, and brought forth Almonds, and was laid up before the Lord in the Sanctuary, Num. 17. 8, 10. but the difference is not great, the miracle lyeth not in the rod, or the relation to Moses and Aaron, but in the power of God.

V. 8. *speak*] Command it to give water.

V. 10. *must we fetch*] By this question he seemeth to bewray some distrust of such a supply of drink, as he did of supply of flesh, Num.11.22,23. and what is probable of him by this verse is charged upon him and Aaron both, vers.12,24. The errours of Moses in this particular passage are conceived by some to be 1. his immoderate anger: 2. his speaking to the people, when he should have spoken to the rock, ver.8. 3. his smiting of it, when he should only have spoken to it with the rod in his hand, or stretched it towards it; and smiting it twice as in a pang of passion: but others excuse him, and say, he did not know whether God promised water upon condition they would cease from murmuring; but the next words shew that both he and Aaron were in fault.

V. 12. *ye believed me not*] They did not doubt of the power of God whereof they had sufficient evidence, even for such a miracle as this, *Exod.17.6.* nor of his will; but in regard of the wilfulness and murmuring of the people vnworthy to be supplyed in such a miraculous sort, and in this doubt and displeasure at the people something was too passionately said or done which might occasion or confirm incredulity in them. See Psal. 106. 32,33.

sanctifie me] That is, honour me, because God is most to be honoured for his own holinesse, and by the holinesse of men, which consisteth in beleeving his Word, and obeying his command.

which I have given] By which is not meant the whole Land of Canaan, but that which was beyond Jordan in their passage out of Egypt, for then he was in that part on this side Jordan, which was given to the Tribe of Reuben, Gad, and half Tribe of Manasseh.

V. 13. *sanctified in them*] That is, in Moses and Aaron by shewing himself mighty, and maintaining his glory, which shineth most in holinesse, for his power is an holy power; his wisdome an holy wisdome; his justice an holy justice; and so he getteth himself honour above all other cruel Tyrants, crafty Politicians, and unjust Judges.

V. 14. *thy brother Israel*] Because Jacob (of whom came the Israelites) and Edom (of whom came the Edomites) were heathen.

V. 16. *an Angel*] Which conducted them in their way by the cloud and pillar of fire: yet some by this Angel or Messenger, understand Moses.

in Kadesh, a city] Or at Kadesh, that is, hard by it, in that part of the Desert which is so neer it, that it taketh the name from it, Chap.33.36.

V. 17. *neither will we drink*] As thine, but when we have made them our own by paying for them.

V. 18. *lest I come*] A threatning denyal, as if he had said, Do not pass by me left I come, &c. or, if thou offeresst to pass, I will resist thee with the *sword*.

V. 21. *turned away*] Went another way toward Canaan, fetching a compass about the land of Edom and Moab, Judg. 11. 18. and so passed not the next way through his land, as they desired, but through the Coast that bordered upon it. Deut. 2. ver. 4. which was a way rather round about, then through it.

V. 24. *ye rebelled*] Why then was not Moses as well as Aaron doomed to death, since both are charged with the same fin, ver. 12. and of both it is faid in the same place, that they should not bring the people into the promised Land. *Answ.* God prolongeth Moses life a little further, yet so, as that he did but see the Land from Mount Nebo, Deut.34.4. where he died; and so of him, as well as of Aaron, was the prediction, ver. 12. verified.

V. 26. *upon Eleazar*] Who was to succeed his Father Aaron in the Priesthood, and so did his sons succeed him untill the time of the Judges, but then (for what cause it doth not appear) the Priesthood was translated to the posterity of Ithamar, the other son of Aaron, Joseph. lib.1.Antiq.Chap. last; but it never went quite out of his Family; as Josephus faith, Antiq. lib. 20.cap. 8. which is denyed by Sigonius de Repub. Hebr. lib. 1. cap.2.

V. 28. *died*] In the one hundred twenty third year of his age.

there] That is, in Mount Hor; and whereas it is faid, Deut.10. 6. that he dyed in Morea; the answer is, that Hor and Morea are the same place, for Hor is an hill in Morea, which is the place round about it, and where the Israelites pitched, Num.33.30. & 37. for when they had thence journeyed in the wildernesse to and fro for fourty yeares together, it is very like they came more then once to the same place.

CHAP. XXI.

Vers.1. *The way of the spies*] By that way which the Spies (which searched the Land in the second year of their journeying from Egypt, that is, thirty eight years before this time:) some understand it of the way which King Arad had sent Spies to see which way Israel would go, who (by intelligence) had learned that they were returned from the Red Sea. See Chap.33.40.

V. 2. *vowed a vow*] Of vowing, see *Annot.* on Gen.28.20. Of this kind of vow, see Lev.27.29.

V. 4. *the land of Edom*] They were to compass it, (but not to pass through it) and destroy it, for so were they charged, Deut. 2.5. though by the name not of Edom, but of of Seir, for so was Esaus or Edoms Countrey called.

V. 5. *light-bread*] Meaning Manna, which they account light, as if it had little substance in it for their nourishment, in comparison of the more solid and substantial diet which they had in Egypt; and which now by common use was to them as unpleasant as they thought it unprofitable. See Prov.27.7.

V. 6. *fiery Serpents*] So called, because those who were bitten or stung with them, were so enflamed with the heat thereof that they died.

V. 8. *fiery Serpent*] That is, a Serpent of the colour of fire, as burnisht brass is, Rev.1.15.Ezek.1.7. This was a figure of Christ, for as they that looked upon the brasen Serpent lifted up upon a pole, were cured of the hurt they received by the fiery Serpents, ver.9. so they that fixed the eye of faith on Christ, lifted up also, Joh.3.14. upon the Cross, were cured of the biting or sting of that old Serpent, who hath many stings, which he shooteth out like darts, and those darts are fiery, Ephes. 6. 16.

V. 13. *Arnon*] Some take Arnon for a rock, some for a brook running betwixt the Moabites, and Amorites.

V. 14. *Wherefore it is faid*] These two verses import some miraculous conformity betwixt what God did at the Red Sea, and what he did at Arnon in the borders of Moab: what the former were we find in Exodus: for the latter there is reference made to a book which is not extant, or else latent, that we know not where to find it. Some say, that as the Red Sea served for a passage to the Israelites, yet drowned the Egyptians, so the high rocks at the brook of Arnon fell upon the enemies of Israel, and made a more easie and eaven passage for the Israelites; so the Jewish Rabbins relate, and some Christian Writers too easily believe them.

V. 17. *Spring up, O well*] In the Hebrew it is *ascend*; for fruitful springs bubble and rise up, like a seething pot.

sing ye] Yet that receive the commodity thereof, give praise to God for it, or with respect unto it; or sing ye at it, or about it.

V. 18. *the Princes digged*] That is, caused it to be digged; the principal men of the Tribes, the chief Magistrate, and chief Minister smote the ground with their rods or staves, the ensignes of their dignity, (as Moses did the rock) or with their journeying staves began to dig, and God caused thereupon a well to spring up as water issued out of the rock, Num. 20.11. or they digged places to receive the water that came out of the rock, 2 King. 3.16,17.

of the Law-giver] That is, of the Lord himself, so called, Isa. 33.22. or Moses under God.

V. 24. *Jabok*] The name of a River rising out of Arabia, and watering the Region of the Ammonites.

strong] For the people were tall and strong like Gyants, Deut. 2.20.

V. 26. *of the Amorites*] For if it had been the Moabites, the Israelites might not have possessed it, Deut. 2.9. yet that which the Amorites had taken from the Moabites, the Israelites received and possessed, ver.31. Num. Chap.32.33.

V. 27. *in proverbs*] A Proverb made in scorn of Sihon King of Heshbon, (a City of the Land of the Amorites, see Judg.11. 18,19. over whom Sihon was King) which is part of the curse threatned to the wicked, Deut. 28. 37. this was the Proverb used in these words [*Come unto Heshbon, &c.*] and those times.

V. 28. *a fire*] That is, war; so called, because it is raised and pursued in heat of wrath, or, (as the common saying is) with fire and sword.

V. 29. *Chemosh*] Who worshippeth the Idol *Chemosh* for a god; *Chemosh* was the Idol of the Moabites, 1 King.11.7. who was not able to defend his Worshippers, which took the Idol for their Father: Some take this to be the Idol *Bacchus*.

he hath given] That is, the Idol *Chemosh* hath given those that escaped the sword to be captives; which is ascribed to the Idol by way of derision both of him and of the opinion of the people, who conceived there was such power in him. See Judg.11.24.

V. 30. *we have shot*] Bragging words of Sihon and his party, concerning the conquest of Moab.

CHAP. XXII.

Vers. 1. *Plaines of Moab*] Once belonging to the Moabites; since to the Amorites, and from them won by the Israelites, and in their present possession.

on this side Jordan] Those that were at Jericho were beyond Jordan from Egypt; but the place where they pitched all this time, was on this side Jordan to travellers journeying towards Canaan; and it is faid to be by Jericho, because Jericho was situate about seven or eight miles from Jordan, and over against the place where the people encamped.

V. 2. *Balak*] king of Moab, ver.4.

V. 3. *Moab*] The Moabites, or people of Moab.

V. 4. *Moab*] The king of Moab, or the Moabites.

of Midian] Who were the Senate or Governours of the *Midianites*, though descended from Abraham by *Keturah*, Gen.25. 1, 2. having made defection from their Faith, they took part with the Moabites their Neighbours, and it seems also their confederates, Num. 25.17,18. This *Midian* is not that which is situate toward Mount Sinai, where Moses kept the flocks of Jethro; but another Midian far off that place, neer unto the Moabites; with these Midianites their neighbours doth the King of Moab consult.

V. 5. *Balaam*] The Diviner or Sooth-sayer, Josh. 13. 22. proved to be a bad man by his following of enchantments, Numb. 24.1. and by his desire to curse Israel, and by building of Altars unto Baal, whereof in this and the next Chapter; yet some take him to be a Prophet (as he is styled, 2 Pet. 2. 16.) and a Prophet of God, because God had such intercourse with him, and because he particularly prophecied of Christ to come, and because he speaketh of God as his God, Chap. 24. vers. 13. yet they acknowledg him a wicked man, for such may prophecy in Gods name, as well as in Christs, Matth. 7. 22.

river] Euphrates.

V. 6. *whom thou blessest*] Either the King of Moab flattered him exceedingly, or God suffered his forceries to prevail very much, as he did those of Simon Magus, Act. 8. 9, 10. which they do the more, because they are the causes of many evils, which by evil spirits they bring upon men, and they sometime take them away to seem good; and so the Devil doth more hurt as an Angel of light, then as the Prince of darkness.

V. 7. *reward*] Thinking to bribe him with gifts to curse the Israelites.

V. 8. *this night*] He taketh time to consult with his devilish Oracles, though he pretend the direction of a better Spirit.

as the Lord shall speak] Though he were a prophet of the Devil, he would seem to receive the revelation from God.

V. 9. *God came*] Though the Devil be to many in stead of God, 2 Cor.4.4. yet God will keep an over-ruling power in his own hand, and both reveal his mind to whom he will, as Matth. 7. 22. and restrain their wils as pleaseth himself.

what men are] God putteth this question, not that he needeth information, but to draw from them a ground of his story and proceeding with him, as he dealt with Adam, Gen.3.9. and with Cain, Gen.4.9.

V. 12. *God faid*] God warned him in a dream that he should not consent to Balaks wicked request.

V. 16. *let nothing*] The wicked seek by all means to promote their naughty purposes, though they know that God is against them.

V. 17. *great honour*] He thinks Balaams ambition would be bribed with honour, though he were not so covetous, as to be won with rewards.

V. 19. *more*] He knew he could do nothing without the Lords leave and help, and he hoped yet that God might yeeld to him, and then for advantage and advancement he would yield to the King of Moab.

V. 22. *kindled*] God granted his request in his wrath, being angry with his motion against his revealed will, ver.12, 13, 22. and for that (though God bade him) he went upon his own Errand with a mind (for gain, or glory) to curse his peculiar people, whom he had blessed, vers.21. See Chap.11. vers. 19, & 20.

V. 24. *the Angel*] Appearing to him the second time, in another place.

V. 28. *opened*] Gave her power to speak; or the Angel of the Lord formed his own words by the mouth of the Ass, as the Devil did by the mouth of the Serpent, Gen.3. So at this time the Ass was wiser then her rider, though a Prophet; according to that, 1 Cor.1.27.

V. 29. *a sword*] The Apostle chargeth this Prophet with madness, 2 Pet.2.16. And it is plain his present anger was a fit of madnesse; or else the strangeneſſe of the speech, being no less then miraculous, might have affected him with fear, and have made him as patient as his beast; but his fury was his frenzy, and in his fit he calls for a sword to be put into the hands of a mad man, to kill his Ass for saving his life from the sword of the Angel.

V. 32. *opened the eyes*] For, whose eyes the Lord doth not open, they can neither see his anger, nor his love. The angel appearing in a visible shape to the ass, was not seen by Balaam, till the Lord opened his eyes, which (as to that object) were as blut or blinde, though not to other things, Luk.24.16.

V. 33. *Slain thee*] For thou wouldest have slain thine ass, for going a little aside from thy way, how much more doest thou deserve to be killed, for going so cross and contrary to Gods will?

V. 36. *border of Arnon*] Neer to the place where the Israelites were incamped.

V. 40. *offered oxen*] Or slew oxen and sheep. Offering, implieth usually sacrificing, though the same word be used also for killing onely; and so the killing might be for a present to entertain Balaam, and the Princes, and the Elders of Moab, and Midian together: and as sacrifices to God were attended and followed, sometimes with feasting among men; so was it with Idolaters, the Devil and his servants being apes in imitation of God, and his servants, for outward observances. See Numb. 25. 1. & Chap.25.1,2.

V. 41. *high places of Baal*] To a Chappel built to Baal on Mount Abarim, which divided the Moabites from the Kingdom of Sihon and Og. Idolaters set their sinne on high, being no more ashamed to serve Idols, then the godly to do service, or offer sacrifice to the true God. In the Plain neer this Mount the people of Israel pitched their Tents.

CHAP. XXIII.

Vers. 1. *Seven Altars*] He builds altars to consult with God; he should first have consulted with God about the building of his altars.

V. 2. *Balack and Balaam*] Among the Gentiles, Kings oftimes used to sacrifice, as did the Priests.

offered] It is not said to whom they offered; but it seemeth it was not to Chemosh, the god of the Moabites, Chap. 21. 29. but to the God that spake unto Balaam, vers.4.

V. 4. *met Balaam*] In some evident apparition, whereby he might know who it was that spake to him.

I have offered] He would now bribe God with sacrifices, (as the King of Moab would do him with offers of reward, and worthip) to turn the blessing of his people into curses.

V. 5. *thus shalt thou speak*] As is followeth, vers.8, &c.

V. 7. *of the East*] Aram, or Syria: of which name there were divers Countries, but this is that which was called Aram Naharim, or according to the Greeks, Mesopotamia, Joseph. Antiq. lib.4. cap.6. Both which words note the situation of it betwixt two rivers, and the rivers are Tigris and Euphrates. This Aram is in situation Eastward from the land of Moab. See Deut.23.4. & Isa. 2. 6.

V. 8. *How shall I curse?*] How easie a thing is it to wagge a wicked tongue? yet without Gods leave, neither King nor Prophet can have so much power against his people: How easie is it for him to bind their hands to the peace, who so binds their tongues to the good behaviour towards them, as to make them fall to blessing, when they would be cursing?

V. 9. *dwell alone*] They shall have their Religion and Lawes apart, not communicating therein with other Nations, Esth. 3. 8.

among the nations] Among the profane or idolatrous Nations; severed from them as Gods peculiar people.

V. 10. *dust of Jacob*] The infinite multitude of Jacobs or Israels posterity are as the dust of the earth, Gen. 13.16.

let me die] He would be like the godly in an happy death, but he cared not to be like them in an holy life; but his end is not like to be the same with theirs, unless he walk the same way with them, Prov. 11. 7. Numb.31.8.

V. 13. *but the utmost part*] Chap. 22. vers. 41. There are the same words without the word *but*; The meaning is, that in his former prospect, Chap.22. he so saw the utmost part, and that he saw on each side, and the middle within; but here he had but a view of a part of the utmost part, and he would have him curse that in the name of the whole.

not see them all] For being so many, as to be compared to the dust of the earth, too many for the fourth part of them to be counted, vers. 10. the number might dismay him, therefore he must see but a part, and in that curse the whole.

V. 14. *Pisgah*] Is a place of height or exaltation, and so is taken for an hill, in general; yet there was an hill in the Land of Moab, called *Pisgah* in particular, Deut. 3. 27. & Chap.34. vers. 1.

V. 19. *hath he spoken*] He hath said I shall not curse, and if he said it, he will make me make good what he hath said; and I have no cause to fay more or less in this matter, then he is pleased to put into my mouth, vers.20.

V. 20. *to bless*] The blessing as from Balaam was vain, because he was a wicked man; but as he was commanded by God to bless, so it was not vain, though he were a wicked man.

V. 21. *He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel*] The divers readings of these words, and the abuse of them to countenance some new conceipts, and tending to corruption in Doctrine, and dissoluteness of life, hath made the clearing of them somewhat difficult. If we should take them for the words of Balaam (as a wicked man loving the wages of unrighteousness, and desirous to curse where the Lord hath blessed) we might passe them over without any great scruple; nor need we be sollicitous to suit them with an Orthodox exposition; But they are generally conceived to be the words, not so much of Balaam, as of the holy Spirit, which overruled the spirit, at least the tongue of the mad Prophet, and made him speak the wisdom of God in a mystery; which some heritical Novelists would turn to a mystery of iniquity, supposing the meaning of the words to be; *That God saw no sinne at all in Jacob, nor any scandgression in Israel.* For resistation of which

which wicked Gloſſe, we are to diſtinguiſh of the ambiguities of terms in this Sentence, whereof the parts are, 1. The Perſons. 2. That which is attributed to them. 1. For the Perſons, they are two, God, and Jacob or Iſrael. For the firſt, there is no doubt, but the firſt word *he*, referreth to God, called *El*, verſ. 19. and in the 21. verſ. *Jehovah*. 2. For the other Perſon, it is noted by two Titles, *Jacob* and *Iſrael*: for the great Patriarch of that Nation had thoſe two names, and in this order, for he was firſt called Jacob, and afterward Iſrael, of which names you may read, Gen. 25.26. & 32.28. and the reaſon of them, Gen. 27.36. & Chap 32.28. by both may be underſtood, either the perſon of Jacob or Iſrael, or his poſterity; and the poſterity may be conceived under a double diſtinction, the one as taken totally for the whole body of the people, or particularly for ſome eminent perſons among their Tribes: the other diſtinction is, that it may be taken ſubjectively or objectively; ſubjectively, as ſuppoſing Iſrael to be the ſubject in whom that evil is inherent; or objectively, that it is the object againſt which that is committed. *This for the perſons*; Now for the attributes, they are various, according to the difference of the perſons, to whom they are aſcribed; as to God *ſeeing*, and that may be interpreted three waies: 1. For a ſenſible apprehenſion; 2. For an intellectual contemplation; 3. For a moral approbation. Secondly, for that which is attributed to Jacob or Iſrael, all that is ſet down under two Titles, *iniquity* and *perverſeneſs*, of which the Original words are two kinds of Unicorns, the one is called *Rhinoceros*, which hath an horn on his noſe, Plin. Hiſt. l. 8. c. 20. the other on his head, Ibid. c. 21.

V. 23. *againſt Jacob*] Or, in Iſrael. None againſt Iſrael ſhall be of force, or take effect to do the poſterity of Jacob, or Iſrael any hurt; or none in Jacob, or among the poſterity of Jacob ſhall either need, or uſe ſuch unlawful means, either of telling or fore-telling, or of effecting any thing by deviliſh arts or means, as the Gentiles do; ſince they ſhall have God to conſult with, and ready both to counſel them in doubtful caſes, and to defend them againſt all their enemies.

what hath God wrought] Men ſhall by way of wonder at Gods doing on their behalf, at this time, ask, *What hath God wrought*.

V. 27. *another place*] It is an old ſuperſtition to aſcribe the efficacy of religious ſervices to places, and to think that Gods preſence or power, admits of any local limitation, ſo that he is not preſent, or favourable, or powerful, as well in one place as another.

CHAP. XXIV.

Verſ. 1. *As at other times*] His manner was till now to ſeek after enchantments; and when he turned from them to ſeek the true God; his ſervice it is like had a ſmack of his old ſuperſtition, in the number of Altars, and ſacrifices, in their ſite or poſture towards the points of heaven, in his geſtures and ſet forms of words.

toward the wilderneſs Where the Iſraelites were encamped.

V. 2. *the Spirit of God*] That is, an inſpiration of prophecy, which is the operation and gift of Gods Spirit; for in ſuch matters God may, and doth many times reveal himſelf to wicked men, to whom any but ſaving graces may be imparted. See Annot. on Chap. 22. 9. Joh. 11. 51.

V. 4. *viſion*] Revelations by viſions, are properly ſuch as are when their eyes are open or awake, and revelations by dreams, when their eyes are ſhut or aſleep; and yet thoſe dreams may be called viſions of the ſoul, when the eyes of the body are cloſed.

eyes open] Heb. *who had his eyes ſhut, but now open*. This may be meant literally of the eyes of his body, according to the former Note; or figuratively of the eyes of his minde, which (though before this they were ſhut, ſeeing nothing at all of ſuch future events) might be awake, albeit he was in a trance, as one aſleep, Gen. 15. 12. Dan. 8. 17, 18. &c.

V. 5. *thy Tabernacles*] By theſe two words *Tents, Tabernacles*, are underſtood moveable houſes; but the latter in the Original, imports a vicinity, or neareſts of abode.

V. 6. *Lign-aloes*] Or the Aloes trees; an odoriferous and ſweet ſmelling wood, or tree, growing in Arabia, and India.

as Cedar trees] Comendable for their ſtrength and growth; by the abundance of ſap, in reſpect whereof they are called the *trees*

through Chriſt, ſeeth no more ſinne in them, then is inherent in him; for they are made the righteouſneſs of God in him by imputation, as he was made unrighteous by imputation of their tranſgreſſions, 2 Cor. 5. 21. but this though very true *in theſe*, as to this Text may be impertinent. This for the erroneous Expoſitions of the words, now for the Orthodox interpretation of them.

Firſt, Both the Hebrew word *Aven*, which in our Engliſh Tranſlation is rendred iniquity, and vanity, and *Hhamal*, or *Ghmamal*, which is expreſſed by Tranſgreſſion and perverſeneſs, ſignifie in their Primative ſenſe, rather moleſtation, grief, wrong, violent ſtrength, injury, miſery, then ſin; and ſo they are to be taken in this place.

Secondly, they ſignifie paſſively, and ſo the meaning is not actively, that they do no evil, or wrong, or violence, or moleſtation to others, but that others ſhall not do any thing to them; or that if they do, God will not ſo ſee it as to approve of it, but will ſhew himſelf in their defence, by way of oppoſition, to the puniſhment of thoſe that do oppoſe them to oppreſs them, Pſal. 105. 14, 15.

Thirdly and laſtly, the words may be expounded, either of the time paſt, preſent or to come, as if he had ſaid, God neither hath, nor can, nor will give up his people to the wicked will of their enemies, becauſe he loves them, and becauſe ſhould he deſert them, and give them over to their enemies hands, they would exalt themſelves, not only above his people, but againſt himſelf, and would break out into blaſphemous brags of themſelves, and reproaches of him, Iſa. 36. Exod. 32. 12.

V. 21. *the ſhout*] That is, a valorous ſhout of a puiſſant King and his people, encouraging each other to the Battel; and a victorious ſhout, as having obtained the victory in the battel.

V. 22. *an Vnicorne*] Or, *Licorne* as Pliny calleth him, lib. 8. cap. 21. is a very ſtrong beaſt, Job 39. 10, 11. and armed with a dangerous weapon againſt any adverſary, Deut. 33. 17. There

trees of the Lord, and are ſaid to be planted by him: for things eminent in their kinde (becauſe he is moſt worthy of ſuch) are aſcribed to him. See Pſal. 104. 16.

V. 7. *pour the water*] Plenty of water is here promiſed; and that is a great bleſſing on mans habitation, Pſal. 1. 3. & 23. 2.

many waters] By *waters* may be underſtood *people*, as the word is expounded, Revel. 17. 15. and his ſeed may be ſaid to be in many waters, to note the numerous increaſe of it; according to the ſpawn, which is the ſeed of fiſhes in the waters.

his King ſhall be higher] Or, *taken away for Agag*; and ſo it is underſtood of Saul, from whom the Kingdom was rent for ſparing Agag, whom by the Lords command he ſhould have killed, 1 Sam. 15. 9, 10, 11.

Agag] That was the ordinary name of the Kings of the Amalekites, as Pharaoh of the Egyptians; and their Kingdom then moſt flourished.

V. 9. *who ſhall ſtirre*] See Annot. on Gen. 49. 9.

V. 17. *I ſhall ſee him, but not now*] This prophecy is of Chriſt his coming in the fleſh, whom Balaam foreſeeth that he ſhall ſee him, but not now, faith he, not in this life, and not till Balaam riſe again, and Chriſt come down again. Or he prophecieth this in the perſon of poſterity, in reſpect unto the wiſe men (of his profeſſion) of the Eaſt, who came to worſhip Chriſt, Matth. 2. 2.

not nigh] Neither of his comings are nigh, but afar off.

a Star] Meaning Chriſt; at his firſt appearance he ſeemed little, like the Star, Matth. 2. 2. which brought the tidings of his coming, though glorious, Revel. 22. 16. but afterward his glory increaſed to the brightneſs of the Sun, Mal. 4. 2.

Scepter] See Annot. on Gen. 49. 10.

corners of Moab] That is, from one ſide to another, round about; as the houſe ſuppanted in the four corners, is utterly ruined, Job 1. 19. Some apply this to Davids ſubduing the Moabites and Idumeans, whereof afterward: but it reacheth far beyond his time, to the prevailing of the Chriſtian Religion, over Pagan opinions and people.

of Seth] The word may be rendered, *thoſe who are behinde*; that is, when Balaam turned his face toward Iſrael, verſ. 1. the Eaſtern people were behinde him, as the Amonites, and Midianites, &c. but if we take *Seth* for a proper name, as Gen. 4. 25. *viz.* for the third ſon of Adam, Abel being ſlain, the poſterities of Cain drowned; by Seth may be underſtood all the race of Adam; but then the word *debrou*, belonging to the wicked, muſt limit the word *all*, only to all the ungodly of the world, or to the world of the ungodly, eſpecially of the Edomites, 1 King. 11. 15.

V. 18. *Seir alſo*] Edom and Seir were both names of Eſau and his poſterity, and of his Country: and he was called Seir, becauſe he was hairy, as the word *Sehhir*, or *Segnir* ſignifieth. In that the commination is made in both his names, it imports aſſurance of the thing: and if we take the words with any other, but a verbal, diſtinction, it may be this; by Edom may be meant the whole Countrey of Eſau; and by Seir, the place of his dwelling, his Court where he kept his reſidence; and ſo the Prophecy imports the total conqueſt over the Edomites, ſince not ſo much as the Court or Palace of Edom, which was moſt ſtrongly fortified, and carefully kept, ſhould keep out the power of Iſrael or Jacob; which was literally fulfilled by David, 1 Chron. 18. 13. but is chiefly to be underſtood in a ſpiritual ſence, for a compleat victory of the Iſrael of God over all their enemies.

V. 19. *of the city*] The City of Seir, or ſome other City, or Cities of note, which were adverſe to the people of God; over whom Chriſts Kingdom, ſhall univerſally and gloriouſly triumph.

V. 20. *firſt of the Nations*] The Amalakites firſt made war againſt Iſrael, Exod. 17. 8. 1 Sam. 15. 1. Or Amalek was a principal Nation.

V. 21. *the Kenites*] Were a people mingled with the Amalekites, 1 Sam. 15. 6.

V. 22. *the Kenite*] Or, *Kain*; which may either be the name of ſome famous progenitour, of whom the *Kenites* deſcended; or ſome City of note where they dwelt; ſome take it to meant of the poſterity of Jethro, Judg. 4. 11.

Aſſur] That is, the *Aſſyrian* ſhall carry the *Kenites*, and other people captives, as well as the Iſraelites; which came to paſs, when Salmanaſer King of *Aſſyria* carried the ten Tribes away into his Countrey, in the dayes of *Hoſhea*, 2 King. 17. 6. among whom the *Kenites* dwelt.

V. 23. *who ſhall live when*] The calamity ſhall be ſo great, that a few ſhall ſurvive it; or, who ſhall deſire to live, when ſuch a deſolation ſhall come upon ſo many?

V. 24. *Chittim*] Was the grand-child of Japhet; a people deſcended from him is here meant, *viz.* the poſterity of *Chittim*, planted in Greece and Italy: for *Alexander* the Greek Monarch, who is ſaid to come out of the land of Chittim, 1 Mac. 1. 1. ſubdued the *Aſſyrians* and their ſucceſſours, the Medes and Perſians; and the Romanes, who are Italians, often infeſted them, and finally overthrew them by the wars of Veſpaſian the Emperour, and Titus his ſon: whereof ſee Joſephus of the wars of the Jews, eſpecially the ſeventh Book.

Eber] The poſterity of *Heber*, that is, the Hebrews, againſt whom the Greeks warred, and for a time prevailed: ſee Joſeph. Antiq. l. 11. cap. 8.

V. 24. *he ſhall periſh*] Some expound it of the Jewes, ſome of the deſcendents or off-ſpring of Chittim, which is moſt like; for the Grecian Empire is overthrown by the Romane, and the Romane which came from Chittim, as the Grecian did, is much impaired by the Papacy, and that uſurping State and power is in a great part ruined, and the ruine of it ſhall be further accompliſhed, 2 Theſſ. 2. 8.

V. 25. *to his place*] Homeward, but was killed in the way among the Midianites, Chap. 31. 8.

CHAP. XXV.

Verſ. 1. *Shittim*] This was the fourty ſecond, or laſt Manſion or reſting place of the Iſraelites, in their paſſage toward Canaan out of Egypt.

daughters of Moab] And of Midian alſo, verſ. 17. & 18.

V. 3. *Baal-Peor*] Baal of the Idol of the Moabites, which was on the hill Peor, or Phegnor, Chap. 23. 28. ſo called from the manner of the Idol, worſhipped upon that mountain; and the manner was ſuch, that in it, both ſpiritual and carnal uncleanneſs met together, as vice and impudence. Heb. *the God of opening*, or *nakedneſs*: by which is meant the abominable and ſhameleſs Idolatry of Priapus, Iſid. Etymol. l. 8. c. 11.

V. 4. *heads*] The capital offenders in that Treſpaſs; or the chief Rulers, who gave way to ſuch wickedneſs.

againſt the Sun] Openly, in the ſight of all (as Saul's ſonnes, 2 Sam. 21. 8.) for example of caution or warning to the reſt; for things that are ſo done, are ſaid, in the Hebrew phraſe, to be done in the ſight of the Sun. See 2 Sam. 12. 11.

V. 5. *Slay you every one*] Let him ſee execution done on them that are under his charge.

V. 6. *one of the children*] Named Zimri, verſ. 14.

Midianitiſh woman] For ſleſhly abuſe; which ſheweth that ſpiritual and corporal whoredom are ſiſter ſins.

weeping] For the offence and puniſhment in the matter of *Baal-Peor*, verſ. 3.

V. 9. *twenty and four thouſand*] Of theſe, twenty and three thouſand died by the immediate hand of God, and thoſe are reckoned to twenty three thouſand, who fell in one day, 1 Cor. 10. 8. but beſides theſe, there was execution done upon others, verſ. 4, 5. which might make up another thouſand; and though it be ſaid, that 24. thouſand died of the Plague, the word rendred *Plague*, by the beſt Interpreters of the Original, may be read *ſtroke*, there dyed of that ſtroke of Divine juſtice (for all was either of Gods bidding or his doing) twenty four thouſand; the leſſer number taken away by mans hand caſt into the greater number, and ſo making up the total of twenty four thouſand, there is rather a ſubordination then a contradiction, for the leſſer number is contained in the greater.

V. 11. *that I conſumed not*] Zeal of juſtice in the cauſe of God, is a means to procure Gods mercy to man.

V. 13. *everlaſting Prieſt hood*] The word *everlaſting*, as the words *for ever*, when applyed to the Ceremonial Law, and Prieſthood, import not either a duration of time without end, or a perpetuity without interruption; for both that Law and Prieſthood expired, when Chriſt, the end of both, (preſigured by them) was exhibited, but a long continuance of time; and ſo it was in the High-prieſthood of Phinehas the ſon of Eleazar; to ſhew for a time, for the failings of part of them, who were to ſucceed him in it, the Prieſthood paſſed over from the line of Eleazar, to the line of Ithamar his brother, in Elis ſon, nephew, and great grand-child; yet afterward they of Elies race being corrupted, and the other reformed, it returned to the poſterity of Phinehas again; which return began in Davids time, who equally accepted of Abiathar of the poſterity of Eli, and of Zadok of the ſtock of Phinehas (2 Sam. 15. 35. & 1 Chron. 15. 11.) and was protected by Solomon when he put down Abiathar, who was the poſterity of Ithamar and Eli; and ſet up Zadok in his ſtead, who had for his Anceſtors in bloud, Eleazar, and Phinehas, 1 King. 2. 11. to whoſe Family when it was reſtored, it there continued (as ſome make the meaſure) to the coming of Chriſt; but certainly it held out a great while, whether we conſider the perſon of Phinehas, who was yet alive at the Battel betwixt the Benjamites, and the reſt of the Iſraelites, Judg. 20. 28. or his poſterity, who had a ſucceſſion of the Prieſthood, (except for the interpoſition fore-mentioned) even after the captivity, Ezra 7. 1, &c. until, or very neer the approach of our Evangelical High-prieſt after the order of Melchiſedec, (as our Saviour is called, Heb. 5. 6.) See *Annot.* on Chap. 20. verſ. 16.

V. 17. *vex the Midianites*] Take them for your enemies, and uſe them as enemies, becauſe they cunningly plotted to infnare

you in sin, and to bring you to ruine; he saith not so of the Moabites, (though they were very faulty in corrupting the Israelites, ver.2. which may be either in favour to Lot, (as for his sake the Ammonites are favoured, Deut. 2. 19.) or because Christ was to come of Ruth a Moabite;) or because they were not so full of malignity as the Midianites were, yet afterwards the Moabites never the better for any favour shewed them, were severely chastised by David, 2 Sam.8.2.

V. 18. *beguiled you*] Causing you to commit both corporal and spiritual fornication by Balaams counsel, Chap.31.16. Rev. 2.14.

CHAP. XXVI.

Vers. 1. *After the plague*] Which came upon them for their double pollution, by fornication, and Idolatry, noted in the precedent Chapter.

V. 2. *Take the sum*] This third numbering of the people, (now in the limits of the Land of promise) was for more commodious distribution and disposal of them in their several portions. See ver.53,54.

V. 3. *over Jericho*] Where the River in its course turneth towards Jericho.

V. 10. *a signe*] Or monument of their wickedness and Gods justice, for caution and warning to others.

V. 11. *died not*] By the fall of fire from heaven above, nor by the opening of the earth below; being either not guilty of their fathers trangressions, or repenting of that guilt to their preservation.

V. 12. *The sons of Simeon*] Gen.46.10.& Exod.6.15. there are six sons of Simeon numbred; but in this place, as also 1 Chr. 4. 24. onely five are named, for Obed the sixth is omitted, whereof the reason was, because he dyed without issue; and so having no Family there was no need to name him here, having no portion in the Land of Canaan.

V. 19. *in the land of Canaan*] Where Jacob sojourned before he went into Egypt, Gen.37.1.

V. 36. *Eran, or Edan*] As the name is varied, by reason of the similitude of the two Hebrew letters, *Daleth* and *Resh*.

V. 38. *The sonnes of Benjamin*] They were ten, Gen. 46. 21. of whom onely five are here mentioned; it is like the rest were dead without issue, or their posterity did not long continue.

V. 51. *numbred*] In this third time of their numbring, their number is less, now after their enlargement, then when they were in bondage and oppressed; a manifest evidence of Gods power to work above the operation of ordinary meanes, against all impediments, to perfect his own purpose; as also an instance of the impotency of means, save so far as the blessing of God doth make them effectual. See *Annot.* on Chap.1.2.

V. 54. *Thou*] That is, not Moses, for he lived not to divide the land on the other side of Jordan; but he to whom the government of the people was committed in his stead, that was Joshua.

V. 56. *according to the lot*] Verse 54. it is said, *To many thou shalt give the more inheritance, and to few thou shalt give the lesse inheritance*; which sheweth that the partition of the land was to be made with proportion to the people, how then was it to be divided by lots? *Answ.* Part of the land on the one side Jordan was already divided, (though without lot) betwixt the children of Reuben and Gad, and the half Tribe of Manasseh, beyond Jordan to them that come of Egypt, Num. 32.4,5. The other part was by Geometrical skill (as Josephus observeth, Antiq. lib.7. cap.1.) to be divided into nine parts and an half; which parts some conceive to have been made Geometrically equal, yet so as that according to the fruitfulness or unfruitfulness of the ground, the proportion was more or less; whence Benjamin had more company and less land then other Tribes; because his portion fell in a more fertil soyl: but it may be the parts were unequally divided, and made proportionable to the Tribes, that is, for the Tribes of the greatest number the greatest proportion, and so descending by less measure to the least, according to the number of the Tribes, and the goodness of the ground: after this division, equal or unequal, the lots were cast, and each Tribe having taken his lot, if the division were into unequal parts, (unequal among themselves, but equal according to the proportion of the Tribes) then it was both by proportion and by lot also, the Lord directing the lot to light according to the proportionable division before mentioned; but if the parts were equal, then if the lots being cast, and any one had less then sufficient, there was an addition made by estimation without lot, as to the children of Joseph, Josh.17.from ver.14.to the end of the Chapter, and so Judah having partly by the favour of his lot a large proportion, and partly by valour making himself more room by removing and rooting out the Canaanites, parted with some of his portion to the Tribe of Simeon which needed an augmentation of measure in regard of their number. Or taking the first assignation of portions (after the generall and Geometrical division of the land) to be by lot, the subdivision into families might be by particular estimation and proportion, according to vers.54. and by that the measure being made as equal as might be, if yet any were not pleased to take his part by such a partition according to anothers discretion and appointment, they might have recourse to lots again, and so take their share by the disposition of Gods providence, Prov. 16.33. and so be quiet, occasion of strife being by that meanes cut off, Prov.18.18. Now though the division at first were made into nine parts and an half, (as hath been said) yet the particular possession and acceptation of these parts was put off for some years; either because the first division was not thought for want of fidelity or skill, to be rightly made, or because the Canaanites were not presently driven out from among them. There was afterward another surveigh and partition made into seven parts, for there were seven Tribes which yet had not received their inheritance, and it was brought to Joshua in a book, concerning which he was by lot to make a distribution among the Tribes, which yet were not accommodated to their content, whereof see Josh.18.6,8,9,10.

V. 57. *of the Levites*] The sons of Levi were eleven, *Exod. 6.* 17,18,19. 1 Chr.23. but here onely eight of the principal Families are mentioned, the rest might be omitted, because the Levites had not several portions in the land of Canaan, as the other Tribes had.

V. 62. *from a moneth old*] The other Tribes were reckoned from twenty years old and upwards, as serviceable for the wars, from which the Levites were exempt; and they were reckoned from a moneth old, because they were taken in stead of the first born, who at that age were offered unto the Lord. See *Annot.* on Chap.3.15.

V. 65. *not a man*] Wherein the verity of Gods prediction and commination was manifested.

save Caleb] That is, of the Tribes among whom the land of Canaan was to be divided; for of the Levites there remained Moses, Eleazer, Ithamar, and it may be some more of those who were numbred at Mount Sinai.

CHAP. XXVII.

Vers. 1. *Daughters of*] Their names are set down, Chap. 36.11. in another order then here; here according to their age, there according to their time and order in marriage.

V. 2. *at the door of the Tabernacle*] Neer unto the door of the Tabernacle was Moses his Tent, there the Elders of the Tribes assembled with Moses, to consult and determine of matters of moment; or in fair weather they might meet in the court of the Tabernacle, neer the door of it.

V. 3. *in his own sin*] His own sin is opposed to the sin of Korah, which was not onely his own, that is, not confined to himself by his own sufferings, but had a malignant and deadly operation upon others for his sake; such a sin did not their Father commit; he had his part in the common fault of murmuring upon the report of the Spies, coming out of Canaan, and in that he dyed, and with him dyed the punishment of his sin, which was to his own, that his posterity should not suffer for that fault, Deut.1.39.

V. 11. * *Statute of judgment*] According to which judgment shall be given in all cases of like kind, in time to come. See *Annot.* on Chap.36.6.

* Chap.35.29.

V. 12. *mount Abarim*] Abarim is a word of the plural number, and it is a continuation of divers hills together, Chap.33.47. whereof the tops or higher parts had several names, as *Nebo*, from whence Moses had his prospect into the land of Canaan; *Sinai*, from whence the law was given; *Pisgah*, where Balak, and Baalam offered sacrifice; *Phegnor*, where the abominable Idol of the Moabites was worshipped; whereof see Chap.25.3.

V. 13. *gathered unto thy people*] See *Annot.* on Gen.25.8. there he must die, not among the Israelites, left they who honoured him, (sometimes too little being alive, should honour him at any time too much when he was dead. Why he was not suffered to pass over Jordan into Canaan, see Chap.20.12.

V. 14. *for ye rebelled*] That is, obeyed not; for rebellion is put for the contrary to obedience, whether it be with contumacie, or not. See Esa.1.19,20.

waters of Meribah] There were two *Meribahs*, the one mentioned, *Exod.*17.7. where the waters which came out of the rock at Horeb, are called the waters of *Meribah*, because of the chiding of the people for want of water; for *Meribah* signifieth chiding or strife: at that *Meribah* Moses and Aaron are not charged with any disobedience, but at the other (which here and Num. 20. 12. for distinction sake is called *Meribah in Kadesh*) they are blamed. What their fault was in particular, see *Annot.* on Chap.20.10.

V. 16. *God of the spirits*] Who is the Father of Spirits, Heb.

Heb.12.9. and therefore best able to judge whose spirit is most fitly qualified for the office of a Captain, Conductor, or Governour of so great a people; and who can give him a spirit answerable to so great a charge.

V. 18. *Joshua*] Moses had sons, yet of them God choose th none to succeed their father; haply because they were Midianites by the mothers side, and not by both Parents Hebrews, as Joshua was; and because God foresaw the defection of Moses posterity, Judg.18.30. where we read of Micahs graven Image of the Tribe of Dan, and of the Idolatrous and superstitious service of that Idol by Levites of the posterity of Moses, for so was Jonathan and Gershom; Jonathan, who is called in the Text forecited, the son of Manasseh; but as some rather read, *Moses*, supposing the Jews inserted the letter *Nun* to make the word *Manasseh*, in honour to *Moses*; and in *Arias Montanus*, the letter *Nun* is set above the line, and the letters directly in the line without pricks, are the same with the name *Moses*.

lay thine hand] By which he resigned up his office unto him; and withall, no doubt, he prayed to God to put his Spirit upon him, whence is that saying of the consecrating of Joshua, Deut. 34. 9.

V. 20. *put some of thine honour*] Use him no more as a minister, or servant, nor let the people esteem of him as such a one; but commend him to the people as meer for the office, and appointed by God, and give up thine authority to him, that he may be honoured as thy successour, though not in the same degree of honour which thou hast had, (for *Moses* knew the mind of God immediately, but Joshua was to learn of the High Priest, see Deut.34.10.) for some of it will be sufficient to qualifie him both for execution of his charge, and acceptation with his people.

V. 21. *Urim*] The High Priest consulting with God, did put on the breast-plate of *urim* and *Thummim*, 1 Sam.23.9. See *Annot.* on Exod.28.30.

his word] That is, Eleazer the Priest, having inquired of the Lord with the brest-plate of *urim* and *Thummim*.

both he] That is, Joshua.

CHAP. XXVIII.

Vers. 2. *My offering*] Many of the ordinances for Gods solemn service had been intermitted many years in the Wilderness, which now are repeated; both because the generation of men to whom they were first given, were now dead, and because now, being ready to enter into the Land of Canaan, they were upon neerer apprehension of the possession of Gods promise, to be the more careful to keep his commandments.

my bread] He meaneth his sacrifices and oblations, because they served not onely for his honour, but for the sustenance of his servants, whereof bread is the chief, and the Shew-bread the chief bread.

V. 3. *This is the offering*] In the twenty third of Levit. the Feasts were prescribed, but not the sacrifices belonging to them; here the sacrifices are particularly appointed.

two lambs] Whereof see Exod.29.48,&c.

V. 5. *meat-offerings*] Which was an accessory sacrifice to the burnt-offering, see Num.15.4.

V. 6. *in Mount Sinai*] Untill they came thither (which was 38. years after their departure out of Egypt) they offered no such sacrifices; and (as some say) none at all. Of this daily sacrifice, see Lev.9.16.

V. 7. *strong wine*] The word *Shechar*, here used, whence cometh the word *Sicera*, is usually taken for strong drink, as distinguished from Wine; but here it is taken for Wine, for no strong drink, but Wine was used in Oblations.

V. 9. *On the Sabbath day*] In the morning of the Sabbath were offered three Lambs; two for the Sabbath, and one for the daily sacrifice.

V. 10. *beside the continuall*] Sacrifice was to be offered unto God day by day, both morning and evening, vers.3. but on the Sabbath more was to be done, and nothing of the weekly devotion to be left undone.

V. 11. *beginning of*] The new moons are not numbered among the Feasts, Lev.23. for some reason which is not revealed; yet they are sufficiently authorised by this Text, and by Num. 10.10. and they were observed for grateful remembrance of Gods government of the world, as the Sabbath is a remembrance of the world its creation.

V. 13. *A severall tenth deal*] *a tenth of tenth*, as some render the words, and expound them to be an *Omer*, the tenth part of an Ephah, which Ephah is the tenth part of another measure, called in Hebrew *Cor*.

V. 14. *drink-offering*] That is, the offering of wine, which yet was not to be drunk, but poured out upon the sacrifice.

V. 15. *sin-offering*] That is, for the sin of the people in general.

V. 17. *in the fifteenth day*] Which was the day of eating the Lamb; for it was killed on the fourteenth day between two evenings: see Exod.12.6. and with the latter evening began the fifteenth day, when it was to be eaten at night, without reservation of any part of it untill the morning.

V. 23. *in the morning*] The like proportion is to be understood for the evening, though it be not expressed, because it is not to be doubted, but it was to be answerable to the morning; but of the morning there might be doubt, because in the morning divers other sacrifices were to be offered.

V. 24. *continual burnt-offering*] That is, besides the daily sacrifice.

V. 26. *of the first-fruits*] That is, all the Feast of Pentecost, when cakes or loaves made of the first ripe fruits were offered.

after your weeks] Counting seven weeks, or fifty dayes from the Passeover to Whitsuntide, as Lev.23.15. which was called the Feast of Weeks, Exod.34.22. because it was to be so many weeks after the Passeover.

V. 27. *ye shall offer*] The same sacrifices are appointed for the Feast of Pentecost, which were offered at the Passeover. See ver.19.

V. 31. *without blemish*] What soever was offered to God must be of the best; the beasts without blemish; the flour fine, and not course, sweet and not musty; the drink not sowr, nor the oyl with dregs: all betokening the purity and perfection of him of whom they were types, to wit, Jesus Christ our propitiatory Sacrifice, and Saviour, and betoening the excellency of him to whom they were offered. See Mal.1.8,14.

CHAP. XXIX.

Vers. 1. *Seventh moneth*] The moneth *Tizri*, which containeth part of September, and part of October.

blowing the Trumpets] The first day of the moneth forementioned; for it was the new moon; so the Hebrews account their moneth, (making the first day of the new moon the first day of the moneth) and in the new moon the trumpet was to be blown, Num.10.10. Psal.81.3. especially in this moneth, wherein (besides this Feast) was the Feast of expiation, and the Feast of Tabernacles, at which the people were assembled by the sound of the Trumpet; and this Feast of Trumpets was instituted, and so called in memorial of the giving of the Law at mount Sinai, with the shrill and dreadful sound of a trumpet, Exod.19.19. See *Annot.* on Lev.23.24.

V. 6. *his meat-offering*] His in the masculine gender, because the offering was a male without blemish.

V. 7. *afflict your souls*] This is on the Feast of expiation; whereof see Lev.23.27.

V. 11. *continual burnt-offering*] That is, offered every morning, and every evening.

V. 12. *fifteenth day*] That is, the Feast of Tabernacles celebrated the fifteenth day of the moneth *Tizri*; see vers. 1. and *Annot.* on Lev.22.34.

V. 13. *thirteen*] The number of the beasts are increased because of the solemnity of the Feast, being a memorial of their safe protection those 40. years in the desert, and because the yearly increase being come in, they had both the more cause, and the more store for the exercise of religious liberality, Deut. 16. 13,15.

V. 17. *second day*] Of the Feast of Tabernacles.

V. 18. *after the manner*] That is, according to the ceremonies appointed thereunto; so also ver.21,24,27.

V. 32. *on the seventh day seven bullocks*] From thirteen young bullocks, ver.12. every day one abated untill the seventh; seven must then be offered, and no fewer, besides other oblations offered in a constant and certain number.

CHAP. XXX.

Vers. 2. *Vow a vow*] Of the conditions of a lawful vow, see *Annot.* on Gen.28.20.

V. 3. *in her fathers house*] So in his house, as to be under his government, and not disposed of in marriage; and what is said of a young maid, is to be understood of a boy under age at his Fathers disposal; and as fathers, so mothers when the father is dead, and when both are dead, other governours to whom children in their minority are committed, are by the reason of the Law comprehended in it.

V. 4. *hold his peace*] Silence in this case implyeth a consent: See ver.14.

V. 5. *shall forgive her*] So ver. 8.12. which sheweth that the Lord is indulgent to well disposed persons, though there be a mixture of inconsideration, or errour, with their good meaning.

V. 10. *husbands house*] That is, while her husband was alive.

V. 13. *Oath*] To afflict her soul by abstinence and fasting, which though it be particularly mentioned, oathes concerning other matters are in like manner ratified or disannulled under the general terms, vers.5,8,10,12.

V. 14. *from day to day*] He should allow or disallow the same day he first heareth them, vers.6. as the latter end of the

verse sheweth; but if he held his peace from day to day, he more and more confirmed and established them.

V. 15. *bear her iniquity*] That is, the guilt which would have been imputed to her, if she had of her own accord transgressed by her breach of vow, (for any good or lawful thing) shall be imputed unto him, who (without just cause) hindered the performance thereof; especially if he did not disallow it the same day it was made, but some dayes after: See ver. 5. This sheweth that if the parents will not permit the performance of the vow, being in their own power to hinder it, they who have vowed being under their power must submit to their pleasure; but if it be of a thing within the power of them who thus vow, and they can perform it privately without offence to their Governours, they must perform it.

V. 16. *her fathers house*] See *Annot.* on ver. 3.

CHAP. XXXI.

Vers. 2. *Gathered unto thy people*] See *Annot.* on Gen. 25. ver. 8.

V. 3. *avenge the Lord*] As he had commanded, Chap. 25. 17, 18. declaring also that the injury done against his people, is done against himself; and as God thewed himself a preserver of his people, in appointing a revenge in their names; so Moses required that they should take up arms, not so much for their own cause, as for Gods, who was not lesse dishonured, then the people were endangered by their sin.

V. 6. *and Phinehas*] Because of the great zeal he bare to the Lord, Chap. 25. 7. yet though Joshua be not mentioned, it is probable that he was General of the Army, and not Phinehas; who yet in the affaires of God, and the holy things of the Tabernacle had most to do.

with the holy instruments] The Ark, with the Tables of the Law, the Cherubims and Mercy-seat; for these (as the Heathens brought their Idols to the Battel) the Jews carried with them when they went to war, 1 Sam. 4. 17. as the remembrances of Gods especial presence, and incentives of courage to fight for his cause; this was when the War was undertaken with command or allowance from God, otherwise the Priests were not permitted to carry it out of the Camp to Battel with the enemy, Num. 14. 44.

and the Trumpets] The two silver Trumpets, whereof see Chap. 10. 2.

all the males] But such as saved themselves by flight; who running for refuge into another Region, afterwards in the time of Gideon returned, and vexed the Israelites, Judg. 6. vers. 1.

V. 7. *and Zur*] He was the father of the Midianitish woman, whom Phinehas slew, Chap. 25. 18.

V. 8. *Balaam also*] Chap. 24. 25. he is said to return to his place; that is, to his Countrey; but he either staid with the *Midianites* in his way homeward from the King of Moab, or returned to them again from his Countrey of Syria, or Mesopotamia; howsoever it was just with God, that he should be a partner with them in punishment, who was their counsellour in sin, ver. 16. See *Annot.* on Chap. 25. 18.

V. 13. *Moses and Eleazar*] To congratulate their return with victorious revenge.

V. 17. *and every woman*] Women and children in regard of their impotency to assault, or resist, are to be priviledged from the destruction of the sword; yet Moses by warrant from God might justly command them to be killed, since they are by sin liable to his justice at all times, and are to give up their lives by what kind of death he pleaseth.

V. 18. *that have not known*] As far as they could conjecture by their age; these were to be reserved for marriage, if they would embrace the Religion of the Hebrews, for the service of hand-maids: or if they had more then were needfull to such purposes, they might set them to sale and make money of them.

V. 19. *whosoever hath killed*] Though the war were lawfull, and taken up upon Gods own command, yet that men should not have swift feet to shed blood, there is a ceremonial uncleanness contracted by him that killeth, as well as by him that toucheth the party killed, Num. 19. 14.

V. 20. *and purifie all*] See *Annot.* on ver. 23.

V. 23. *abide the fire*] Metals were to be purged by passing through the fire, and by sprinkling the water of separation upon them; other things were purified by washing in ordinary water.

V. 27. *All the congregation*] The parts of the prey were made equal, the parties betwixt whom they were divided very unequal; for a few Warriers had as much as all that staid from the War, because they did hazzard their lives in the Battel, which the others did not; afterwards David fee down an order of division of the spoyles of War, which was, that they that tarried with the stuffe to watch and guard it, should have an equall share with those that fought, 1 Sam. 30. 24. and the reason is, (which much varieth the case and course he resolved on) for that such as stay so neer the enemy as the carriages, are exposed to the peril of their lives, as well as those that go forth to battel; and when they have an enemy more covetous then valorous, they are in greater danger then they that manage the War.

V. 28. *one soul*] That is, one person, as ver. 30. See ver. 47.

of the persons] To wit, which were taken in War as well as of the other spoyles.

V. 29. *of their half*] The prey was first divided into two parts, the one part was for the Souldiers, the other for the rest of the people: this tribute is of the souldiers part or half, who (though they were but twelve thousand) had a greater proportion of the prey, then they that staid at home and made no such adventure of their persons, as the souldiers did; and therefore also was their tribute but one of five hundred, whereas of the peoples part, vers. 30. was taken one of fifty.

V. 40. *thirty and two persons*] Taking one for every five hundred, as ver. 28.

V. 49. *not one*] It is a strange battel (they say) where no man escapes, more strange on that side where no man perisheth, and many are slain on the adverse party, especially a whole Nation on the one side (and that populous) being against twelve thousand on the other.

V. 50. *We have therefore*] This was a free-offering over and besides the tribute before imposed, whereby the Captains acknowledge the great benefit of God in preserving his people.

for our souls] Fearing (belike) that God might inflict some deadly judgment upon them, for shewing too much mercy in sparing from death the *Midianitish* women. See ver. 15.

V. 52. *of the Captains*] Who brought their own and their souldiers part to Moses and Eleazar.

V. 53. *had taken*] Spoyles of such things for themselves as they could conveniently carry away; for that which was communicated with the multitude, was but the prey of men and beasts, vers. 11, 12. and for the oblation of gold, that was made by the Princes or principall men; but the common souldiers kept what they caught to themselves, as hath been said.

V. 54. *for a memorial*] A memorial that God had given them victory in battel, and that he would graciously accept of their oblation, and thew himself mindful of it, when they had most need of his assistance.

CHAP. XXXII.

Vers. 6. *Shall ye sit here*] By this Moses sheweth himself much moved against their motion, as if it savoured of too much love to themselves, and too little to their brethren, and of as little belief in God, and obedience to his Word; who had given order for division of the land by lot, Chap. 26. 55. & 33. 54.

V. 9. *that they should not*] That might be their intent, who would not have the people attempt to take possession of the land of promise; at least it was the event, which followed upon their false reports of it.

V. 11. *Surely none*] Others render the words, (if these men) as more exactly agreeing with the Originall, and the best Translations; and they take the words by a figure called Aposiopesis, which pathetically withholds those words (out of an aversion to name them) which make up the sentence; as thus, if these men live to see and possesse the land of Canaan, let not me be held a God, or to have any truth in me. See the like suspensive Oath or Protestation of God, Psal. 94. last. in the margin.

V. 12. *Kenezite*] Caleb is mentioned by Moses many times with this addition, *the son of Jephunneh*, either for distinction sake, (for there was another Caleb, 1 Chr. 2. 18, 42.) or for explication of his pedigree, for which cause his original is fetched higher from Kenaz, who might be one of the Ancestors of *Jephunneh*, whose Father (unlesse there were another *Jephunneh*, but the Scripture commonly brings him in as a Father of Caleb) was Jether, 1 Chr. 7. 38. and as he is called *the son of Jephunneh*, so he is named the brother of Othniel, and Othniel the son of Kenaz, Josh. 15. 17. Judg. 3. 9. which is not to be understood in the strictest acceptation of the word *Brother*, as if they had both the same Father, because in Scripture constantly the one is called the son of Kenaz, the other of Jephunneh; and that when in the same place both of them are spoken of together, as in the afore-cited place of Joshua; and Othniel married Calebs daughter; see the same place of Josh. and therefore they were not brethren by the same Father, for albeit before the Law it were not prohibited the uncle to marry his neece, yet by Moses Law it was. See Annot. on Lev. 18. 14. so that rather Othniel is called Calebs younger brother, as his nephew, the son of Kenaz his brother, for it is not strange in Scripture to call nephewes cousen-germans, or kinsmen brethren.

V. 13. *done evill*] Chiefly in murmuring, and not believing

ving their report, who told the truth concerning the Land of Canaan, though they were but two for ten, that spake contrary to it, raising false reports to cast discouragements upon the people.

V. 17. *because of the inhabitants*] The *Reubenites* and *Gadites* were neer to the *Moabites*, *Idumeans*, and *Canaanites* their enemies.

V. 20. *before the Lord*] That is, as setting your selves in his sight, and sincerely doing the service to his glory: or, *before the Lord*, may be in the fore-front of the Lords Army; as is said, Josh. 4. 12. or before the Ark, the place of the Lords especial presence.

V. 21. *all of you armed*] Which is not to be understood universally for all the able Warriours of the two Tribes and an half; but that all those that went should go armed, and there went about fourty thousand, Josh. 4. 3. which was not half of their Military number, for the whole was one hundred and ten thousand fighting men, Num. 26. the rest stayed with the women and children to guard them, and keep their portion from being surprised, and to repair some Cities, and build others.

V. 22. *your possession before*] That is, the Lord will take notice of it, and will give his approbation to it, as if it had happened to be your part by lot; yet it is probable they were too much set upon that portion of earth, for it is not without some note of their fault and punishment, that as they were the first that had their portion of inheritance assigned them, so they were the first that were carryed captives out of their Land, 1 Chron. 5. 25, 26.

V. 23. *your sinne will*] That is, the punishment of your sinne.

V. 26. *in the cities of Gilead*] In them chiefly, not onely, but in other Cities of the *Reubenites*, *Gadites*, and half Tribe of *Manasseh*.

V. 29. *ye shall give them*] It was at the Lords disposal how the land should be divided; yet that this occasion might make no division nor emulation among the Tribes, he maketh the people parties to the grant of their request; as before, ver. 22.

V. 30. *they shall have*] That is, if they will not perform their promise you shall not give them Gilead; but you shall make them go over Jordan, and to fight for portions for themselves against their and your enemies.

V. 31. *As the Lord hath said*] That is attributed to the Lord which his Messengers speaketh; and therefore they were the more like to rest contented with his resolution.

V. 33. *half the tribe of Manasseh*] The Tribe of *Manasseh* was divided, the one half had his portion with the children of Gad and of Reuben on the one side of Jordan, the other on the other side; and this half which was sharer with the two Tribes forementioned, was to undergo the same conditions with them, Josh. 4. 12.

Amorites] The *Amorites* dwelled on both sides Jordan, but here he maketh mention of them that dwelt on this side (that is, neerer to the wilderness in which the people wandered) and Josh. 10. 12. he speaketh of them that inhabited beyond Jordan.

V. 34. *built*] That is, re-edified or repaired those places, which were built before, but were now in decay; for they tarried not there long enough to build new Cities, or Towns.

V. 38. *their names being changed*] That is, of some of them; partly because some of them imported Idolatrous notions, as Nebo, Isa. 46. 1. and Bamoth, Baal, Baal-meon; haply for that prohibition, Exod. 23. 13. and partly for remembrance of some remarkable thing done in them, or happening to them; especially for an honourable remembrance of those who won them, or were at cost to repair them; though the old names were not quite out of use; as Josh. 13. Jer. 48. Ezek. 25. 9. yet they might be changed; as Jacobs name was changed into Israel, yet is she name of Jacob often mentioned afterwards; the like is observed of *Kiriath-arba*, called afterward Hebron; yet so, that the old name was sometimes renewed, Neh. 11. 25. And as there was a change of names of places, so those names (as the name of Gilead) were taken sometimes for a larger, sometimes for a narrower portion of land.

V. 40. *Gilead to Machir*] If Machir the eldest son of Manasseh were dead by this time, (and so he was, or else he was very old) his sons mentioned, ver. 39 might be entitled to his name, as taking *Machir* for the issue of *Machir*; as Jacobs posterity is called by the name of Israel or Jacob; and Ephraims by the name of Ephraim. See *Annot.* on Deut. 2. 12.

V. 41. *Jair the son of Manasseh*] He was a *Manassite* by his mothers side, who was a daughter of the Tribe of *Manasseh*; for sometimes the denomination was taken from the female sex, 1 Chr. 2. 21, 22. & Ezra 2. 61. Or the son of *Manasseh* may be one descended from him, in a remote degree, as the Israelites are called the children of Israel, many hundred yeares after Israel or Jacob was dead; and Christ is called the son of David, who was his progenitor a great way off, see Mat. 1. 1. so that every Ancestor in a direct line is called a Father, so every one of the posterity in a direct line is called a Son.

CHAP. XXXIII.

Vers. 1. *Under the hand*] That is, by conduct and guidance of Moses and Aaron, by whose word they were to be led, as a child held by the hands of his father.

V. 2. *their journeys*] Wherein the places of their mansion are mentioned by particular names, given them partly by God, and partly by the people upon particular occasions; for it is not like, that the places of the desert had so many distinct appellations before their travels and encampings there: of divers of them there is no mention in the former story, as of their encamping by the red Sea, ver. 10. of their encamping at Dophkah, ver. 12. at Rissah, ver. 21. and Ebronah, ver. 34. In this various wandring the condition of the Church (which is a pilgrimage) is prefigured; for those who are heires of heaven, are as younger brothers on earth, without any fixed seat, and as pilgrimes and sojourners are put to thifts from place to place. See Gen. 47. 9. 1 Chr. 29. 15. 1 Pet. 1. 17. Heb. 11. 9, 10, 13, 14.

V. 33. *Rameses*] A Province or Countrey in the land of Egypt, Gen. 47. 11. there was a City of that name in the utmost parts of Egypt, built by the Israelites during their servitude, and this was the place here spoken of.

first month] Answering to part of March, and first of April.

the morrow after] That is, after the killing of the Paschal Lamb.

V. 4. *their gods*] That is, their men of authority, or their Idols, of which the cattel killed with the murrain were some part; and but a part, for Egypt abounds with the multitude of Idols, upon which (of what sort soever they were) God executed Judgments, Exod. 12. 12. What is here from the 5. ver. to the 18. is in Exod. 12. to the 18.

V. 6. *Etham*] Where their guidance by the cloudy pillar is first mentioned. See *Annot.* on Exod. 13. 22.

V. 8. *Sea*] That is, the Red Sea, through which the Israelites safely passed, and in which the Egyptians were overwhelmed.

Marah] See *Annot.* on Exod. 15. 23.

V. 11. *Sin*] See *Annot.* on Exod. 16. 1.

V. 14. *Rephidim*] See Exod. 17. 1.

V. 15. *wilderness of Sinai*] See Exod. 19. 1.

V. 16. *Kibroth Hattaavah*] See Num. 11. 34.

V. 17. *Hazeroth*] See Chap. 11. 35.

V. 18. *Rithmah*] See Chap. 13. 1.

V. 38. *fifth moneth*] The Hebrew word is *Ab*; this moneth answereth to part of July, and to part of August.

V. 39. *when he dyed*] Moses dyed in the 120 year of his age, being younger then Aaron by three years; so Aaron dying (as here is said) in his 123 year: it appeareth they dyed both in one year, which was the fourtieth year from their departure out of Egypt.

V. 45. *Dibon Gad*] So called because the Gadites built it, Num. 32. 34. and to distinguish it from another Dibon which the Reubenites possessed, Josh. 13. 15, 17.

V. 47. *Nebo*] The name of a part of the mountaines of Abarim; on which Nebo, Moses dyed. See *Annot.* on Chap. 27. 12. & Deut. 32. 49, 50.

V. 49. *Beth-jeshimoth even unto*] Staying first a time at *Beth-jeshimoth*, where they made one mansion, and then going to Abel-Shittim where they made another.

V. 52. *pictures*] Statues, or idolatrous representations, which were set up in their high places to worship.

high places] That is, idolatrous Chappels, and Altars built on high hills, where the Heathens celebrated their idolatrous rites and ceremonies to their false gods, Deut. 12. 2.

V. 55. *pricks in your eyes*] They will not spare your most tender parts, if you spare them; but with sharpest weapons will prick and gore you without mercy or measure, if you suffer them to remain among you.

CHAP. XXXIV.

Vers. 2. *That is the Land*] That is, the description of the limits and borders of the Land, whereby they may know what inhabitants are to be turned out of their possession.

V. 3. *salt sea*] Sea water is generally salt; but this lake called the lake of Sodome, was so called for especial saltness, by reason of the salt and sulphurous springs which feed it, and from the showre of sulphure which fell upon it: It is also called the dead Sea, because (as some write) it hath no fish or living creature in it, and that if upon an over-flowing of Jordan fishes be carryed into it, yet they will not live in it. This salt Sea in the Gospel hath divers names, as the *Lake of Gennesareth*, the *Sea of Galilee*, the *Sea of Tiberias*, from the Regions *Gennesareth* and *Galilee*

Galilee, and from the City of *Tiberias*, bordering upon it.

V. 4. Aleralbim] Called *Maalehakrabbim*, Josh. 15. 3.

Hazue-addar] Which is counted as two places, Josh. 15. 3.

V. 5. River of Egypt] By which is usually meant the River *Nilus*, which cannot be meant of the main River in this place, because the border of Canaan did not reach so far, but the River called *Rhinocorura*, or *Rhinócolura* taking its name from the City by which it runneth; or a brook or torrent, which rising out of the mountains of Kedar, and running through the desert passeth into the Mediterranean Sea, and in its way, coasteth upon the Tribe of Judah, and Simeon, and separateth it from the wilderness, and the way to Egypt. See *Annot.* on Gen. 15. ver. 18.

V. 6. great Sea] The Mediterranean Sea, called great, not simply, but in comparison of the Sea of Tiberias. See *Annot.* on ver. 3.

for your border] Not meaning that all the Sea Coast shall be theirs, but that part which answereth to its situation to Mount Libanus, and mount Hor.

V. 7. Hor] Which is a mountain neer Tyre and Sidon, and not that Hor in the Wilderness, where Aaron dyed; for the mount on which Aaron dyed was South, or South-east in respect of Canaan; but this here mentioned was North, or North-west, quite opposite to it.

V. 11. Chinneveth] Which in the Gospel is called the Lake of Genesareth, &c, See *Annot.* on ver. 3.

V. 12. Jordan] This River is distinguished by the measure of the stream, and is called *Jordan the lesse*, untill it mingle with other waters; and after that swelling to a greater height, and spreading in breadth untill it run into the red Sea, it is called Jordan the great. Josephus of the Wars of the Jewes: lib. 4. cap. 1.

this shall be your] The like limits (with a little variation (for Israels portion in it was not alwayes of one measure) are set down by Ezek. Chap. 47. these are the chief limits on the North and East part of Judea, but if we take all the Land together which was possessed by all the children of Israel, comprehending in the compasse the portion of the Reubenites, Gadites, and half Tribe of Manasseh beyond Jordan towards the East, and the Tribe of Naphtali beyond the Lake of *Gennesareth* towards the North, the limits of the Land of Promise are these; on the North side it is bounded by Phenicia, Syria, Libamra, and Syria of Damascus; on the East side by Arabia; on the South side by the desert of Sin, the country of Cedar or Kedar, and Egypt; and on the West by the Mediterranean Sea, called the Great Sea.

V. 13. *inherit by lot*] This and vers. 18. agree. See the *Annot.* on Chap. 26. 56.

V. 18. *Prince of*] Not the principal man of the whole Tribe, but a chiefman of some Family in his Tribe,

by inheritance] They were to take the Land in the name of the Tribes, and to distribute each Tribe his portion to be held by inheritance, though the distribution (for the most part) were made by Lot, Josh. 19. 51.

V. 21. *divide*] And to decide any difference that might arise, if any were not pleased with their portion.

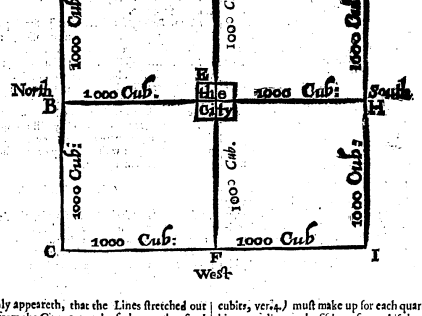
CHAP. XXXV.

Vers. 1. *Unto the Levites*] By *Levites* here must be understood the whole Tribe of Levi, as comprehending also the Priests; because they had no inheritance assigned them in the Land of Canaan; and they had none inheritance distinct and apart from the rest of the Tribes, because they were to be dispersed throughout the Land for instruction of the people, and exhortation to obedience to the Law of God; and herein that malediction, Gen. 49. 7. is turned into an honourable blessing.

V. 3. *Cities*] Fourty eight in number, Josh. 21. 41. In one of these Cities for the most part was the Tabernacle placed, whither the Priests and Levites came to minister, as their course required; and that done, they returned to the Cities of their settled habitations and possessions; such were those which are mentioned, Lev. 25. 32.

to dwell in] For them, their wives, and children, and servants; yet not for them onely, (though for them chiefly) for a Citie cannot well be furnished without men of severall Arts and Occupations, which might live among the Levites, and be so far partakers with them, as that they might take their houses by way of Mortgage, and hold them (if the Levites did not redeem them) untill the year of Jubile. See the Annotation on Levit. 25. 33.

V. 5. *two thousand cubits*] In the precedent verse there is numbered but a thousand cubits; in this, two thousand; which some take for the same measure, making the word *Ammah* in the fourth verse to signifie a *pase*, and the same word in this verse a *cubit*, (as the word *Nabal* in the same verse, viz. Deut. 2. 36. in the Hebrew, is put for a brook and for a valley) and allowing to every place two cubits. The distinction of the word *cubit*, taken for an ordinary cubit in this verse, and for a cubit of the Sanctuary (which is thought to be twice as much) in the precedent verse, is brought by some to clear this seeming contradiction; others affirm they had from the walls of the City a thousand cubits allowed for pasture of Cattel, and two thousand more for corn fields and vineyards; but the clearest way for avoydance of this seeming difference is this; they had a thousand cubits from the walls of the City out-right in length, and two thousand in compasse on each side, East, West, North, and South; which taken together, made up the whole compasse eight thousand cubits, which may be best discerned by this Figure;



In which it plainly appeareth, that the Lines stretched out four several wayes from the City, are each of them a thousand cubits distant from the City, and each side of the square, East, West, North, and South, being twice so much in length as the line coming from the City outward, (which is one thousand cubits, ver. 4.) must make up for each quarter two thousand cubits, according to the fifth verse: and if the form of the City and Suburbs be circular, this proportion may be observed, with very little difference; for taking the same diameter, that is, the line half way from East to West, and from North to South, that is

is, from D to E, or from B to E, there is a thousand cubits, which stretched out to a full diameter, that is, from D on the East side, to F on the West, and from B on the North side, to H on the South, will make up two thousand cubits a piece; and if these be drawn about with a circular line, that circle will be about three times the length of the whole Diameter; and the City being in the midst of it, and the lines on each side drawn not from the Center of it, but from the wall or the outside, the circle or circumference will be so much the greater, that it will arise to eight thousand cubits; and so the whole quartered into four parts, East, West, North, and South, each part will contain two thousand Cubits, according to this verse, without any contradiction; yea with exact conformity to the one thousand cubits in the fourth verse: and about this proportion in distance from the City walls, and in compass or circuit about them, will the Levites portion of Suburbs be, whether the City be great or small, round or square, or of any other figure.

V. 6. *six cities of refuge*] Before that there were Cities of refuge, it is like the Tabernacle was a place of refuge, and afterward the Temple, especially the Altar, Exod. 21. 14. but they were to yeeld no refuge to a wilful murderer, who was by force (if he took Sanctuary there) to be plucked thence, as Joab was, 1 King. 2. 31. but for security to the unwitting and unwilling man-slayer.

man-slayer] There was no City of refuge for any other offender but a man-slayer; whereof the reason may be, because blood-shed is pursued (especially by those who are of the same flesh and blood with the man slain) with most violent and bloudy revenge, without taking leisure to consider the fault as well as the fact, and the degree of it, whether it deserve to be punished with death or no: The man slayer here allowed a place of protection is such an one as slew another ignorantly and against his will, ver. 11, 15. of this Chapter, and Josh. 20. 3. to keep him from the rage of the pursuer, untill his cause may judicially be heard; and the pursuer was he who was next of kin to the slain man; who, if the slayer were condemned to death, was to do or to see execution done upon him, ver. 19. But in what City should he be tryed? some think in the City whither he hath betaken himself for refuge; but it is more probable to be in the City where the man was killed, or in that which was next to the place of slaughter, whither he was to be brought with a sufficient guard, and his cause heard before all the people, vers. 12. and if he were found guilty of witting and wilfull murder, he was to be given up into the hands of the next kindred of the slain man, to be put to death; if he were cleared of so grosse a guilt, he was to be returned to the City of refuge, from whence he was brought, and there to continue untill the High-priests death, before which time if he were taken out of his City by the avenger of bloud, (the slain mans living kinsman) he might be slain.

V. 12. *untill he stand*] He shall not be put to death by anothers wrath, but upon a deliberate tryal before a competent Judge.

V. 14. *on this side Jordan*] Among the Reubenites, Gadites, and half Tribe of Manasseh, Deut. 4. 41.

V. 15. *sojourners*] Who dwelt with them for a time, and were not of the same Religion with them; yet some conceive this priviledge was only for such strangers as were Proselytes, or Converts to the Religion of the Hebrews.

V. 16. *smite him*] Wittingly and willingly.

V. 17. *and he dye*] That is, presently upon the blow; but if he rose again and dyed not, he that smote him was not to be put to death, but to bear the charge of his cure untill he were recovered; as Exod. 21. 19.

V. 19. *meeteth him*] That is, when after a true tryall of his guilt he is presented to his view, and put into his hands by the Magistrates of the City, as vers. 30. then some hold he might, some that he must do execution upon him, not taking any satisfaction to take him off from a just revenge, ver. 31.

V. 22. *without enmity*] Which may be reasonably conjectured, if there were no quarrel or falling out betwixt them before, this was a ground of presumption (against a malicious or murderous intention) sufficient to clear him.

V. 24. *the Congregation shall judge*] The Elders shall judge openly and in the presence of the Congregation, in such sort, as that they shall approve of the sentence given in the cause.

V. 25. *death of the high Priest*] The High priest was a type of Christ in making atonement for the people in his life-time, but in this case (by his death restoring the exiled person to his liberty, so that he might leave the City of refuge (if he had committed man-slaughter unawares) and be safe) he did prefigure the freedome of the redeemed of the Lord, whose death reduced them to the fruition of a free condition: See ver. 28.

V. 26. *at any time*] Except at the death of the High-Priest.

V. 27. *the avenger of bloud*] That is, the next of kin to him that was killed, who was to do execution, or to see it certainly done by another.

V. 29. * *statute of judgments*] A Law to judge man-killers, whether done of purpose, or unadvisedly.

* Chap. 27. 11.

V. 33. *pollute the land*] The guilt of blood hath a diffusive malignity, spreading it self all about, if it be not sought out and pursued to punishment.

of him that shed it] Mercy to a murderer is cruelty to a Kingdome.

V. 34. *wherein I dwell*] God by his infinite immensity is every where, Psal. 139. 7, 8, 9. yet he preferreth some persons and places before others; and to whom, and where he gives evidence of his presence in more favourable and familiar manner, there he may be said to dwell especially. See Isa. 57. 15. Psal. 135. 21. 1 King. 9. 3. Mat. 18. 20.

CHAP. XXXVI.

Vers. 1. *Of the children of Gilead*] Not those who had already received their possession in the land of Gilead, but those who were yet unprovided of a portion, and were to receive it beyond Jordan, for these Gileadites had the same Gilead for their Progenitor.

V. 4. *Jubile*] That is the year of remission of debts, of release of mortgages, restoring of liberty to the exiled, &c. See Lev. 25. from vers. 11. forward: this Jubile was celebrated every fittieth year.

V. 6. *to whom they think best*] Though they were restrained to their Tribe, and in their Tribe (as some resolve) to their neer kindred, yet they were free for the choyce of the particular person, as Gen. 24. 57, 58. not marrying within their degrees forbidden, and their obligation to marry within their Tribes, made them the more capable of inheritance, though they were of the weaker sex.

Tribe of their father] This rule is made (as some take it) rather for women then for men; and of women, chiefly for such as had no brethren to inherit their Fathers portion, in which case as they must marry within their Tribe, so he that was of the same Tribe, and neer of kin, must marry such a one, rather then one of another Tribe; otherwise there want not examples (and those examples are no where condemned) of men marrying with women of another Tribe, sometimes of another Nation: as David of the Tribe of Judah, married Michol the daughter of Saul of the Tribe of Levi; and Jehoiadah the Priest of the same Tribe, married Jehoshabeath the daughter of King Jehoram of the Tribe of Judah, 2 Chr. 22. 11. and Elizabeth as cousin to the Virgin Mary being of the Tribe of Judah, was married to Zacharias the Priest, of the Tribe of Levi: and the Levites might the rather have that liberty, because they had not such divided portions as the other Tribes had, but were mingled among them, and so might the rather marry in other Tribes; and generally it was allowed to men of the Hebrews to marry aliens from the Common-weal of Israel, yea enemies taken in the wars, Deut. 21. 13. (so that they were not of the race of the accursed Canaanites, Deut. 7. 3.) By virtue of that warrant Booz married Ruth a Moabitesse, Ruth 3. 10.

V. 10. *as the Lord*] In cases of doubt Moses used to consult with God, and to make the resolution from him, as Lev. 24. 12. Num. 15. 34, 35.

ANNOT-

ANNOTATIONS

On the fifth and last Book of MOSES called

After the manner of the Hebrewes, from the first words, *Elleh haddebarim*, that is, *these are the words*; but that which is most in use with us is derived from the Greek, *viz.* DEUTERONOMIE.

THE ARGUMENT.

THE word Deuteronomie *signifieth the* second Law, *it being an iteration of the Law, or a second Edition of it. With addition of some new Lawes, and a more clear and copious explication of the old; and the Law was declared again, because the generation to whom it was published at Mount Sinai was now dead, and among them Aaron the High-priest, for he dyed in Mount Hor,* Numb.20.25 *the fifth moneth, and the first day of the moneth, in the fourtieth year after the Children of Israel were come out of the Land of Egypt,* Numb. 33.38. *and in the* 122. *year of his age. The same year did* Moses *Write this Book of* Deuteronomie, *(except the last Chapter, which some ascribe to* Ezra, *others, more probably, to* Joshua *his servant first, and after his successour) and the same year dyed he also, which was in the* 120. *year of his age, and in the year of the World,* 2493. *and before the year of Christ,* 1456. *years. This Book (not onely for the excellency of the Lawes, and memorable Stories comprehended in it, but because also it contained the last Words of* Moses, *uttered a little before his departure out of the world) Was so much to be esteemed, that first the King himself was to Write a Copy of it, and to read in it all the dayes of his life,* Chap.17. vers. 18. *Secondly, it was for more perpetual memory written upon great stones upon the peoples passing over* Jordan, Chap.27. vers. 3. *Thirdly, it was to be solemnly read every seventh year, in the audience of all the people,* Chap.31. vers. 9, 10, 11.

CHAP. I.

Vers. 1. *These be the words*] Which are partly a repetition of precedent passages, and so might be the conclusion of the Book of Numbers; but withal they are such as make a good part of Deuteronomie, and so may have reference to what followeth; where he repeateth much of that which hath been spoken of before, not binding himself to any exact order in observation of places.

on this side] In the Countrey of Moab, not yet having passed over Jordan into Canaan; and the Israelites or people in Canaan, were in this respect said to be beyond Jordan; yet ordinarily, when they passed over, and were possessed of Canaan, this part where Reuben, Gad, and the half Tribe of Manasseh had their portion, was said to be beyond Jordan.

Jordan] The most famous River of Palestine, or Canaan; arising out of two fountains, *Jor* and *Dan*, (which give the name unto it) at Mount Lebanon, in the North-end of Canaan, whence it runneth all along the Countrey: Or, it may be so called from *Yarad*, to descend, because it descendeth from the mountain.

in the wilderness] Some take this for the Champion Countrey of Moab, some for the wildernes of Arabia, where the Israelites had remained fourty years.

V. 2. *eleven dayes*] That was their Journey from Horeb, or Sinai, to the plains of Moab, which was in measure fifty one leagues, which was after four leagues a day, eleven dayes journey, going by Mount-Seir and Kadesh-Barnea. See Annotat. on vers.46.

Horeb] Or, *Sinai*, (for the Mountain where the Law was first published with terrible solemnity, about fourty years before this, was called by both these names.)

V. 3. *eleventh month*] Called in Hebrew, *Shebat*, answering to part of January, and part of February.

V. 4. *at Astaroth in Edrei*] Astaroth and Edrei, were two Cities of the land of Og, Josh. 13. 31. within six miles distance one of another, where he might dwell by turns; at this time keeping his Court at Astaroth, he went thence to Edrei, and drew his Military forces thither to battel, Numb.21.33. Deut.3. 1. at which battel he was slain; so that though he had his dwelling at Astaroth, he had his death at Edrei; wherefore the words [*which dwelt at Astaroth*] for the clearing of the sense, must be made a parenthesis.

V. 5. *began*] To make this repetition of the Law following.

V. 7. *Turn you*] Take your thoughts from all other things, and set them seriously towards your progress unto Canaan, and bend your course that way.

mount of the Amorites] To *Kadesh-Barnea*, at the border of the land of Canaan, which City, is hard by those hils where the Amorites dwell.

the river Euphrates] In this verse are set down the bounds of the Land of Canaan, according to the four quarters of the world, East, West, North and South: but in the 34. of Numb. the limits of the promised land are narrower; the reason may be, because there is a distinction betwixt that which was hereditary to the Israelites, as their constant possession, and that which by conquest was added to it, and made tributary; and if they had lesse then either, the fault was not in God: failing of his promise, but the peoples breach of Covenant with him, whereby he was discharged from his engagement to them. See Chap. 19. 8, 9.

V. 9. *spake unto you*] By the counsel of Jethro my father in law, Exod.18.19.

to bear you] That is, to bear the burden of government of you, and provision for you. See vers. 12.

V. 15. *known*] Not only wise and worthy men, but so known and reputed by the people.

V. 19. * *terrible wilderness*] By reason of the extream barrennes, having (for the most part) neither house, nor men, nor beasts, nor birds, nor tree, nor grass, nor wels, nor rivers, nor any thing necessary for the sustenance of man, but by miraculous supply; and terrible by fiery Serpents within it, and a multitude of mighty enemies bordering upon it.

* Chap.8.15.

V. 22. *We will send*] The motion of sending searchers, or surveighers of the land of Canaan, proceeded from the people, yet was it approved by Moses, and by their joynt consent, and approbation from God, it was put in execution, Num.14.

V. 25. *said, It is a good land*] So said Caleb and Joshua, whom (though but two) he preferreth before the other tenne; the better part being rather to be beleeved then the greater part, who raised a bad report of the land, and as false as it was bad.

V. 27. *hated us*] How grosly are Gods own people sometimes mistaken? how ungrateful is he requited, when his fatherly discipline of love is received as a demonstration of hatred towards them?

V. 28. *up to heaven*] So said the false-hearted, and in this, false-worded spies, to discourage the people; otherwise such excesses of speech, intending to raise the minde to an extraordinary apprehension of extraordinary things, are figurative hyperboles, not unusual in the Scriptures, and very frequent in humane Writers, especial poetical.

V. 29. *Anakims*] That is, men of huge stature, of the posterity of Anak the Gyant. See Chap.2.10.

V. 36. *save Caleb*] For he was one of the two, who made a surveigh of the land before; Joshua was the other, but he is not mentioned with Caleb now, because he was advanced to an higher condition then any of the rest, who is therefore afterward mentioned by himself, vers.38.

V. 36. *wholly followed*] God must not be obeyed or served by halves, but wholly and intirely; and that, as it is most acceptable to him, so is it most profitable for man.

V. 37. *for your sakes*] Your murmurings made me sometimes too rath in speaking, Psal.106.3. and sometimes too slow in believing in the Lord, which moved him to offence against me, Num.20.12. See Deut. Chap.3.26. & Chap.4.21.

V. 40. *turn ye*] He doth not now turn them back toward the Red Sea, but repeateth what he had formerly said unto them, Num.14.25.

V. 42. *I am not among you*] Signifying, that man, though he have a courage to fight, hath no power to prevail, but when God is at hand to help him; and therefore when there is just cause to go forth to war, he is to be sought unto to go forth with the host, Psal.60.10,11.

V. 44. *as Bees do*] When they set upon drones, or Waspes, or swarm about the ears of those that provoke them, Psal.118. 12. so the Amorites inraged, in great troops pursued you, and with their warlike weapons (as the Bees with their stings) made at you, to wound and kill you.

V. 45. *would not hearken*] Such was your stubbornnesse when it was well with you; and such your hypocrisie when the rod of correction was upon you, that he shewed as little respect to your tears or prayers, as you did to his precepts, Zach. 7.11,13.

V. 46. *Kadesh*] A wilderness, Psal.29.8.

according to the dayes] Repeating the words again, he admonisheth them to double their thoughts upon their abode in that place where they were many dayes, yea many years; for though by a right progresse it was but eleven dayes journey, vers.11. yet by their sins, they whire made to wander there almost thirty eight years, Ch.2.14. therefore there was just ground to come over the words again, that they might recount the rubs they had in the way, and the reasons of so long delay. See *Annot.* on vers. 2.

CHAP. II.

Vers. 1. *As the Lord spake*] Num.14.25.

mount Seir] That is, the Countrey of Idumea, which was mountainous; called Idumea, as it were Edomea, from Esau, who was called Edom; and it was called Seir alio, (for so was he called) the word signifies *hairy*, as he was: See *Annot.* on Num.24.18.

V. 3. *Northward*] That is, toward the land of Promise, which is Northward to those that travel out of Egypt.

V. 4. *brethren*] Num.20.14.

shall be afraid] God is able to give, and take away courage as he pleaseth: by making them afraid, no doubt he made them give consent to let them passe by the borders of their Countrey, though they denyed their passage through it, Num.20.21.

take ye good heed] In the precedent words it is said, *they of mount Seir shall be afraid of the Israelites*; and here it is said, the Israelites must take heed; a caveat which might seem more pertinent to their adversaries, yet indeed, since God had cast a fear upon them, the Israelites of whom they were afraid, ought in fear of God to take heed to the charge he giveth of them; and that was, that as their fear of the Israelites was security to the Israelites, that they should receive no hurt from the Inhabitants of mount Seir, so the Israelites upon this prohibition forbearing all violent acts against them, they were more afraid then hurt: For Gods favour to us binds us to shew the more obedience to him in whatsoever he commands or forbids, Deut.4.9.& 12.19. Mal.2.15,16.

V. 5. *because I have given*] Not onely by my general providence allotting every one his portion, which by the same providence I transfer from one to another at my pleasure; but I give an especial grant for securing his possession against your invasion; though afterwards when his posterity have made up the measure of their iniquity, (as Gen.15.16.) they may be expelled out of their possession.

V. 6. *buy meat*] They had Manna to eat, yet they might eat other meats, when they could get them; but of that they had a certain and constant provision, Exod.16.16.

V. 7. * *he knoweth*] A figure called *Meiosis*, whereby more is meant then is expresst; as not onely Gods knowing, but his ordering, and governing their walking through the wilderness.

* Psal.1.6.

V. 9. *I will not give thee of their land*] This it to be under stood of the land whereof they were peaceably possessed at that time; but there was a part of the land of Moab of which a great while ago they were dispossessed by the Amorites, and this land (though in the hands of other Lords) was called many times by the old name, the *land of Moab*; in this was mount Nebo where Moses dyed, Chap.34.1,5.

children of Lot] The Moabites descended from his incestuous issue, Moab; yet God is so gracious, that for Lots sake, who sinned of ignorance, and served God with uprightnesse, rather then for their own, he giveth this order for their peaceable possession. The godly are not forgotten by God, though many years after they be out of memory with men. See vers. 19. where there is the like charge given concerning the children of Ammon, where Lot is again mentioned as the root of that stock, on which God set so much favour as extends to the branches stretched out afar off.

Ar] The chief City of the Moabites, Num.21.15,28.

V. 10. * *Emims*] That is, *terrible ones*: for their tall stature, and tyrannical oppression. Some derive the word from *Ema*, which in Hebrew signifieth *terrour*. Others from *Amma*, in the same language signifying a *cubit*, as men of a large cubit: or by their tall stature consisting of many cubits. By the expulsion of these *Emims* out of their possession, Moses encouraageth the people to the conquest of Canaan.

* Gen.14.5.

V. 12. *as Israel did*] That is, Esau drave out the Horims; as the Israelites did those people whose land they possessed; to wit, the land of Og and Sihon: whereof see Num.21.24.& ver. 35. Or the words may be read, *as Israel shall do*: which may be the meaning of the words, as a prophetick speech, spoken (by way of assurance) in the preter tense.

V. 14. *as the Lord sware*] He sheweth hereby, that as God is true in his promises, so his threatnings are not in vain; but are sure to take effect to the confusion of the wicked, as his promises to be performed to the comfort of the godly.

V. 19. *children of Lot*] See Annot. on ver.9.

V. 20. *Zamzummims*] That is, boysterous, or presumptuous, or abominable wicked ones, though they called themselves Rephaims, that is, Physicians, or preservers: they are called Zuizims, Gen.14.5.

V. 23. * *Arims*] * Josh.13.3.

V. 24. * *Amon*] * Num.21.13.

V. 25. *put the dread*] This declares that the hearts of men are in Gods hands, either to be made faint, or bold. See *Annot.* on ver. 4. & Num.22.3.

V. 26. * *sent messengers*] * Num. 21.21.

V. 27. * *let me passe*] * Judg.11.19.

V. 29. *children of Esau*] Called (after his other name) Edomites; who, albeit they had denyed them passage through their land, yet allowed them to coast along their borders, and furnished them with necessaries for their money. So ver.28, compared with this 29. Num.20.20,21.

V. 30. *hardened*] See Annot. on *Exod.*4.21. & on Chap. 10. 1.

* V. 33.] Chap.29.7.

V. 34. *utterly destroyed*] God had cursed Canaan, and therefore he would not that any of his wicked race should be preserved.

* Deut.20.16. Lev.27.28. Job 18.16,17.

V. 35. * *onely the cattell*] * Chap.3.7.

V. 36. *God delivered*] Though they were so many thousand able men for the Warres, yet the victory is ascribed to the Lord of Hosts, and not assumed to themselves, Psal. 44.3.

V. 37. *river Jabbok*] Neer which Jacob wrastled with the Angel, Gen. 32. 22. it appertaineth to the possession of the Ammonites, Judg.11.15.

CHAP. III.

Vers. 1. *Came out*] Therefore besides the commandement of the Lord, they had just occasion given on his part to fight against him; and to they did, and the battel with him is set down, Num.21.33. where are most of the same things that here are mentioned.

Edrei] See Annot. on Chap.1.4.

V. 2. *I will deliver*] See Annot. on Chap.2.4.

V. 3. *Argob*] This is another name of the Kingdome of Bashan, or a province in that Kingdome, 1 King.4.13.

V. 5. *all these cities*] Which were no fewer then threescore, ver.4. & Josh. 13.30. which sheweth that neither number nor power of men can hold out against God.

V. 6. *utterly destroyed them*] Chap.2.34,35. & 20.16. Levit. 27.28.

V. 8. *on this side Jordan*] To those who journied from Egypt towards Canaan; but those that were in Canaan were said to be beyond Jordan, ver.25.

mount Hermon] It is conceived to be the utmost part of mount Gilead beyond Jordan; joyning (as some affirm) mount Libanon

banon and Gilead together: Gilead hath several names for several parts of it; and one part of it, to wit, *Heroum*, hath many names, vers.9. and it is called *Sirion*, and *Sheuir*, and Chap. 4. 48. *Sian* and *Hor*, Num.34.7.

V. 11. *onely Og remained*] *Viz.* in that Region. In the Hebrew it is, *of the stock of Rephaim*, which in the time of Abraham possessed the whole Countrey, Gen.14.for all the race of the Giants was not every where rooted out, as appeareth by Goliah the Gyant of Gath, 1 Sam.17.4. See also Num.13.33.& Josh. 15.14. but for that Country, the off-spring of Rephaim was with Og utterly rooted out.

bed-stead of Iron] Belike wood was not strong enough to bear his weight and strength, in stretching and turning himself upon his bed. Some take this repository not for a bed for ordinary sleep, but for a sepulchre, the bed of the sleep of death.

after the cubite of a man] There were divers sorts of cubites; some were measured from the bending of the arm to the palme where the fingers meet, and these are called our short cubits: some from the bending of the arm to the end of the longest finger; and these were longer and shorter according to the difference of humane stature: and when it is said *of the stature of a man*, the largest usual measure among Artificers is meant, a cubit of a foot and nine inches long; so that this bed was fifteen foot, that is, five yard and eight inches long, and seven foot broad.

† *Rabbath*] † 2 Sam.12.26. Jer.49.2.

V. 14. *unto this day*] Because these words are thought to import a longer continuance of time then the age of Moses; some think they are the words of Ezra, or of some other Sacred Scribe, who wrote part of the 34. Chapter of this Book, from the sixth verse, to the end of it: but because the words, ver.13. next before these, and verf.15. next after, do plainly appear to be the words of Moses, there is no reason to think that these words [*unto this day*] have any other author but him: and though from the conquest of these places, and the name given to them to the time of Moses his writing of this story (which was at the latter end of his life) there passed not past three or four moneths, yet might it be said *(unto this day)*: for the words are not simply an affirmative, that the Towns were called so, as by common and ancient custome, but that *shall* that took them called them so to this day: and so the continuance is not to be extended beyond his time, which might be no longer then the time of Moses; and yet it might be a matter to be noted, that he could take such a portion of the land from Gyants, and still continue them in his power and under his name: for it is the manner of Conquerors to change the names of the places conquered; and by adding [*unto this day*] Moses both gives a note of assurance of this story, and a motive of courage to the Israelites by the example of Jair to do valiantly, and to set their names on conquered Townes and Countries, as he had done.

V. 15. *Gilead unto Machir*] Part of Gilead: for the Reubenites and Gadites therein were partners with him. See ver.12. & Annot. on Num.32.40. See also, 1 Chr.2.22.

V. 17. *Chinnereth*] See Num.34.11.

salt Sea] See Annot. on Numb.34.3.

V. 24. *what God*] He meaneth not that there are indeed many Gods, or any other but the true God; but he speaketh with respect to the common and corrupt speech of them, who attribute that power unto Idols that onely appertaineth to the true God, and by way of contestation and contempt against false and fained Gods, Psal.86.8. & 89.8.

V. 25. *I pray thee let me go over, and see*] God had told Moses he should not go over, Num.20.12. we must think then that either Moses took the saying of God for no absolute commination, but such a one as was made of Hezekiahs death, 2 King. 20.1. and of Ninevehs destruction, Jonah 3.4. Or that he suffered his affections to go too far, in desiring to go further then God would have him; yet this was not of any superstition to the place, in regard of any holinesse in it, from its reference to the ancient Patriarchs buried there, (as some Popish glosses would have it) but that he longed to see that Land so long ago promised to Gods people, as the *glory of all lands*, Ezek. 20.6. and to see Gods promise fully performed (whereof the Israelites so much doubted) by their actual possession of it.

goodly mountain] Some think it was mount Moriah; on which the Temple was after built, but that was too far off for Moses to see, being 210. furlongs distant from Jordan; Josephus of the Wars of the Jews, l.5. c.4. Or one of the mountains of Bethel, which were lighter then it, and nighter to Jordan; but certainly it was some mountain of eminent note, though not here named, unless Lebanon be it, which some affirm, taking the word [*and*] to be redundant: or (as sometimes it is taken) by way of exposition, as, *and Lebanon*, that is to say, *Lebanon*. See *Annot.* on ver.8.

Lebanon] A mountain situate in the North-part of the Land of Canaan, and famous for tall and strong Cedars, and other trees, and for odoriferous plants, Psal.29.5. & 104.16. Isa.2.13. & 14.8. Cant.4.11.

V. 26. *for your sakes*] See *Annot.* on Chap.1.37. Num.33. & 27.13,14. Deut.32.51.

V. 27. *thine eyes*] As before he saw by the Spirit of prophesie the good mountain which was Sion, so here his eyes were lifted up above the order of nature to behold all the plentifull Land of Canaan; whereof God was much more able to give him a true, full, and clear prospect at once, then the Devill could present an apparition from an high mountain of *all the Kingdomes of the world*, Matth.4.8.

CHAP. IV.

Vers. 1. T*O do*] For this Doctrine standeth not in bare knowledge, but (withal) in practice of life, ver. 5. & Chap.5.1. Psal.78.6,7.

V. 2. *shall not adde*] Not as a Comment or Exposition to a Text, but man must not adde any thing to Gods Word, either for words or meaning contrary to it, nor as Gods Word, with an intent to make that of Divine authority which is but humane, as the Papists do by Apocryphal writings and unwritten Traditions. See Chap.12.32. & 18.20.

diminish] By denying any part of it to be of Divine authority, or concealing any part of it, either for words, or meaning, or by partial belief of it, or obedience to it. God is not to be believed, obeyed, or served in part and by halves, but as he is to be loved, wholly, Chap.6.5.

V. 3. *your eyes*] Gods judgments executed on some Idolaters, serve for instruction and caution to others. See Num.25. verf.3,4.

Baal-Peor] Baal is a common name of all Idols, signifying a *Lord*: because Idolaters carry themselves towards them as servants; and Peor is the proper Idol of the Moabites and Midianites. See Num.25.3. Josh.22.17.

V. 4. † *cleave to the Lord*] † Chap.10.20. & 13.4.

V. 6. *wisdome*] Because all men naturally desire wisdome, he proposeth that as a motive to obedience; and because they generally mistake it, he sheweth wherein it consisteth, and how much it excelleth all humane wisdome of what kind or degree soever, 2 Tim.3.15. Job 28.28. Psal.111.10. Prov. 1.7. and 9.10.

† *in the sight*] † Mal.3.12.

V. 7. * *so nigh*] So ready at hand both to instruct, as ver. 36. what to do, and to deliver us from undoing, and to manifest his power apparently on our side, 2 Sam.17.23. † Job.34.19. Psal. 46.1,2. & 86.5. & 145.18. & 148.14. Lam.3.57.

V. 9. † *teach them, &c.*] † Gen.18.19. Deut.6.7. & 11. 19. Psal.78.6.

V. 10. * *specially the day*] * Exod.19.9,16. & 20. 18. Heb. 12.18.

* *make them hear*] * Psal.51.8.

V. 11. *burnt with fire*] The Law was given with fearful miracles, to declare both that God was the author thereof, and also that no flesh was able to abide the rigour of the same, Chap. 5.23. Heb.12.18.

V. 12. * *no similitude*] * verf.15.

V. 13. *to perform*] God joyneth this condition to his Covenant, to wit, the condition of obedience on his peoples part, as of providence, protection, and deliverance on his own part.

* *wrote them*] * *Exod.*24.12.

V. 14. * *Statutes and Judgements*] The Ceremonial and Judicial Laws. ** Mal.4.4. Exod.21.1.

V. 15. *Take good heed*] Signifying that destruction is prepared for all them that make any Image to represent God, verf.9.

no manner of similitude] For he is the invisible God, and hath no visible Image, whereby a man may make a representation of God, Col.1.15. See Isa.40.18. & Act.17.29.

V. 16. *any figure*] The Image of God cannot be made, not must the Image or Figure of any other creature be made by way of resemblance of him, or religious reference unto him, verf.15. Exod.20.4,5.

V. 19. *driven to worship them*] Or compelled by the prevailing of a glorious object over thy frail nature and feeble spirits, which can make but weak resistance to strong temptations, Chap.30.26.

divided] Distributed, or so imparted, that by turn they may be of use, and do service to all the world.

V. 20. *iron furnace*] That is, a furnace so mollifie and melt Iron in, which requireth an excessive heat. See 2 King.8.51. He hath delivered you out of most miserable slavery, the iron-yoke, Deut.28.48. which most wringeth the neck, and the furnace of fire which most tormenteth the body; wherein he alludes to the servile labour of the Israelites in making and burning of bricks. See *Exod.*1.7. Jer.11.4.

a people of inheritance] Exod.19.5. 1 Pet.2.9.

V. 21. *for your sake*] See *Annot.* on Chap.1.37.& 3.26.& 31. 2.& 34.4.

V. 22. *I must dye*] Moses good affection appareth, in that he being deprived of such an excellent possession doth not envy them that must enjoy it. And indeed he that is sure of heaven, as Moses was, need not envy any one for any earthly felicity.

V. 23. *which the Lord thy God hath forbidden thee*] Or, *as the Lord thy God hath charged thee*, Exod. 20.4,5.

V. 24. † *consuming fire*] He is a Sun and a shield, Psal.84.11. to warm and defend those that love and fear him; but a fire to burn and consume such as irreverently rush upon him, or rebelliously rise up against him. † Chap.9.3. Heb.12.29.

V. 25. *remained long*] Heb. *waxed old.*

corrupt your selves] Corruption is both the mother and the daughter of Idolatry: for when the heart is corrupted, it breedeth Idolatrous affections and fancies; and when Idols are made and used, they corrupt the heart and conscience more then before.

V. 26. *heaven and earth to witnesse*] By *heaven and earth*, may be meant the intelligent creatures in the one, and on the others or, if the insensible creatures be meant, the meaning is, that God will bring evidence and witnesse from them to convince and condemn them of ingratitude. See Isa.1.2.

soon utterly perish] Chap.7.10. Josh.22.18. 2 Pet.2.3.

V. 27. *few in number*] Heb. *men of number*. For the Hebrews when they use the word *number* absolutely, mean a small number or a few, because the greatest multitudes are of those things which cannot be numbred; as the stars of heaven, and dust of the earth, therefore is Abrahams progeny promised as a numberlesse increase, Gen.12.16. & 15.5.

V. 28. *Gods*] Not in deed, but in name and opinion of brutish Idolaters, though so far short of Divinity, that they have neither reason nor sense, Chap.28.36,64. Jer.16.13.

V. 29. *all thy heart*] Not without word, then, or ceremony; but with a true confession of thy faults, and a sincere desire of his Favour.

† *if from thence, &c.*] † Chap.30.1,2. Nehem.1.9. Jer. 29. 12,13.

V. 32. † *one side of heaven*] † Chap 30.4.

V. 33. *and live*] See *Annot.* on *Exod.*33.20.

V. 34. *out of another Nation*] That is, the Israelites out of the Egyptians.

temptations] Tryals of their obedience, Chap. 7.19. and 29.3.

V. 35. *that thou mightest know*] God wrought these wonders, that he might be known not only to be God, but the onely God, since none could do such works as he had done. Isa. 45.5. Mark 12.29,32.

V. 36. *out of heaven*] *Exod.*19.9. & 20.18,22. Neh.9.13.

upon the earth] Mount Sinai, *Exod.*24.16.

V. 37. *brought thee out, &c.*] *Exod.*13.3.

V. 38. *as it is this day*] They had already won sixty Cities of Og, Chap. 3.4. and conquered him, and Sihon King of the Amorites, ver.46,47. of this Chapter, which conquests were an earnest of further victory over their enemies.

V. 39. *that it may go well*] God promiseth reward not for our merits, but to encourage us that our labour shall not be lost, Chap.5.16. * Eph.6.3.

V. 41. *severed, &c.*] Num.35.6,14.

V. 42. *flee thither*] Exod.21.12,13. Num.35.15.

V. 45. *Testimonies*] The Articles and points of Covenant, whereby Gods mind is testified unto the people in his proposal, and theirs in their acceptance of them. See 1 King.2.3.

V. 46. † *beth-Peor*] That is, the house or Temple of the Idol Peor, the God of the Moabites and Midianites. See Num. 25.3. † Chap.3.29.

V. 48. *Mount Sion*] This is not that Mount Sion of Jerusalem, and the Temple, but differing from it both in the writing, and in the situation: for Sion, where was the Temple, was written with *Tsadi*, the other Sion with *Shin*: and Sion with *Tsadi* was in Jerusalem on the one side Jordan, the other Sion was on the other.

V. 49. *Sea of the plain*] That is, the salt Sea, whereof see Annot. on Num.34.3.

CHAP. V.

Vers. 1. A*LL Israel*] As Chap. 29. 10,11. To speak to so many at once that all might hear, required a very loud and thrill voyce.

do them] Chap. 4.1.

V. 3. *made not this Covenant*] The word [*not*] is not alwaies purely negative: Sometimes it is to be taken for *not onely*, or *not principally*, Gen.32.28. Mat.9.13. So it may be here expounded, the Lord made not the Covenant at Horeb onely with those who are now dead, (at least the most of them) with them and their posterity after them; as the Promise, Act.2.39. Or, by *Fathers*, may be understood the Patriarchs who were before the giving of the Law at Horeb, upward unto Adam, with whom there was not such a formal, legal, and particular Covenant made, as with them at Horeb, though in his substance it were the same; for they were obliged to believe in Christ, and to keep the Law to the utmost of their ability, so far as it was revealed unto them; and in many particulars both of the ten Commandments, (as against Idolatry, and for keeping of the Sabbath, and of the ceremonial ordinances, as sacrifices, the distinction of clean and unclean beasts, with others: they practised that which afterward came under legal Precepts, Chap.29. 15. Rom.4.23,24.

V. 4. † *face to face*] Not in a visible or sensible form or figure; Chap.4.12. but so plainly, that you need no more to doubt who it was that spake to you, then of him that talketh with you face to face.

† *Exod.*33.11.

V. 5. *I stood between*] Gal. 3. 19. *Exod.*19. 16, &c. & 20.18.

V. 8. *graven image*] See *Annot.* on *Exod.* 20. where the Ten Commandements here repeated, are explained.

V. 9. *jealous God*] That is, of his honour, not permitting it to any others, no more then a generous husband would permit the prostitution of his wife to another man. See Hos. 2. verf. 19, 20.

iniquity] In the children eternally, if they live and dye in the sins of their Fathers; and temporally (if they do not) for their Fathers sakes; who, as they might in their posterity have perished, so are they in them punished.

V. 10. *love me*] Love of God, and obedience to God, are linked together, so that the argument is good from the one to the other; as Joh.14.15.

V. 11. *nor hold him guiltless*] But so guilty, as that he will punish him; for the words are a figurative *Liptote*, or *Litotes*, whereby more is meant then is expressed, 1 Sam.12.21.

V. 13. *six dayes*] Meaning since God permitteth six dayes to our labouring, we ought willingly to dedicate the seventh wholly to serve him.

V. 14. *stranger*] An uncircumcised person shall not be suffered to violate the rest of the Sabbath by any publick profanation. See Neh.13.

V. 15. *therefore the Lord*] This reason is peculiar to the Jews; the rest, *Exod.* 20. are general, obliging universally all persons in all ages.

V. 16. *Honour*] With love, reverence, obedience, assistance and succour, if they shall have need.

V. 17. *not kill*] All manner of killing is not here forbidden, but that which is done without warrantable cause and lawfull authority.

V. 18. *not commit adultery*] See *Annot.* on *Exod.*20.13.

V. 19. *not steal*] See *Annot.* *Exod.*20.15.

V. 20. *false witnesse*] See *Exod.*20.16.

V. 21. *neither shalt thou desire*] See *Annot.* on *Exod.* 20. verf.17.

V. 22. *added no more*] That is, no more precepts of the Decalogue, or Moral Law, nor any more laws to the people immediately; for the other ordinances were delivered to them by the mediation of Moses. See verf.30,31.

V. 23. *for the mountain did burn with fire*] This is not rendred as a reason of the darknesse, but as a reason of the peoples fear; which was the more, because exceeding thick darknesse, verf.22. and bright flaming fire appeared on the mount at the same time; which, as it was more strange, so was it more terrible, as the fire and hail coming together, *Exod.*9.24. Psal.18. 12. Deut.4.11.

V. 25. *if we hear*] See *Annot.* on Exod.20.19.

V. 26. *and lived*] See *Annot.* on *Exod.* 33.20. & Deut. 4.33.

V. 28. † *well said*] † Chap.18.17.

V. 29. † *O that, &c.*] † Chap.32.29. Psal. 81.13. Isa.48.18. Jer.44.4.

† *always*] † Chap.11.1.

V. 31. *by me*] In the mountain.

V. 32. † *to the right*] † Chap.2.27.& 17.20.& 28.14. Josh.1. 7. Prov.4.27.

CHAP. VI.

Vers. 1. D*O them*] See *Annot.* on Chap.4.1.

V. 2. *fear*] A reverend fear of God is the first beginning to keep his Commandements, Eccles.1.12.

I command thee] That is, God: for, though Moses spake sometimes in the third Person of God, yet he often useth the first, as if God himself spake; from whom, and in whose name he giveth the charge unto the people.

prolonged] Chap.5.16. & 22.7. Exod.20.12. Prov.3.2. 1 Pet. 3.10.

V. 4. *one Lord*] One in the substance of the Deity (though three in the Persons of the Trinity): and therefore being one

Lord to all, he alone is to be worshipped by all in one way and form of worship: and though but one, he must be loved and served with all the heart, soul and might of every man, as in the next verse: and all that is too little for so great and good a God, though it be a great deal more then we can perform, Chap.4.35. Zach.14.9. Mar.12.29. Joh.17.3. 1 Cor.8.4,6. Ephes.4.5.

V. 5. *with all thine heart*] See the precedent *Annot.* and the *Annot.* on Chap.4.29. Gen.31.6.

V. 6. *teach them*] Or, *whet them*; that is, sharpen them, so that they may make the deeper impression in the minds and hearts of the hearers, Chap.4.9. *Exod.*13.8. 2 Pet.1.13.

V. 7. *talk of them when*] Holy discourse is never out of season.

V. 8. *frontlets*] Which are not (as some expound) to be taken literally, but parabolically, with this meaning, that we should as much remember and mind the Law of God, as if it were written in frontlets on the forehead, and bracelets on the armes; though the Jews, the Pharisees especially, followed the literal sense, Mat.23.5. See *Annot.* on *Exod* 13.16. Prov.3.3. & 6.21. & 7.3.

V. 9. * *write them*] * Chap.11.20.

V. 10. * *cities, which, &c.*] * Josh.24.13. Neh. 9.25. Psal. 105.44.

V. 12. * *Then beware*] Let not wealth and ease cause thee to forget Gods mercies, whereby thou wast delivered out of misery.

* Chap.8.11. Prov.30.9.

V. 13. * *serve the Lord*] * Mat.4.10. & Luk.4.8.

swear by] We must fear God, and serve him only, and confess his Name, which is done by swearing lawfully, Jer.4.2. And when swearing is lawful, then to swear by another name then Gods, is *unlawful*.

V. 16. *tempt the Lord*] By making doubt, or tryall of his presence, wisdome, power, and providence, without warrant from his revealed will; or, by provoking him to wrath by your unbelief and murmurings, as formerly you have done.

V. 17. * *diligently*] * Chap.11.22. Psal.119.4.

Testimonies] His Laws by which he hath testified his Will concerning thine obedience unto him.

Statutes] The same Laws ratified by his authority for rules of obedience, with commination of penalty to those that disobey them.

commanded thee] This verse beginneth in the plural number, but endeth in the singular, that every one should make application of general precepts to himself.

V. 18. *sight of the Lord*] We must do not what seemeth good in our own eyes, but what is good in Gods sight, Chap. 12. 8, 21, 25.

V. 20. * *when thy son*] * Exod.12.26. & 13.14.

V. 21. * *mighty hand*] * *Exod.*3.19. & 13.3.

V. 23. *and brought us*] The more we receive of Gods benefits, the more are we bound to his obedience, Luk.12.48.

V. 24. *for our good*] Out conformity to the Law of God doth him no good, Job 35. 7. Though the law be his, the benefit of obedience is ours; and the more constant it is, the more beneficial, Prov.9.12.

V. 25. *our righteousnesse*] So it should be if we could exactly keep the Law, Rom. 10. 5. but because we cannot, we must betake our selves for refuge to the righteousness of Faith, ver. 6. and so be saved, not by our own justice, but by Gods mercy for Christs merits, as divers Translations render it, *He will be merciful unto us*, Chap.24.13.

CHAP. VII.

Vers.1. *Seven Nations*] In the 33. of Exodus, ver.2. & Deut. 20.17. six only are named, the *Gergasshite* being omitted; and in the 15. of Gen. ver.19, &c. are named ten: the Hivites omitted, and the Kenites, Kenezites, Kadmonites, and Rephaims added: the reason of which difference may be, that one part of the people might have several names, and several parts of them might be comprehended under one name; or, sometimes general names, sometimes particular might be mentioned.

V. 2. *make no Covenant*] Heb. *cut no Covenant*. See Gen.15. 17,18. Jer.34.18. No covenant of cohabitation in the same Country; much lesse of marriage, unless they be converts to the true Religion. See Exod.34.15,16. 1 King.11.2. Ezra 9. 2,12. Neh.13.23. Judg.3.6,7. & 14.2,3.

V. 4. * *turn away, &c.*] * 1 King.11.2. Neh.13.26.

V. 5. *destroy*] God would have his service pure without any pollution of superstition and idolatry, ver.25, & Chap. 12.2, 3. *Exod.*23.24. & 34.13.

V. 7. *fewest*] Before God had made a miraculous multiplication of you from those few which were of your posterity of Jacob. See Chap.10.22.

V. 8. *loved*] You freely, finding no cause in you more then in others to do so, Chap.10.15. 1 Sam.12.22. 2 Sam.22.20. Psal. 44.3. Zeph.3.17.

V. 9. † *to a thousand generations*] † Chap. 5. 9, 10. *Exod.* 20.5,6.

V. 10. *to his face*] The words are doubled, for assurance that God will so apparently take vengeance of his enemies, that they shall plainly perceive (as they do a thing set before their face) he doth it, and that he doth it for their wickedness, as in that example of the Idolaters, and of the lusters after flesh, Num.11. and of Corah and his company, Chap.16. Exod. 32.

V. 12. *mercy*] This Covenant is grounded upon his free grace: therefore in recompencing the true obedience he hath respect to his own mercy, not to their merits, Chap.28. 1. Levit. 26. 3.

V. 13. *the fruit of*] By multiplying thy posterity, and withholding the mishaps of abortion, and feeble and deformed births, Deut.28.4.

V. 15. † *all sicknesse, &c.*] † *Exod.*23.25. Psal.105.37.

V. 16. *no pity*] We ought not to be merciful, where God commandeth severity: for such a mercy to others would prove a cruelty to their own souls that use it.

V. 18. *remember, &c.*] Psal.77.11.

V. 19. *temptations*] The tryals of their faith and obedience were very great, and such as required miracles to uphold them from falling from God, and to scourge and recover them when they were fallen, Chap.4.34. & 29.3.

so shall] This is to be referred to the precedent verse, concerning the destruction of Pharaoh and his people, meaning they shall be overcome as well as they were, though not with so many works of wonder.

V. 20. *hornet*] The smaller creatures shall be armed against the enemies of God, and of his people, and shall subdue them as well as the greater.

V. 21. † *among you*] † Exod.17.7.

V. 22. *least the beasts*] So that it is for your commodity that God accomplisheth not his promise so soon as you wish.

V. 23. *untill they be destroyed*] That is, destroyed utterly.

V. 24. *destroy their name*] So, as their name shall be buried in oblivion, or, if it be mentioned, it shall be but as the stirring of a sepulchre, which will raise an offensive fume.

V. 25. *an abomination*] A thing that the Lord doth loath and abhor, as he doth all sins, though one sin more then another, Idolatry especially.

CHAP. VIII.

Vers.1. *Observe to do*] See *Annot.* on Chap.4.1.

V. 2. *to prove thee*] See *Annot.* on *Exod.*16. 4. ver.16. of this Chapter.

V. 3. † *but by every word*] Not by the ordinary way of provision, wherein mans providence is exercised onely, as in preparing of bread, (the principal substance of his Table) but in room thereof, either Gods word or command will make a miraculous supply of food, as by Quailes and Manna, and that without any means at all; *his word*, that is, his will, made as readily and evidently known by his powerful work, as a mans mind by his word, will support a mans life: and when a man hath meat, it is the virtue of that word and power of his that nourisheth, else it would be more likely to choak then to feed; but his word of command would soften stones into dough, and make poyson to be both meat and medicine. † See Mat.4.4. Luke 4.4. Mark. 16.18.

V. 4. *thy raiment*] Besides the provision of apparel which they had of their own, they were furnished with many suits of several sizes for themselves and their children by borrowing of the Egyptians, Exod.3.22. & Chap.12.35. These being by a Divine power preserved from decay, some conceive the garments of thriving children, or young men miraculously grew up with their persons: But it is more like that many of different ages and statures dying, their garments were kept for, and used by such as succeeded in the same measure; for we must not multiply miracles without necessity; where one is mentioned (as the preserving of clothes without decay) there is no need nor ground for God to make, or man to imagine any more.

V. 5. *chastneth his son*] God sheweth his love as well by afflictions, as by apparent favours; as a man sheweth love to his son, as well by providing Physick for him in his sicknesse, as food in his health, Heb.12.6. and his chastening of his children is for their correction and amendment; not as the punishments of the wicked, for their ruine and destruction, 2 Sam.7.14. Psal. 89.32. Prov.3.11,12. Rev.3.19.

V. 6. † *fear*] Chap.6.2,13. & 10.12.

V. 7. † *bringeth thee, &c.*] † Chap.6.10,11. & 11.10,12.

V. 9. *stones*] That is, store of Mines of iron and brasse, Chap. 33.25. Job 28.2.

V. 10. *shalt bless*] For to receive Gods blessings, and not to be thankfull, is to contemn God in them; and we must not onely conclude our refreshings with thanksgiving, but pray for a blessing before the use of them. See 1 Tim.4.5. Rom.14.6.

V. 12.

V. 12. *and are full, &c.*] Chap.28.47. & 31.20. & 32.15. Prov. 30.9.

V. 14. *lifted up*] By ascribing Gods benefits to thine own power, or care, or skill, boasting as if thou hadst them of thy self, without receiving them from God, 1 Cor.4.7. or, as if for some worthiness in thee God had been so bountiful unto thee, Hos. 13.6.

V. 15. *terrible wilderness*] See *Annot.* on Chap.1.19. Ch.32. 10. Psal.136.16. Hos.13.5.

V. 16. *to do thee good*] Jer.24.5. Heb.12.10,11.

V. 19. *if thou do*] The word [*thou*] taken distributively in the beginning of this verse amounts to a collective sense, and is as much as [*ye*] in the end of it.

CHAP. IX.

Vers.1. *This day*] Is not precisely to be taken for one of the three hundred sixty five dayes in the year, but for a short time neer at hand, within this two moneths: for Moses said this the first day of the eleventh moneth, Chap.1.3. and the people passed over Jordan the tenth day of the first moneth, Josh.4.19.

possesse Nations] So, as not onely to have their land for thine habitation, but their persons at thy disposal, either for slaughter or service, Lev.25.45,46.

up to heaven] He speaketh according to the report of the Spies, Chap.1.28. See *Annot.* on Gen.11.4.

V. 2. *heard say*] By the report of the Spies, Num. 13. ver. 28,33.

V. 3. *consuming fire*] His burning indignation will not be quenched untill thine enemies be consumed: the heat thereof made their hearts to melt afar off, Josh.5.1. & Chap.7.5.

so shalt thou drive] That is, Gods justice having doomed them to destruction, he will give you the power to do execution upon them; yet divers of them were destroyed by hornets, Chap. 7. 20. without their pursuit, or slaughter.

V. 4. * *in thine heart*] * Psal.1.4.1.

* *my righteousness*] * Ver.5.& 6. Ezek.36.22.

V. 5. *for the wickednesse of these nations*] Gen.15.16. 1 Tim. 2.9. Lev.18.25.

perform the word, &c.] Gen.12.7.& 13.15.& 15.7. & 17. 8. & 26.4.& 28.13.

V. 6. *stiff-necked*] Exod.32.9. and see *Annot.* on Exod. 33.3.& on 34.9.

V. 8. *in Horeb*] By Idolatry to the golden Calf, Exod.32.4. Psal.106.19.

V. 9. *neither eat bread*] Moses the chief Minister of the Law fasted fourty dayes and fourty nights, at the publication of it, Exod.24.10. so did Christ before the publication of the Gospel, Mat. 4. 2. and Eli jah that famous Prophet betwixt them both, 1 King.19.8.

V. 10. * *finger of God*] That is, miraculously, and not by the hand of man, * Exod.8,19. Luk.11.20.

V. 12.* *quickly*] * Ver.16.& Judg.2.17.

V. 3. * *stiff-necked*] * Ver.6.& Chap.10.16.& 31.27. 2 King. 17.14.

V. 14. *let me alone*] Signifying that the prayers of the faithful are a bar to stay Gods anger, that he consume not all. See *Annot.* on Exod.32.10.

V. 16. † *I looked*] † Exod.32.9.

V. 17. *and brake them*] See *Annot.* on Exod.32.19.

V. 18. *fourty dayes and fourty*] Some hence collect that Moses fasted fourty dayes and fourty nights, now the second time by occasion of the sin about the golden Calf, and some hold a third time, ver.25. but for twice its probable, though not certain, and for the third time it is neither certain nor probable. See *Annot.* on Exod.34.28.& on ver.25. of this Chap. Psal.106.ver. 23.

V. 20. *to have destroyed him*] Whereby he sheweth what danger they are in that have Authority, and resist not wickednesse. See 1 Sam.3.13.

V. 21. *your sin*] That is, the object of your sin on which you set your idolatrous conceits, and to which you directed your idolatry, Exod. 32.20.

into the brook] See *Exod.*32.20.

out of the mount] That is, Horeb, or Sinai.

V. 23. *then you rebelled*] At the return of the Spies, Num.13. 31.& 14.1.

V. 25. *As I fell down at the first*] These words import onely a repetition of a thing that was formerly done, as if it were, *as I said before*; for he was three several times on the Mount in the space of fourty dayes; once at the receiving of the Law, *Exod.* 24.18. after that when he interceded for the people upon their sin committed in worshipping the golden Calf, *Exod.* 32.30,31. And thirdly, when he received the new Tables, Exod.34.28. of which some conceive that Moses so many times fasted fourty dayes and fourty nights; which is not likely: for they that make that allowance of time for fasting and absence from the people, allow too little time [*not full* three dayes] for many businesses with the people. Besides, if from the several mentions they will infer so many fourty dayes paft, they may say it was four times as well as three; for the like mention is made again, Chap.10. 10. Thirdly, two of these times belong to the fasting action, which is for reconciliation after the sin touching the golden Calf: which obtained by once fasting fourty dayes, what need was there to do the like again?

V. 26. † *destroy not, &c.*] *Exod.*32.11.

V. 27. *Remember thy servants*] By the authority of Gods promise, and sincerity of those to whom he promised, he strengthen eth his hope of obtainment of mercy, notwithstanding their transgressions.

V. 28. † *was not able, &c.*] † Exod.32.12. Num.14.16.

V. 29. *Yet they are thy people*] Notwithstanding their grosse Idolatry, their manifold murmurings, and other rebellions he hath not yet given them a bill of divorce, they are yet the people of his Covenant, and his visible Church upon earth, Chap. 28.9. Psal.95.7.& 100.3. Jer.14.9.

CHAP. X.

Vers.1. *Hew thee two*] Here precedent passages are repeated without any strict observation of order.

V. 2. *an Ark of wood*] Of this Ark, of what wood it was, and in what manner made, see ver.3.& Exod.25.10. The order for making the Ark was given before the second writing of the Law, as in the fore-cited place of Exodus; but it was not made indeed until afterward; as appeareth by comparison of *Exod.* 25.10. with *Exod.*37.1.

V. 3. *Shittim-wood*] Which yields firm and durable timber, *Exod.*25.5,10.

V. 4. † *he wrote*] † *Exod.*34.28.

V. 6. *to Moseroth; there Aaron died*] He died on mount Hor, which is the place adjacent, or circumjacent, where the Israelites encamped, it is called *Moseroth*, Num.33.31. whither the people came now the second time; for wandering in the wilderness fourty years together, it was not strange for them to come again and again to the same place, and so the place from whence they came was varied, which without this consideration may be thought a contradiction: besides, the places of their incampings had sometimes divers names, as the place here called *Beeroth of the children of Jaakan*, Num.33.31. is called *Benejaakan*. It is likewise to be observed, that for [*came*] must, for avoiding of contradiction, be read [*had come*] for the Hebrews having but one preter Tense, it is used sometimes for the preterperfect, sometimes for the preterimperfect, sometimes for the preterpluperfect Tense, as in the next verse.

V. 7. *Gudgodah*] Num.33.32. It is called *Harhagidhad*, comparing this place with that, their journeying to and fro may be conceived to be, from Hashmonah to Moseroth, Num. 33. 30. from Moseroth to *Benejaakan*, ver. 31. or (as here it is called *Beeroth of the children of Jaakan*; and in their return they came from *Benejaakan* to *Moseroth*, and from *Moseroth* to *Gudgodah*, as it is here. Some endeavour to dissolve the difficulty by laying blame upon the Scribe that copied out the place, as if he should have left out somewhat which he found in the Text: some answer by affigning several names to one place; some by a nice distinguishing of the same name *Moseroth* and *Mosera*, applying the former to be the mansion of the Israelites here mentioned, and the latter to be mount Hor, where Aaron dyed; and some say Moses being less observant of matter of circumstance (as the particular removals from place to place are) then of matter of substance for the main truth of the story, omitteth divers particular mansions, and so bringeth in such places together, as in their situation were asunder; but the best answer is, that so measable and uncertain were the windings of the Israelites in the wilderness, as may appear by the Map of Adrichom, Delph of the desert of Paran, inter p.116. & 117. Theatr. terr. sanct. (and yet there might be more wanderings then he hath drawn out in his spotted lines) that the same place might be *terminus a quo, & ad quem*, the place whence and whither again and again, according as their turnings and windings, their stay or diversion varied them.

V. 8. *at that time*] Which is not to be taken strictly for the time of the precedent incamping, but with more latitude, for the time while Aaron was Priest, Num.3.6.or, at the time mentioned, ver. 5. when Moses brought the new Tables from the Mount.

† *separated*] † Rom.1.1.

to bear the Ark] Which belonged to the Tribe in general; yet so that at some special and solemn times, the Priests did (as they always might) bear it themselves as they were Levites, Josh. 3. ver.3.

† *to stand before, &c.*] Chap.1.38.

and to bless] Minister in the Tabernacle, and offering of sacrifices belonged to the Priests, so did the solemn blessing of the people: yet the other Levites were employed in singing,

praise

praise to God, while the sacrifices were offered.

V. 9. the Lord & his inheritance] That is, having God for his God in especial manner; as he is Gods portion rather then any of the other Tribes, so is God his, and thereupon he hath his maintenance out of that which God hath set apart for himself, his own allowance out of every Tribe wherein the Levites are dispersed, and so the God of Jacob turned their Fathers curse, Gen.49.7. into a blessing. See *Annot.* on Num.18.20,21,&c. Deut.Chap.18.1.Ezek.44.28.

V. 10. according to the first time] See *Annot.* on Chap. 9. ver.25.

V. 12. † what doth, &c.] † Mic.6.8.

V. 13. for thy good] Prov.9.12. Jer.32.39.

V. 14. and the heaven of heavens] By *heaven* may be meant all the visible heavens: and by *heaven of heavens* that which excels them all, the third heaven, the place of the blessed, Gen. 14.19.Psal.115.16.

the earth also] Exod.19.5.Psal.24.1.

V. 15. had a delight] Chap.7.7,8.

V. 16. circumcise] Cast off all your evill affections, Jer. 4. ver.4.

stiff-necked] See *Annot.* on Chap.9.13.

V. 17. a God of gods] Above all that are gods in name onely: for indeed there is but one God. See *Annot.* on Exod. 12.2.

Lord of lords] Rev.17.14.

V. 19. Love the stranger] Lev.19.34.

V. 20. swear by his Name] See *Annot.*on Chap.6.13.

V. 21. thy praise] That is, the object of thy praise, in whom thou shalt find most matter and cause of praise and glory. See Jer.17.14.and he that makes thee worthy of praise, and so to be praised, Chap.4.6,7.

V. 22. threescore and ten] See *Annot.* on Gen. Chap. 46. ver.27.

CHAP. XI.

Vers. 2. *Which have not seen*] He addresseth his speech not to the younger sort who were born since their fathers departed out of Egypt, but unto those, who then being under twenty years old at that time, and of apprehension then to observe: (for those about twenty years were cut off for their murmuring) to these now of the ancienter sort who had seen Gods miraculous deliverance he speaketh, who ought rather to be acquainted therewith, then those that had onely heard of them, and not seen them.

V. 4. red Sea, &c.] Exod.14.27.

V. 5. and what he did] As well concerning his benefits as his correction.

V. 16. Dathan and Abiram] Korah is not left out, as more innocent then they; but the story being fully set down, Num. 16. where the three principal conspirators are particularly named, in other places, which refer to that story, it is sufficient to name any of the three, as Jude 11. Korah onely is named, and yet Dathan and Abiram are neither excluded or excused: and here, and Psal.106.17. Dathan and Abiram are named, and yet Korah is not left out as less guilty: (for it may be as he was first named in the first mention of their conspiracy he was ringleader to the rest) but because the mention of any one will bring to memory the rest, these two are the rather named together, because they were not onely brethren in evil, but brethren also in bloud, whereas Korah was of another family.

the son of Reuben] The descendents in a direct line, though remote, as grand-children, great grand-children, in the Hebrew phrase, are all called sonnes, as well as the immediate children.

V. 7. but your eyes] An undoubted evidence of the truth of this holy story, wherein Moses appeals to so many eye-witnesses of Gods miraculous acts yet alive.

V. 8. may be strong] Not to be head-strong, nor stiff-necked against God, but humble hearted and obedient towards him, is the way to be arm-strong against enemies. See Josh. 1. 5, 6, 7.

V. 9. † prolong your dayes] Grace is a good friend to humane nature: (though corrupt nature be an enemy to grace) for it upholds it in health, and prolongeth life, whereas wickednesse cuts off the life by the halves, Psal.55.23. and if the godly be taken away while they be young, it is but from the evil to come, Isa.57.1. And if the life of the wicked be prolonged, (as Eccles. 7.15. it is said) it is not in favour, but in anger, as the Amorites were forborn, to make up the measure of their *iniquity*, Gen. 15. 16. that their judgment might be the heavier when it came.

† Deut.Chap.5.16.& 6.2.& Prov.9.11.& Chap.10.27.

V. 10. with thy foot.] That is, with bodily labour, which, (though it be usually called the labour of the hands; as Psal. 128.2.) is sometime attributed to the feet, as Gen. 30. 30. (See the *Annot.*on the place) The meaning is, that it is not like the land of Egypt, which (having but little rain, Zach. 14. 18. but was watered by the overflowing of Nilus) puts the people to put their feet to the spade to dig gutters and channels to keep water for the watering of their gardens, whereas in Canaan the land was watered and made fruitful by rain from heaven.

V. 11. † of hils and valleys] † Chap.8.7.

V. 12. † the eyes of the Lord] † Ezra 5.5. Jer.40.4.in marg. Psal.34.15.& 33.18.

V. 13. † diligently] † Ver.22.

V. 14. the first and latter] The first, (meaning after seed) was to bring the corn out of the ground; the latter afterwards to make it full in the ear, Zach.10.1.Jam.5.7.Jer.5.24.

V. 16.† take heed] Chap.4.9.

V. 17. shut up the heavens] Amos 4.7.

V. 18. frontlets] See *Annot.*on Exod.13.16. and on Deut. Chap.6.8.

V. 21.† as the dayes of heaven] As long as the heavens endure. And the phrase also may import a temporal prosperity like an heaven upon earth, as an earnest of that everlasting happinesse in heaven above. † Psal.89.29.

V. 22. † diligently] † Ver.13.Psal.119.4.

cleave unto him] Gen.21.24.Act.11.23.Josh.22.5.

V. 24. every place] Within the compass of the promised land, not universally, as if they were to be Lords of the whole earth, as the Jewish Rabbins vainly fancy.

† uttermost sea] That is, the main Ocean, which was the Western bound of the Land of Canaan. † Chap.34.2.

V. 25. † fear of you] † Chap.28.10.Exod.23.27.

V. 26.† a blessing, &c.]† Chap.30.15.

V. 29. put the blessing upon, &c.] The manner of blessing and cursing upon Mount Gerizim, and Mount Ebal (two hills neer together in the Tribe of Ephraim) is conceived to be thus: six of the Tribes were placed on the one mount, and six on the other: in a little valley betwixt both (for there is but a little valley betwixt them) stood the Priests only, one while pronouncing blessings upon the observers of the Law, another while denouncing curses against the transgressours of the Law. While a blessing was pronounced, the Tribes on Mount Gerizim sounded out *Amen*, and when a curse was denounced, *Amen* was founded from the Tribes on Mount Ebal. See *Annot.* on Chap.27.12.

V. 30. are they not] This manner of interrogation hath the force of an affirmed affirmation, as if he had said, they are, and well known so to be.

CHAP. XII.

Vers. 1. *ALL † the dayes that*] † 1 King.8.40.Psal.104.33.

V. 2. *† utterly destroy*] † Chap.7.5. Num. 33. ver.52.

† high mountains, &c.] † Num.22.41.2 King.23.13,15.

V. 3. names] Either forbearing to name them; as Exod. 23. 13.and putting other names in their stead; as Num.32.38. or by naming them onely by way of reproof or contempt, 2 King. 18.26,27.

V. 4. not do so] You shall not serve the Lord in such fore as they served Idols in their superstitions and idolatrous observances; especially you shall not serve him in consecrated groves; or you shall not do so by those things which belong unto the Lord, as unto such things as are dedicated unto Idols. And if any of the faithful servants of God did at any time sacrifice in groves, they either had an especial warrant, or their fact was their fault; against this negative rule, there can be no dispensation but by *divine Authority*.

V. 6. † thithers, &c.] † Lev.17.3,4.Ezek,20.40.

V. 7. there] See *Annot.*on Num.18.10.

ye shall eate] The Priests such things as belonged unto them; and the people such things as were allowed unto them: and they might eat of the peace-offerings; but they might not eat of the sin-offering, nor of votive-offerings, nor of the whole burnt-offerings, as appeareth, Num.18.9,15. Or, by their *eating before the Lord*, may be meant their feasting and rejoycing, when they were thrice in a year to appear before the Lord in the place where the Tabernacle was, or the Temple should be, Chap.27.7.

before the Lord] This is to be understood chiefly of the Priests, who might eat in places which had neer reference to God, with whom the people were not to be partakers: Or, if it be referred to the people, they may be said to eat before the Lord, when eating they give thankes unto the Lord, Rom. 14. 6. Or, because they were to eat a second tythe (after they had paid the first to the Levites) onely in that City or place, where Gods Sanctuary was set up. See verse 17,18. of this Chapter.

V. 8. *after all that we do*] For God will be served after a more exact and perfect manner when ye come into the Land of Canaan, then hitherto he hath been, or conveniently could be in the wilderness.

right in his own eyes] Not that they sacrificed altogether after their phantasies; but in many things they took too much liberty to do what they liked: or, in respect of the ceremonial lawes they were not to be so free from obligation and practice of them in the promised land, as now they were in the wilderness, where neither Circumcision, nor the Passover, nor other Ordinances (which were neither moral nor judicial) were, or could conveniently be observed as in the land of Canaan they might, and must be too: and withall it was to admonish them that the more Gods favour was manifested to them, (and it is more manifest in the fruition then in the promise of his blessings) the more should their obedience be manifested to him, 1 Chr.13.4. Judg.17.6.Prov.14.12.

V. 10. in safety] This is spoken with reference to their Anniversary recourse to the place of the Tabernacle or Temple thrice a year, that they might not fail of their appearance there so oft as was required, for fear left in their abience their enemies should invade their dwellings, and take away or spoyl what they left at home.

V. 11. *shall choose*] That was for a time the City *Shiloh*, where the Tabernacle was placed, Jer.7.12. Psal.78.60. and where it continued unto the dayes of Samuel, which was two hundred fourty and three years; or, (as some think) three hundred, 1 Sam.4.12.13.though called the Temple, 1 Sam.3.9.and afterwards Jerusalem, where the Temple was built in *Solomons* time. See *Annot.*on 1 King.8.29. Psal.78.68.

choice vowes] That is, such things as you vowed freely, being at your own choice: or, such things as you offered, not taking what come first to hand, out of your choice and election of the faireft and best, as meetest for Gods service and acceptance.

V. 12. before the Lord] At the Tabernacle or Temple, or in the City where either of them shall be erected for the solemn service of God to be presented to him, as conversant with those that sincerely serve him.

hath no part] His rejoycing is not because he hath no part of inheritance, but because, though he have no such portion as the rest, he shall rejoyce in the participation of the offerings, &c. Or these words may have reference to what was said before, which is, that the Priests should invite the Levite to their feasts; as may be collected from Chap.16.11,14. and that because he hath no portion of lands with the other Tribes, Num.18.20.

V. 13. Take heed, &c.] Chap.11.16.Lev.17.4.

the burnt-offerings] Under this word are other holy oblations comprehended, though they be not expresly mentioned, as burnt offerings are.

V. 15. the unclean] Every one, whether ceremonially unclean, or not, might eat of the same kind of beasts which were appointed for sacrifice, as well as of them that were not, as the Roe-buck, and the Hart, which were not to be sacrificed to the Lord: for in civil meats (whereof he speaketh here) there was not that distinction observed betwixt persons or meats as in sacrifices there was, ver.20,21,22.of which this distinction is to be observed; some creatures were ceremonially unclean, so that they might neither be sacrificed nor eaten, whereof see Lev.11. & Chap.14 of this book; some were wholly clean, which might be both eaten and offered in sacrifice; as of birds the Turtle and Pigeon, and of beasts the Sheep, Kine, and Goats; and some were partly clean, and partly unclean, so clean, that they might be eaten, and so ceremonially unclean, that they might not be sacrificed; whereof see Chap.14.5.

V. 16. as water] That the ground may drink it up, and it be not used for meat to man or beast, because the bloud of sacrifices is peculiarly consecrated to God, as a type of the bloud of Christ. There be other reasons assed against the eating of bloud, whereof see ver.23,24.and *Annot.*on Gen.9.4.

V. 19. † Take heed] This Caveat sheweth mens proneness to forsake the Levite, and importeth a threat to them that do it, Chap.14.27.Neh.10.39.

† ver.30.& 4.15.

V. 21. be too far] They that dwelt too far off from the place of the Tabernacle or Temple, might for all that keep their feasts here mentioned, though they had not Priests and sacrifices as at the place where the Tabernacle or Temple stood; for though the Priests were there, it was not their duty to kill the cattel which were eaten in their particular or private houses; therefore they that dwelt at such distance that they could not appear, need neither forbear their feasts, nor be scrupled because they had no Priests among them to celebrate such services as were done at the Tabernacle or Temple.

V. 22. † Not] † ver.15.Chap.14.5.& 15.22.

unclean, &c.] There was a two-fold ceremonial uncleannesse: a lesser, which onely rested on the party who was ceremonially unclean, and did not communicate an uncleannes unto another; and there was an uncleannes by which another became ceremonially unclean, by touch or company; the former lesser uncleannes was no let to a sociable eating with others who were not ceremonially unclean at all; the latter was: yet, they that were thus unclean, might, in their meat, communicate among themselves, as when a whole family was unclean, by reason of a dead body among them.

V. 23. for the bloud] See *Annot.*on Gen.9.4.

V. 26. thy holy things] Such as are mentioned, v.17.

V. 27. the flesh thereof] That is, the flesh of Peace-offerings, for part thereof was to be eaten by the owners who offered them. So are we to understand, Lev.7.15.

V. 28. after thee for ever] A man cannot better bless his children, then by his own obedience to his heavenly Father, Isa. 48.18,19.

V. 30. after they be destroyed] That is, in time to come, when their judgment is out of mind, or little thought of, being past a great while before, else their destruction might be a warning against their evil imitation of them.

V. 30. enquire not] With any purpose to make any pattern of their practice.

V. 31. burnt them] They thought nothing too dear to offer to their Idols: whereby it appeareth how subtil and powerful Satan is in drawing Idolsters to do so contrary both to grace and nature, Lev.18.21.& 20.2. 2 King.16.3.Jer.32.35.

CHAP. XIII.

Vers. 1. *Dreamer*] Which, saith he, hath things revealed to him in Dreams.

V. 2. come to pass] As the Prophecies of such Prophets are false, so are their wonders fallacious and counterfeit, 2 Thess.2. 9. else, if they were true wonders, they were Gods seales, which are never fet to confirm an untruth: and therefore the Devils argument was good, (though his meaning was naught) when from a miraculous mutation of stones into bread, Mat.4.3. he inferred the Divinity of the Son of God. For if God had wrought a miracle to confirm the position, it must needs have been assured as undoubtedly true. But many things forespoken may come to pass, and yet not by any Divine revelation: for the Devil may to a false and idolatrous suggestion (as in this verse) affix a prediction by his skill in natural science: as if a Jesuite, to persuade the Indians to the Popish party, should give them for a sign of assurance, a prediction of the eclipse of the Sun: In such a case we must bring the proposal to the tryal of the Scripture, and always prefer the Divine word before a natural or diabolical work.

V. 3. proveth you] Tempteth, or tryeth. See *Annot.* on Gen. 22.1.

to know] Or, (as some render the Hebrew word) *that it may be manifest*, or known, and discerned to themselves or others, or so convicted in the sight of God, that he may without suspition of injustice punish them for their Apostasie.

V. 5. put to death] When their evil hearts are made known by their evil workes, and of those evil works they are sufficiently convicted, and for them judicially condemned, Chap.18.20. Jer.14.15.Zach.13.3.

V. 6. if thy brother] All natural affection must give place to Gods honour: and in such a case we must shew our selves rather children of God then brethren, or kinsmen, or kinswomen, in what degree of relation soever, Chap.17.2.

V. 9. thou shalt surely kill him] When his cruel heart is discovered sufficiently by his cruel work; and when of that work he is convicted for it and judicially condemned by the Magistrate, Chap.17.7.

thine hand] Thou who art a witness to accuse him, shalt cast the first stone at him: for the witnesses were to begin, and all the people to follow in throwing stones at the offender, Chap. 17.7.Act.7.58.

V. 13. children of Belial] *Belial* signifieth *without yoke*, and it is usually applyed to such as are most unruly, submitting to no yoke, living by no rule, and so most wicked and licentious; and therefore the word is often taken for the Devil, 2 Cor. 6. 15. and for conformity to him, wicked men may be so named, who are Devils incarnate. See 1 Sam.1.16. & 2.12. & 25.25. Judg.19.22.

V. 14. inquire] This is spoken chiefly to the Magistrate, who hath power to punish such faults.

abomination] Though Idols be set our gloriously in images of gold and silver, and curious mixtures of colours, and their temples gorgeously garnisfied, yet is Idolatry a loathsome and abominable thing in the sight of God; and so it should be in the sight of men. Exod.8.26.

V. 15. destroying it utterly] Which sheweth, that no Idolatry is more execrable, nor more grievously to be punished there; theirs, who have formerly professed God, and have fallen off from that profession.

V. 16. an heap] Of rubbish, a monument of ruine, never to be repaired or built up again.

V. 17. to thine hand] Though it come to thine hand, it shall not cleave, or stick to it, so as to carry with thee; but thou shalt cast it away as an execrable thing, Chap.7.25,26.

of the cursed thing] That is, of the spoyl of that City, which God hath accursed to such confusion and ruine.

CHAP. XIIII.

Vers. 1. *Cut your selves*] See *Annot.* on Lev.19.27,28.

between your eyes] That is, in that part of the forehead which is above the partition between the eyes.

for the dead] That is, by occasion of the dead, as by way of lamentation for their dead. Lev. 19, 28. & 21.5. Jer.16. 6. & 41.5.

V. 2. an holy people] That is, in respect they were consecrate, separate, or set apart from other Nations, as the peculiar people of God, not in respect of inherent holinesse, or of Saint-like life; for they are justly charged with many great rebellions, Chap. 9. throughout. Yet that relation to God did bind them to more holinesse then other people, to take his example for a pattern of holinesse, and was to keep them at a further distance from conformity with the corruptions of uncircumcised Nations.

V. 3. abominable thing] That is, not onely what mans nature abhorreth, but what Gods law forbiddeth; for when it is forbidden by God, it should be abominable to man.

V. 4. these are the beasts] This ceremonial law instructeth the Jewes to seek a spiritual purenesse even in meats and drinks.

sheep, and] The Hebrew word [*Seh*] signifieth the lesser cattel; not lesser for age, as the lamb in respect of the sheep, but in their kind, and is commonly taken for a sheep, or a goat.

V. 5. wild goat] In other languages this creature is called by a name signifying a Goat, and a Deer or Hart, in short a *Goat-hart*, resembling a Goat in his hornes and hair, especially his beard, and an *Hart*, or *Deer*, in the rest of his body: of which see Plin.l.8.c.3.

Pygard] So called after the Greeks Translation: the Hebrew word [*D shon*] used onely in this place is variously understood: some take it for a wild beast, whose horn turns inward toward his head; some for a kind of Eagle; some for an Unicorn; some for a wild beast like to a Fallow-deer, or Roe-buck: but though to us it be not perfectly understood (as the names of many living creatures, herbes and stones are not) yet those to whom the precept or prohibition of such things was given, had the right understanding of them, (with the rule, whether it were a command or a caveat) if not in particular, yet by the general notes.

wild ox] Such as do not fort with tame cattel, but haunt desert places, and are hurtful to man, and no way serviceable, but when they are hunted to death. And as there are wild oxen, and wild goats, so of all sorts of domestical creatures that are tame, there are of like kind which are wild. Plin. hist. lib. 8. cap. 53.

Chamois] Wild one: the Hebrew word *Zemer* is rendred in the best English Translations by a French word, *Chamois*, which signifieth a *wild goat*, a goat that haunts the rocks, and other places out of ordinary access: many Authors give it the name of *Camelo pard*, which is a creature resembling a Camell in his head, and a Libard or Panther in spots, for the body of it hath white spots upon a red ground, Plin. l.8.c.18.

V. 6. *parteth the hoof*] See *Annot.* on Lev.11.3,5.

V. 10. *no fins*] See *Annot.* on Lev.11.9.

V. 9. *that fleeth*] See *Annot.* on Lev.11.20.

V. 21. *dieth of it self*] This also is to be understood of such a creature as dyeth by any mishap, as falling, drowning, or any other way, so that the bloud was not let out of it, but remained in it; and it is to be understood of a clean beast: for the unclean were not to be eaten at all. See Lev.11.39.

unto the stranger] Which is not of thy Religion; for the Converts of other Nations were bound to the same rule with the Hebrews, Lev.17.15.

that he may eat it] Though for the most part such creatures as die of themselves, be not wholesome food: yet sometimes the disease affecting but one principal part, as the Vertigo, or turn in the head, the rest of the body may be of use for diet.

his mothers milk] See *Annot.* on Exod.23.19.

for thou art] Thy profession of holinesse, as the holy Lord God his peculiar people, engageth thee to discreet and decent observances in thy diet, that it be not disgraced by the uncleanness or loosenesse thereof.

V. 22. *truly tithe*] Chap.12. 6,17.

V. 23. before the Lord] See *Annot.* on Chap.12.7.

tythe of] See *Annot.* on Chap.26.11.

that thou mayst learn] In the place where these tythes were eaten, the fear of the Lord was especially taught, and to be learned the better by the solemn service there performed, and by dieting themselves with especial reference to the Lords portion of tythe, and his ordinance in the use of a tenth to themselves, called the second tenth: whereof see *Annot.* on Chap.12. v.7.

V. 26. *bestow that money*] Mat.21.12.

V. 27. *within thy gates*] Living in the same City with thee, Chap.10.9.& 12.12,19. & 18 1,2.& 26.12. Num.18.20,24.

V. 28. *at the end of three yeares*] When the tenths are gathered in the last of the three years, besides the yearly tythes that were given to the Levites, and a second tythe which the owners set apart for their journey-sacrifice and feasting, (when they appeared, where the Tabernacle or Temple stood) thrice a year, there was a third tythe, *viz.* that here mentioned, which every third year (not reckoning the Sabbatical year when all was common, Exod.23.10,11.) was laid up in store for the use specified in the next verse, where the giver himself is not mentioned; nor was he to have his part in these tythes as in those oblations which were brought for publick feasts.

V. 29. *may bless thee*] By blessing and beneficence to others; men may derive blessings upon themselves. Bounty is the way to plenty, and a godly liberality a prevention of poverty. See Prov.11.24,25.

CHAP. XV.

Vers. 1. *End of every seven years*] Ver.12. Exod.21.2. & 23.11. Lev.25.4. Jer.34.14.

V. 2. *shall release it*] To such poor debtors as are not able to pay what is due to be paid that year, so it appeareth by vers. 4. This release is taken by some to be but a forbearance of payment for that year, which might be expected the year following, but if the party were as unable that year as the former, it was not then to be called for, and the lender was to expect a recompence from the blessing of God, ver.6.

neighbour or brother] By this is understood a neighbour or brother not by community of humane nature, (as sometimes it is) but by nation: so that one of another nation, though a proselyte or convert, if he were not a natural Jew, was not (as some restrain the rule) to have this priviledge, who, if they had not to pay, were to make recompence by service. But it is more probable that his Religion gave him as much priviledge as his carnal kindred could do, and therefore that the proselyte shall be taken for a neighbour and brother, and so have as much favour for Gods sake (if not more) as for mans.

V. 4. save when] Or, *that there be no poor among you*; That is, made poor by exacting that of them which they are not able to pay: for God will have poor always for the exercise of the charity of the rich, ver.11. Mat.26.11. though private poor, rather then publick beggers; for such are forbidden by law, and order taken in well-govern'd Common-wealths that there be none such.

V. 6. [*lend to many nations*] Chap.28.12,44.

V. 8. *open thy hand, &c.*] Mat.5.42. Luke 6.34. 2 Cor.9.ver. 5,6.

V. 9. sinne unto thee] Bring the punishment of sin upon thee, if the stand in need of thy charity by giving or lending, and thou with-hold the relief, because the year of release is at hand.

V. 10. *not grieved*] Charitable beneficence must be performed with cheerfull benevolence; for God not only loveth a cheerfull giver, but bountifully rewardeth him, Vers. 18. & 14. 29. & Prov. 11. 14. & 18. 27.

V. 11. *the poor shall never cease*] That is not contrary to what is said, vers. 4. See the reconcilement there.

V. 12. *in the seventh year*] That is, at the beginning of the seventh year: but the release of debts was at the end of the seventh year, vers. 1.

V. 14. *liberally*] As acknowledging the blessing of God upon his labour, and conscionably recompencing his painfull and faithful service, ver. 18.

V. 17. *unto thy maid-servant*] That is, for giving unto her, as unto the man-servant, ver.13,14,15. not for boring thorow the ear, which was peculiar to a man-servant.

V. 18. *double hired*] For three years service was the stinted time of an hireling, Isa.16.14. But the Hebrew servant here spoken of, served six years, which is twice fo many.

V. 19. *nor sheave*] Being appropriated to God, they must not be used for the service or advantage of man: therefore the sheep and wooll must be given unto the Priest. Some understand this of the firstlings of the females, whereof the wooll might be a part, being offered as Peace-offerings, which seemeth to be meant, vers.20.

V. 20. *before the Lord*] Chap.12.7,17.

V. 22. the unclean and clean] Which is not lawful, if it were offered as a peace-offering; for of such onely the clean were partakers, Lev.7.20.

V. 23. not eat the blood] This prohibition is often repeated for better caution against all kinde of cruelty, and because bloud was sprinkled for atonement, and so as a thing consecrated to God to be kept out of common use. See Lev. 17. 11.

CHAP. XVI.

Vers. 1. *Moneth of Abib*] Containing part of March, and part of April, when the Barley harvest began to be ripe, and the first ripe ears were offered at the Passover the second day of unleavened bread, Lev.2.14. & Chap.23.10. * Exod.13.4. & 12.2.

V. 2. *and herd*] The Passover was to be a lamb or young kid; but this of the herd is thought by some an additional sacrifice of a sheep or bullock offered at that time, Numb. 28. vers. 19.

his name there] Where he is known and acknowledged by his worthiness, as a man is known by his name.

V. 3. *bread of affliction*] So the unleavened bread was called, because it was to mind them of their afflicted condition, from which they fled in such haste, that they could not stay till the bread was leavened, Exod.12.39. Esay 30.20.

V. 4. *untill the morning*] See *Annot.* on *Exod.* 12.10.

V. 6. *at the season*] This is not meant punctually for the precise hour of the killing of the Paschal Lamb: for they departed not till the next day, but with some latitude of time: or their departing, or coming forth is taken for their preparation for their departure. See *Annot.* on *Exod.* 12.8.

V. 7. *unto thy tents*] Or, to thy dwelling place, whether tents, or houses; and indeed this hath especial reference to the settled estate of the Hebrews in the Land of Canaan.

V. 8. *six dayes*] The dayes of unleavened bread were seven, but the seventh is spoken of by it self, as having somewhat proper and peculiar to it, and is to be understood for unleavened bread to be like unto the rest, for the ordinance is expresly for seven, Exod.12.19. Lev.23.8.

V. 9. seven weeks] Beginning the next morning after the Passover.

the sickle to the corn] For the reaping of the sheaf to be waved before the Lord.

V. 10. the feast of weeks] See *annot.* on Lev.23.15.

V. 11. rejoyce] In cheerfull Feasting: whereof, see Chap. 12. 18.

V. 13. of Tabernacles] See *Annot.* on Exod.23.16.& Lev.23. 34. & Num.29.12.

V. 20. altogether just] Not seeming just, but so indeed; not just in parts, but entirely just, in measure and degree; not just to some, but just to all, and to all alike; and not sometimes just, but always, this is altogether just.

V. 21. grove] Chap. 12.3. See Annot. on Exod.34.13. & on Gen.3 1.13.

CHAP. XVII.

Vers. 1. *Wherein is blemish*] Chap.15.21. Lev.22.20. Mal.1.8. & 14.

V. 2. *or woman*] Shewing that the crime cannot be excused by the frailty of the person: for both sexes are obliged to Gods holy prohibitions and precepts, and his justice and mercy are upon the same grounds indifferently distributed to both, Gal. 3.28.

V. 3. host of heaven] See *Annot.* on Gen.2.1.

* *not commanded*] Whereby he condemneth all Religion and Service of God, which God hath not commanded; and withall in this expression there is a Figure called *Liptote*, or *Litotes*, whereby more is meant then spoken; as by *not commanded*, is to be understood *forbidden*: and not simply forbidden, but with severe comminations, as in the second Commandement, and in the fourth verse of this Chapter, Chap 4.19. * Lev.10.1. Jer. 7.31, 32, & 19.5.

*V. 5. * unto thy gates*] For there was the place of publick Judicature; and the offender condemned there was the reader for his execution, which was done without the gates of the City, whether the death were by stoning, (as here, and Ac.7.) or by crucifying, as that of our blessed Saviour, or any other. * Chap.22.24.

shalt stone him] See *Annot.* on Chap.13.9.

V. 7. first upon him] Laid on his head as avowing the guilt of that man, or throwing stones at him to put him to death. See Annot. on Chap.13.9. Lev.24.14.

all the people] To signifie their common consent to maintain Gods honour and true religion; and their detestation of such impiety against him.

so shalt thou put] To sacrifice sinners to publick justice, is the means to obtain mercy for the preservation of them that survive. * Vers.12. & Chap.13.5. & 19.19. & 21.21. & 22.24. & 24.7.

V. 8. between blood and blood] That is, betwixt the guilt of wilful murder, and casual man-slaughter; or, betwixt bloodshed by violence, and bloud to be shed by justice; or, *betwixt blood and blood*, may be betwixt kindred and kindred, wherein justice must put a difference; betwixt guilt and innocence, if the party be never so near in alliance or kindred.

plea and plea] Pleading for and against in the same cause; some accusing, and some denying.

strike and strike] Whether it be of malignity, or casualty.

V. 9. judge] Who shall give Sentence as the Priests counsel him by the Law of God, in matters of Religion, or the Ceremonial Law; but in civil controversies there were civil Magistrates, who were to hear and end determinate betwixt party and party; yet so, that if there were a scruple, or case of conscience which made the Judge doubtful what to determine, he was to consult with the Priest, Psal.122.45. Mal.2.7. 2 Chron.19.8.&c. Numb.27.21.

V. 11. *sentence of the law*] The Judge was not to give what Sentence pleased himself, but according to the Law: and if the Case were such as was not already ruled by the Law, God was to be consulted with, and resolution to be made by his direction. See Levit.24.12. Numb.15.34. Deut. 24. 8. Ezek.44. 24. Deut.21.5.

V. 12. unto the Priest] While the Priest bringeth warrant from God for the Sentence which he passeth in the Cause of man, Ezek. 44. 23, 24. he that contumaciously disobeyeth him, disobeyeth God, Luk. 10. 16. Matth. 10.14. The case is alike, if the just Sentence of a competent Judge be contemned in secular affairs.

V. 15. not set a stranger] Not one of another Nation or Religion, least he change the Religion to Idolatry, and bring thee both into slavery and sin, Chap.7.13. Jer.30.21.

V. 16. *not multiply horses*] Nor affect to be Master of too many horses, lest they should occasion him or his people to have too much to do with the idolatrous Egyptians, to go or send his Courtiers to Egypt, where there was great store of such cattel, 1 King. 10. 26, 28. the abundance whereof might occasion too much confidence in their number and strength. See Esa. 31. 1. Ezek.17.15.

both fold] Not in express words, but implicitely, and by consequence, when he shewed himself much offended at those who would have made them a Captain to lead them back into Egypt, Numb.14.4, 11.

that way] He speaketh not of any particular way, but of that way (which soever it is) which leadeth unto Egypt: for in this case the matter of moment lyeth not in the journey, but in the end of it.

V. 17. *multiply wives*] If Kings may not, much less may their Subjects; since it is of more moment that they have children then inferiour persons, and though the Patriarchs had more wives then one at once, it was not according to the first institution of Marriage. See Annot. on Gen.4.19. It was never allowed by God, though for a time tolerated, upon reasons which concern not our times. And this might the rather be forbidden to a King, because of the power of his example upon the manners of his people.

greatly multiply] That is, immoderately addict himself to multiply gold or silver: for covetousnesse is a mischievous sin in a man of great power, in a King especially, since it will for reward attempt, admit, and uphold any wickednes; and oppose and suppress any good man or good cause, Esa.2.7.

V. 18. *he shall write*] Or, *cause to be written*, as 2 Sam.7.13. *a copy of this Law*] Of this fifth Book of Moses out of that Original record, which was kept in the Sanctuary, Chap. 31. 26. 2 King. 22. 8. or, of the whole Law. *Philo* writeth that the King ought to write it with his own hand: but by whomsoever it was written, he must diligently read in it; notwithstanding the multiplicity and greatness of the affaires of his kingly office, 1 Sam.10.25.

V. 19. *read it*] Josh.1.8. Psal.119.98. Chap.31. 11.

V. 20. *not lifted up*] Not so lifted up above his Subjects, as to forget they are Brethren, but to make his Government rather loved by lenity, then feared or hated by rigour, 1 King.12.7. Dan.5.20.

CHAP. XVIII.

Vers. 1. *Made by fire*] Which were partly burned for Gods glory, and partly reserved for maintenance of the Levites, Levit.7.33,34. as in the right of the Lords inheritance, who hath reserved that portion for the service of himself, and the sustenance of his servants, Num.18.20. Deut. 10. 9. Josh.13.14,33. Ezek 44.28. 1 Cor.9.13.

V. 2. *the Lord is their Inheritance*] They must look to the Lord for their portion, and shall find it in him by his right in all, and his favour to them, whose riches and beneficence will supply them with maintenance.

V. 3. *that offer*] That bring a sacrifice, which is to be understood of peace-offerings.

the man] Or, *the breast*; as *Exod.29.27. Lev.7.31.* Or, the man with the breast.

V. 7. *as his brethren*] Though they attend the service of the Sanctuary

Sanctuary by course, yet if any would willingly offer his service, who was not bound unto it by his turn, he *was* to be admitted.

V. 8. like portions] For their diet out of the revenues of the Tabernacle, while they attend at it, who at other times were maintained by the tythes: wherein some conceive they that did not perform such a service in the Sanctuary, had neither any sustenance thence, nor so much in tythes as their brethren who underwent the service in their turns.

sale of his patrimony] Which he was to keep, for if he did not spend the money he might redeem it at any time, Levit. 25. 32.

V. 10. *passe through the fire]* Either as a superstitious purging, by passing between two fires, or by an idolatrous sacrificing them to the Idol Molech. See Annot. on Levit. 18. vers. 21.

divination] Taking upon them to foretel things to come, Micah 3. 11. without any ground of reason or Divine revelation.

observer of times] Superstitiously making difference of dayes or times, good or bad, as lucky or unlucky.

an inchanter] Is such an one as useth songs and verses, or other words or ceremonies to produce supernatural effects.

V. 11. *Or a Charmer]* A Charmer is the same in effect with the Inchanter.

a wizard] Is the same with the Diviner.

a Necromancer] One that seeketh to the dead: as 1 Sam. 28.

V. 14. *hath not suffered]* Heb. It is the *Lord thy God hath given thee*: that is, Prophets and Instructors to teach thee, that thou mayst not need to seek to Diviners for instruction or direction.

V. 18. *a Prophet like]* This is meant principally of Christ, Act. 3. 22. betwixt whom and Moses though there are many remarkable conformities, as Numb. 12. 3. Exod. 32. 32. compared with Matth. 11. 29. Joh. 2. 17. & Deut. 5. 5. Gal. 3. 19. with 1 Tim. 2. 5. & Exod. 1. with Matth. 2. yet withall God prominleth here a succession of Prophets before his coming, by whom his people were to be instructed from time to time, so that they should not be affrighted with Gods speaking to them as formerly they had been.

V. 19. *I will require it of him]* That is, I will call him to an account, and bring him to punishment for it.

V. 22. *if the thing follow not]* For if the Prophecie were of God, it must needs come to passe, for he cannot lie, nor be deceived; though it follow not to say, the thing is come to passe, therefore it is the Lord that speaketh: for they that use to foretell, may among many untruths light upon some truth: as if a blind man shoot many arrows at a marke, he may sometimes hit it, though it be rather by chance then any good cunning: and sometimes God may for trial, (Chap. 13. 3.) in judgement punishing the people by misguidance, suffer it to come to passe. See Annot. on Chap. 13. 2.

not be afraid of him] Though he foretel fearful things, thou shalt not be afraid of him, since he is a false Prophet, and his predictions shall not take effect.

CHAP. XIX.

Vers. 1. *Their cities]* On the other side Jordan: for on the one side there were three appointed before, Chap. 4. v. 41. See Numb. 35. 14.

V. 2. *in the midst]* That is, within the land, (though not precisely in the midst) so that from all parts there may be convenient recourse to some of them. The three Cities were to be of equal distance one from another, and as it is probably conceived, the distance was triangular thus, like the Capital Greek letter delta Δ.

V. 3. *prepare thee a way]* For commodious passage unto them, which some think was paved, and had markes of direction, that they which fled towards them might not misse their way, nor be hindered, if there were need to make an hastie flight from the pursuit.

every slayer] Which kil'd against his will, and bare no hatred in his heart before.

V. 4. *ignorantly]* At unawares, or unwillingly. See Numbers 35.

V. 5. *and live]* That murder be not committed upon murder, by slaying of him in wrathful revenge who slew another against his will.

V. 7. *for thee]* He speaketh to the people as to one man, or to Moses, as in their names, and for their sake.

V. 8. *enlarge thy coast]* When thou goest over Jordan, and art possessed of the whole Land of Canaan.

to give unto thy fathers] Which he promised to thy fathers to give thee, as to Abraham, Gen. 15. 7. to Isaac, Gen. 26. 3. and to Jacob, Gen. 28. 13.

V. 9. *If thou keep]* The promise of the Land of Canaan was but conditional, and therefore if the people did not their part, their failing of possession was not Gods, but their own fault.

shalt thou adde] In thy enlarged portion vers. 8. which if it be without the Land of Canaan, the Cities of refuge shall be there: but we read not of those three Cities more added to the former six, for the enlargement of the dominion of the Israelites in the time of David and Solomon was not so much in actual possession, as a tributary dominion: in which case, (if it were none otherwise) the Cities of refuge were of no use to the people of the Jews: nor was this therefore an idle ordinance; for, if the people had kept covenant with God, he had enlarged their borders, not only by conditional subjection by tribute, but by actual possession.

V. 11. *if any man hate, &c.]* Numb. 35. 16. 21. &c.

V. 12. *of his city]* Not where the man-slayer hath taken Sanctuary for safetie, but where the slain man dwelt.

V. 13. *put away guilt]* See Annot. on Chap. 17. 7.

V. 14. *land-marke]* See Annot. on Chap. 27. 17. Prov. 22. 28. Hos. 5. 10.

V. 15. *at the mouth]* An Enallage of number: that is, of *mouth* for *mouthes*; Or, though the several witnesses, they must agree as if they had but one mouth.

V. 17. *before the Lord]* Gods presence is where his Ministers are assembled to do according to his commandements.

CHAP. XX.

Vers. 1. *When thou goest]* Which is to be understood of a warrantable warre, which requireth a just cause, and lawful authority, and great necessitie, when peace will not be entertained, vers. 12.

V. 2. *the Priest]* The Priest, though he warred not with his hands, did animate to the battel with his tongue.

V. 4. *goeth with you]* That is, is present to defend you with his grace and power.

V. 5. *not dedicated it]* For when they entered first to dwell in an house they gave thanks to God, acknowledging that they had that benefit by his grace, and it may be also feasted with singing of Psalmes at their first possession of it, which was a kind of dedication of it to the use intended. See the title of the thirtieth Psalme.

V. 6. *planted a vineyard]* Or garden, or any such like thing, which makes men unwilling to go to warres: for as in all the services done to God, we are to bring a good will to the work; so especially in warre God requireth a most chearful and cordial resolution to fight his battels.

not eaten of it] Heb. *not made it common*. For the law concerning a vineyard was, that for the first three years the fruit of it should not be eaten: the fourth year it was offered to God; and the fifth it was common to the owners and to others. See Lev. 19. 23.

V. 8. *faint as well as]* Cowardise is catching, especially in such as should be leaders unto others; insomuch, that some hold that an army of Harts led by a Lyon, would be more valorous and victorious then an army of Lyons led by an Hart.

V. 10. *proclaim peace]* For though nothing seem more contrary to peace then war; yet war is not to be undertaken, if peace may be obtained without it: and the end of war should be peace; and therefore David enquiring of Uriah concerning Joab his army, and the war; asked him of the *peace of the war*; so it is in the Original, 2 Sam. 11. 7. But this is not to be understood of the Cities of the Land of Canaan, for they were to be more severely dealt withal, ver. 16, 17. and for shewing them more favour Israel is blamed, Judg. 1. 28. but of Cities without the Land of promise, vers. 15.

V. 14. *women, and the little ones]* The weaknesse of the sex in the one, and of age in the other, made them objects of compassion; when men, who were more able for doing, were more obnoxious to the suffering of violence; yet sometimes the slaughter was to be general, when God did particularly prescribe it, women and children not excepted, Josh. 6. 21.

V. 15. *Thus shalt thou do]* In sparing women and children, and taking the spoyl, as vers. 14.

of these nations] Which are after mentioned, ver. 16, 17.

V. 16. *save alive nothing]* If they refuse conditions of peace, when they are tendered unto them; this slaughter is to be understood, not of beasts, but of mankind, Josh. 11. 14.

V. 17. *the Hittites]* See Annot. on Chap. 7. 1.

V. 19. *is man life]* This is spoken of the fruitful tree, which ministred food for mans sustenance; and so is called *mans life*, by a figure called a Metonymie, whereby the cause is put for the effect.

CHAP. XXI.

Vers. 1. *Slain]* This Law declareth how chary the Lord is of spilling mans blood, how displeasing the shedding of it is to him; and how dangerous to others that have their hearts and hands defiled with it; when a whole City or Country may be charged with one mans murder, and brought to punishment for it, if they do not solemnly testifie their clearnesse from it.

and is he not known] Upon diligent enquiry after the bloudguilty person.

V. 2. *they shall measure]* If there be any doubt concerning the distance or nearnesse of it to the place of the slain.

V. 3. *which is next]* Since the guiltie person may be most like to lurke there, or thence to have come to do the murther, or there to have conceived or plotted the execution of it; or because they that were next, it is like, might have the first notice of that wicked act, and had therefore the advantage of other places for a seasonable pursuit and apprehension of the murderer.

yoke] The like is laid of the sacrifice of the red Cow, Numb. 19. 2. which as it was a type of Christ had a suitable signification unto it. See the Annot. on that place: but here being killed for, or in stead of the murderer, which should have suffered if he had been taken; it may signifie and unruly wrathfull man, not subject to the yoke of reason or conscience, and so a sonne of *Belial*, that is, one without yoke: See Annot. on Chap. 13. v. 13.

V. 4. *rough valley]* A place which of it self was to be abhorred, to make the thought of murther more horrible. The Hebrew word *Nahhal*, is pur sometimes for a brook, or for a valley. It signifieth properly a deeline place, or a place of descent where waters usually fall, and come together, although there be no water in it: and the word *Ethan*, rendring here by *rough*, signifieth strong; as either fortified by hills round about it, or having hard and strong things in it, as rocks and stones.

strike off] Signifying that the murderer deserved to be so used, and that they, if they had him, would do capitall execution upon him.

V. 5. *by their word]* See Annot. on Chap. 17. 11.

V. 6. *wash their hands]* Murder defileth the hands with bloud, Isa. 1. 15. and washing the hands was a ceremony of clearing a mans self from the guilt of it, as we see in Pilate, Matth. 27. 24.

V. 7. *this bloud]* By this it seems either the slain man was brought were the Heifer was killed, or the Heifer to the place where the slain man lay.

neither have our] We neither saw the deed when it was done, nor knew the living man that slew the slain.

V. 8 *Be merciful]* This was the prayer which the Priest made in the audience of the people.

lay not innocent bloud] That is, the bloud of the slain. But if they were not guilty of it, what need they pray for mercy; or that the guilt might not be imputed unto them? Because it was not enough not to have their hands or hearts polluted with so hainous a crime, but they must so far cleer themselves from it, as in this manner, to shew their detestation of it, else they were to be reputed, and deserved to be punished as guilty, though not in so high a degree as the murderer.

V. 9. *So shalt thou put away]* So speaketh Moses to the Priest, shewing that thus they might acquit themselves of the guilt of that fact, which otherwise in some degree would be charged upon them: See Annot. on Chap. 17. v. 7.

V. 12. *shave her head]* Which may be taken as a token of mourning for her finall parting from her parents, vers. 13. whom by that ceremonie she lamented, as to her utterly lost and dead, especially if they or either of them were killed in the warre; Is permitted unto her to mourn after the manner of her Country; or her head might be shaven for the reason alledged in the next Annotation.

pare her nails] The Original hath no more but [*she shall make her nails*] which some render That she shall make or suffer them to grow, or, let her nourish her nails; and then the meaning may be, That the deformitie of her shaven head and long nailes should allay the affections of him that took her, that he might not take her to wife, unless he should shew her self a true Convert to the right Religion. But most read the words *pare her nailes*, and the Original word being rendred (as it is by some) *make, or dresse*, by dressing of her nailes may be meant paring of her nailes; and so it might be to admonish her to put off her former manners, and to betake her self to a contrarie course; which is further implied by putting off the attire of her captivity, (according to the custome of changing the garment in mourning, 2 Sam. 14. 2. See Josephus Antiq. 4. c. 8.) for the much revolt from her former Religion, and profess the Religion of the Hebrews, else she was not to be taken to wife, Exod. 34. 16.

V. 13. *bewail her father]* See Annot. on vers. 12.

a full month] That time was observed in mourning for Aaron, Numb. 20. 29. and for Moses, Deut. 34. 8. but withall there might be somewhat more in this matter, as that the man that took her might learn to be moderate in his desires, and to curbe his concupiscence in this monethly for bearance; and in that time he might be better acquainted with her disposition, and so he might the better judg, whether the were fit or worthy to be his, or no.

thy wife] This was permitted onely in the wars, otherwise they could not marry strangers; nor so neither, but by such an especial allowance as follows.

V. 14. *no delight in her]* If he were actually married, he had not liberty to leave her, though he hated her, Chap. 22. 13, 19. but if upon fome purpose of marriage, or intemperate desires, he had lien with her, (which is meant by humbling her, which though mentioned without reproof, is not allowed) and had not yet married her, the was of a captive to be made a free woman again.

let her go whither she will] Heb. *thou shalt set her free to her soul*. That is, give her power to do according as her soul desireth; as in servitude, the soul may be said to be subject to the higher power, Rom. 13. 1.

V. 15. *have two wives]* In this supposition plurality, or more wives then one, is not allowed, being contrary to the first institution of marriage, Gen. 2. 24. to which our Saviour reduceth the Pharisees for resolution of a matrimonial question, Matth. 19. 4, 5. See *Annot.* on Gen. 4. 19. but presupposing the practice, he resolveth the case concerning the first-born son of the hated wife, which was held also in second marriages.

V. 17. *double portion]* As if a man have two sons, his estate being divided into three parts, the first-born was to have two; the other, one; and if he have many sons, he is to have double to them, as he must have a third part for their sixth, a fourth for their eight, a fifth for their tenth throughout.

the right of the first-born to his] Except he deserve to be deprived of it, as Reuben did, Gen. 49. 3, 4. 1 Chron. 5. 1.

V. 18. *voice of his mother]* For it is the mothers duty also to instruct her children, Prov. 1. 8. & 31. 1.

when they have chastened him] This goeth beyond words: and if this chastening will either not be received, or if thereby he be not bettered, then when all other means were fruitless, and hopeless, the Magistrate was to be appealed unto.

V. 19. *lay hold on him]* Or, cause him to be apprehended.

V. 20. *stubborn]* Contumacy, or stubbornnesse in a dissolute person shewes he is incorrigible, therefore he deserveth to dye by the Law.

a glutton] Heb. *an eater, or devourer of flesh, and a drinker, or carouser of wine*: Because usually men are most excessive in such kinde of meat and drink; though there may be, and is gluttony and drunkennesse committed in other meats and drinks.

V. 21. *stone him]* Which death was also appointed to blasphemers and Idolaters; so that to disobey the parents, and to be stubborn against their authority, is an horrible sin.

V. 23. *all night]* For Gods Law by his death being satisfied, he required not that there should be still a visible monument, or remembrance of his wrath: See Josh. 10. 26. but it was otherwise in the case of Saul and his sonnes, 2 Sam. 21. 9, 10.

accursed] A temporal curse it is to all that undergo it, Gal. 3. 13. which is seconded with an eternal malediction, on such as die in their sins without repentance.

that thy land be not defiled] That there might not be a visible monument of an accursed thing to remain: there was a defilement, which was onely a scandalous looking on the dead malefactors, whereby some might take occasion to murmur at the justice done upon them, and strangers might think the worse of Gods people for having such malefactors among them. Or, by these words, [*that thy land be not defiled*] may be meant that great offenders are to be put out of all manner of communion of men, being indeed vile as dung, Psal. 83. 10. which was to be covered in the earth, Deut. 23. 13.

CHAP. XXII.

Vers. 1. *Hide thy self]* Or, make as if thou sawest it not.

V. 2. *not nigh]* Shewing that brotherly benevolence must be shewed, not onely to them that dwell near unto us, but also to them that are far off: yea in this case justice and charity must be offered to an enemy, Exod. 23. 4.

V. 3. *with his asse]* And so likewise with his Horse: for under these creatures particularly named, the cattell or creatures of other kindes are comprehended so far as they have reference to the good or hurt of their owners.

V. 5. *The woman shall not]* For this prohibition there may be many reasons: as, because it was against the ordinance of God, for distinction of sexes, which would make men effeminate, and women immodest; and might be occasion, or give opportunity to some to commit sinnes against nature: and it is observed that the worst and wickedest sort of men, have been most noted for wearing the apparel of women; as Caligula, Sardanapalus, Clodius, and others.

abomination] Except in case of necessity, as for necessary covering.

V. 6. *dam with the young*] If God detest cruelty done to birds, how much more to man, made according to his Image? See *Annot.* on Levit. 22.28.

V. 8. *battlements*] Their houses were so built, that they might walk upon them, 2 Sam. 11. 2. Matth. 10. 27. and the battlements which were borders of each side, were to be so strong, that one might safely lean on them; and so high, that he might not be like to fall over them.

V. 9. *not sow*] The tenour of this Law is, to teach the people to walk in simplicity, and not to be curious of new inventions; as also to warne them against mixtures in Religion and manners, with other Nations.

defiled] Or, *corrupted*. Which may be understood of a ceremonial defilement, for the neglect of a ceremonial Law, caused as least a ceremonial uncleanness, both personal and real: and by these mixtures, the fruit might be physically corrupted, either by an ill temperament, or weak nourishment of them, especially if they were sown too thick, or that the stronger feed sucked the juice from the weaker.

V. 10. *ox and an ass*] Which might be partly because of their unequal strength, and stature betwixt them, which might prove a pressure to the lower and weaker: but withal (if not principally) to admonish the people against unmeet mixtures, and matches of the clean, and unclean; the ox was a clean creature, the ass unclean.

V. 11. *of woollen and linen*] See *Annot.* on vers. 9. & Levit. 19. 19.

V. 12. *fringes*] See *Annot.* on Numb. 15.39.

V. 17. *the cloth*] Meaning the sheet wherein were the signs of her virginity, which are of the colour of a maidens blush: yet for the clearing of her innocency, the Elders (not the yonger sort) might have the view of them; for thereby (as Physicians affirm) the truth or falshood of the suspition of her former chastity might be discerned, *Valesc. de facra philos. c.* 25.

V. 18. *chastise him*] Either by strokes, or very sharp words at the least, besides the amercement, vers. 19.

V. 19. *to the father*] For the fault of the child, redounderh to the shame of the parents, therefore he was recompensed since he was slandered.

not put her away] If she be content to continue with him as his wife.

V. 21. *both of them dye*] In adultery there is divers times the concurrence of several sins of hainous guilt: as of vow-breaking, of theft, whereby one mans feed may come to inherit another mans estate; besides the foulnes of defiling the marriage bed with lawless lust; and therefore it was punished with death in both sexes, without partiality to either.

V. 24. *his neighbours wife*] Because she was betrothed, she was a wife in right, though not in fact; for the mutual stipulation or promise makes the marriage bed, not the lying together, which is but a consequence upon it, and a confirmation of it.

because she cried not] For her silence in such a case, was a sign of consent.

V. 26. *so is this matter*] By violence on the one side, and innocence on the other.

V. 28. *lay hold on her*] This argueth violence, and enforcement, which goeth beyond inticement, and so it is a different case from that of Exod. 22.16.

V. 29. *fifty sickels*] See Annot. on Exod. 22. 17.

shall be his wife] That is, if her father give his consent to the marriage, as in the place fore-cited.

V. 30. *his fathers wife*] He shall not lye with his stepmother, meaning thereby, all other degrees are forbidden, Levit. 18. 8. & 20. 11.

discover his fathers skirt] That is, uncover or remove that covering, which his father onely had power to make bare, or naked.

CHAP. XXIII.

Vers. 1. VV*ounded*] In one or both of them: for the word is of the singular number. Or, is an Eunuch.

shall not enter] Shall not be accepted, or admitted, as one belonging to the Common-wealth of Israel, or bear any office in the Church or State of Israel, Levit. 22.21, 22. Nehem. 13. 1, 2, 3. Isa. 56. 3.

V. 2. *bastard*] Some restrain this to a bastard, that is an alien from the Nation of the Israelites, who though he would embrace the Religion of the Israelites was not to be admitted to their holy assemblies; howsoever, whether the law be made of aliens or home-born, it was an admonition of chastity, in regard of the infamy and contempt of such a pollured posterity.

V. 3 *tenth generation*] Inclusively, so that until the grandchild of the eleventh descent, there was no admission of the offspring of a bastard into the holy Congregation.

for ever] Some read, *and for ever*, as an aggravation of their rejection, as though that of the bastard, vers. 2. were too little; and therefore to shew the condition of the Ammonite and Moabite more abominable to the Israelites, *for ever*, is added to the exclusion fore-mentioned. Or the meaning may be, that this ordinance against the Moabites to be cast off to the tenth generation was to last for ever, which is thought to be made rather against the men then against the women: for Moabitish wives (if their husbands were Israelites, as it was in the case of Booz and Ruth, Ruth 4. 10.) had more acceptance among Israelitish women, then a Moabitish husband had among the men of Israel, if he had married an Israelitish wife.

V. 4. *met you not*] Hereby he condemneth all that further not the children of God in their vocation: not onely they that do hurt, but they that do not good to Gods people are displeasing to him, and he will for their omission of observance, repay them with vengeance.

V. 7. *thy brother*] An Edomite is brother to an Israelite, as Edom, or Esau (for he was called both) was brother to Israel or Jacob.

not abhor an Egyptian] The reason rendered is, because the Israelites were strangers in their land; though they endured hard bondage there, yet at their first coming they were very kindly entertained, Gen. 47. 6. and at their going out of Egypt, Exod. 11. 3. & 12. 35, 36. and it was more agreeable to the goodness of their Religion to forget the offences, then the favours of their Land-lords.

V. 8. *third generation*] After their first profession of the Israelitish Religion, if their fathers having renounced Idolatry and received Circumcision, their children persist in the profession of the same.

V. 9. *then keep thee*] A Souldier should be a Saint, and precisely abstain from all forts of sin, as a dying sick man, since (carrying his soul in his hand, Judg. 12.3. 1 Sam. 19.5.) he is in danger of death every step, and consequently of damnation, if he dye in any sin unrepented of.

V. 10. *out of the camp*] That was for the people, but if a Priest were ceremonially unclean, it was enough for him (as some affirm) to go out of the Temple or Tabernacle, and Court of either: and if any were unclean before, he was to keep out of the Camp, or Temple, &c. and not to enter until he were cleansed by washing, vers. 11. See Num. 19.

V. 12. *whither thou shalt go*] For the necessities of nature.

V. 13. *a paddle upon thy weapon*. Or, *besides thy weapons*, or, *among thy weapons*] Which, what it was may be known by the use to which it is put in this verse; which cheweth, that Gods people should be pure, both in soul and body: and by this curiosity concerning bodily defilements, he meant to admonish them to be so much more curious of the cleanness of the soul, as it is more excellent then the body.

V. 14. *walketh in the midst*] Because the Ark, which was the sign of Gods especial presence, was placed in the midst of the Camps of Israel.

V. 15. *not deliver*] This is meant of the Heathen, who fled from their Masters cruelty especially, and embraced true Religion: who were not to be given up to their Masters, until they had given over their wrath, and were reconciled unto them.

V. 18. *hire of a whore*] Hereby is forbidden that any gain of evil things should be applyed to the service of God, Mic. 1. 7. but the Pope takes tribute of whores, and Papists hold the price of whoredom to be base, but not unjust.

or of a dog] Haply because the impudence of lust is compared to that of dogs, wherefore such as were most shamelesse were called *Cynicks* from dogs: some take it to be the price of some thing of most base use, let out for hire to breed others of the same race; or of the price of the first of the litter, which was neither to be offered nor redeemed, as the firstling of an Asse was, Exod. 13. 13.

V. 19. *upon usury*] See *Annot.* on *Exod.* 22. 25.

V. 20. *unto a stranger*] This was permitted for a time, partly, for the hardnesse of their hearts, as bils of divorce; but by a stranger was to be understood, one rather of another religion, then of another nation; for if he were a convert to the Israelitish Religion, he was to be accompted as a brother, Levit. 25. 35, 36.

Bleese thee] If thou shew thy charity to thy brother, God will declare his love towards thee.

V. 21. *sin in thee*] If thou shouldst not pay, or perform what thou hast vowed.

V. 23. *keep and perform*] If the vow be lawful and godly.

V. 24. *neighbours vineyard*] Orchard, or Olive-yard, being hired to labour in it, or such as occasionally passe by them, or through them, if necessity urge them, they may take some refreshing; as the Disciples did passing through corn-fields which they lowed not, Marth. 12. 1.

put any into thy vessel] To bring home to thy house.

CHAP. XXIV.

Vers. 1. *Some uncleanness*] Not of adultery, as some take it: for if that could be proved, she was to die for it: and if it were doubtful, she was to be tryed by the water of jealousie, Numb. 5. but some bodily uncleanesse, as of leprosie, or some other disease which is an impediment to consummation in her: To these, as causes of divorce, are added by some, barrennesse, madnesse, stubornnesse, reproachful insolency toward her husband, which is an uncleanesse of the minde, or any other things which dispose him rather to loath them then to love her.

bill of divorcement] Hereby God approveth not the fickleness of mens affections, in a light, or causelesse leaving of their wives, Mal. 2.16. but permitteth a parting, for prevention of danger through dislike, Matth. 19.6, 7, 8, 9. In this Bill, (which was a schedule, or writing) he gave her a release of the bands of marriage, and liberty to go whither she would, and to marry whom she would: this seemeth to be rather as the husbands choice to give the wife a bill of divorce, then as the wives to give one to the husband, which was not allowed among the Jewes; as Josephus affirmeth, Antiq. l. 15 cap. 11.

V. 4. *may not take her again to be his wife, after that she be defiled*] That is, put away for some uncleanness, or if she were not taken by the second man as a wife, her lying with him was an uncleanness; and such a putting away for a time onely, might occasion an unlawful love of one mans wife, to be another mans bed-fellow: by this debarring of the husband of liberty, to resume her that was divorced, he might be the lesse forward to put away his wife. See Malach. 2.14, 15, 16. Yet before she was taken to the bed of another, he might take her again, but not after, though she were again divorced.

cause the land to sin] If such lightness and lewdness should be practised, or permitted, it would draw a guilt of sin upon the people, and a curse upon the land, Psal. 107.34.

V. 5. *with any business*] Which may cause him to break off cohabitation with his new married wife.

V. 6. *millstone*] (Whether upper or nether, because without both he cannot grind,) not any thing whereby a man getteth his living, which therefore is called his life in this verse.

V. 7. *stealing*] See Annot. on Exod. 21. 16.

V. 8. *of the plague of leprosie*] Which thou maiest incur by contempt of their authority, or contumacy against it, who are set over thee, whether in the Church, or in the Common-weal. See 2 Chron. 26.19. Numb. 12. 10.

V. 10. *not go into his house*] Although thou mayst appoint what to have, yet thou shalt receive for a pledge, what he may spare, and will willingly part withal.

V. 12. *sleep with his pledge*] What pledge is here meant, is plain by the following verse: and by this God admonished the lender to take such a pledge, (if any at all) as he should not need often to return, and restume.

V. 13. *Sun goeth down*] See Annot. on Exod. 22. 26.

before the Lord] As done with respect to God presence, and knowledge: though he may be unthankful, yet God will not forget it; but accept it as an act of conformity to his own law, and so far righteous; and withall as merciful to man, as righteous before God.

V. 16. *The children*] Which is a law for man to follow, but God, to whom all, both parents and children, are guilty of sinne, and who is supreme Lord of life and death, is not bound unto it. See Annot. on Exod. 20. vers. 5. & Josh. 7. 24. & 2 Sam. 25. vers. 22.

V. 17. *the stranger*] Who being unknow, and without friends, was most like to be wronged by false accusations, and other hard measure; therefore God hath so much the more care of their comfortable condition, as men have the less.

V. 18. *Therefore I command thee*] To do justice, and to shew mercy to strangers, to the fatherless and widow; of oppressing whom thou shouldest be the more apprehensive, because thou thy selfwast oppressed in Egypt, and thou must shew thy self thankful for thy deliverance, by charitable offices toward those that need: for he will not judge them mindful of his benefits, who are not benefited unto others.

V. 19. *not go again to fetch it*] A merciful oblivion is to be preferred before a just remembrance. This care of the poor is observable, Levit. 19. 9. wherein men were to be so free, that they should rather remember to leave a portion for the poor, Joseph. Antiq. lib. 4. cap. 81. then fetch that home, which by forgetfulnes was left behinde.

CHAP. XXV.

Vers. 2. B*eaten*] When the crime deserveth not death.

V. 3. *fourty stripes*] Every fault, that deserved not death, was not to be punished with fourty stripes, for correction must be done according to the proportion of the fault, vers. 2. but the punishment of any fault (which was not capital) must not exceed the number of fourty stripes, of which the Jewes need to abate one, lest they should by miscounting go one beyond: yet sometimes it is like some of them did not out of mercy make that stint, but out of cruelty, that they might behelp their accompt again the Gentiles: it might be so with Saint *Paul*, when as we read, 2 Cor. 11. 24. he five times received fourty stripes save one, (as it is probable for preaching five times against their minds) the keeping back of that one, might bring thirty nine more upon his back the sooner, and so for that one he might have one hundred fifty and six: so cruel are the mercies of some wicked men. Some think these stripes were given with a whip of three leather thongs, wherewith, having given thirteen blowes, they made accompt they had given thirty nine stripes, which was one lesse then the just number, for three times thirteen, is thirty nine.

V. 3. *vile*] As if he were rather a slave then a brother, or rather a beast then a man; and by use of extreme tyranny in this kind, some hearts might be hardned in cruel contempt of those whom they should love and esteem, having the sin, and not hurting the sinner, but so as may tend to his greater good, Or, he might *become vile* by extremity of pain, falling down to the ground as half dead, or by loosing the ligaments of the retentive faculty.

V. 4. *treadeth out*] There were many waies to bring the grain out of the ear of Corn, as threshing Instruments, 2 Sam. 24. vers. 22. beating with a staff, bringing the wheel over the ear, Isa. 28. vers. 27, 28. and here by treading of the *ox*, (which was in use, not onely with the Jewes, Hos. 10. 11. but with Romanes, Greeks, and other Nations, *Varro* de re Rustica, l. 1. cap. 12. Columella de re Rustica l. 2. c. 21.) whose while he was laboured was not to have his mouth muzzled, but might feed himself while he prepared food for man; and had as much liberty to his meat, as his Master had authority over his work, Saint Paul applies this to the maintenance of the labourers in the Gospel. See 1 Cor. 9. 9.

V. 5. *her husbands brother*] Or next kinsman, for the Hebrew word *Yebbhum*, signifieth not onely a natural brother, but also a kinsman; for it may be that it is not meant that the natural brother should marry his brothers wife, but some other of the kindred, who was in that degree which might marry; yet is may be a natural brother, as Onan was to Er: See Annot. on Gen. 38. vers. 8. and if there were many brothers, this rule was, when as one died, successively to be observed by the surviving brother; but this was to have place onely where the brother died altogether childless; for if he had no son, but a daughter, there was another rule to be observed, for continuation of the name and family of the deceased, Numb. 36. ver. 2, 3. so that besides the case of extreme necessity, when the brother died altogether childless, the Negative precept, Levit. 18. 16. & 20. 21. stood in force.

V. 6. *in the name*] That is, in the stead, for it was not necessary, that the name of the first husband should be put upon the sonne of the second; for the sonne of Boaz by Ruth was not called Mahlon, the name of her first husband, but Obed. See Ruth. 4. 10, &c.

V. 9. *loose his shooe*] Loosing of the shooe and giving it, Ruth. 4. 7, 8. was a ceremony of alienation of land, whereby the seller, resigning up his land to the buyer, made tender of his shoo: signifying, that not he, but the buyer had the right to tread on that ground from that time forward. In this case the like ceremony was used, but with another intimation, which was to keep a memorial of contempt to the unkind brother, who was held as worthy to go barefoot, in that he would not uphold the name of, and raise up seed unto his brother.

spit on his face] Or, on the ground before him, as in contempt and defiance of him.

that will not build up] By raising him issue to uphold his family. See Annot. on Exod. 1. 21.

V. 12. *cut off her hand*] Because by such an act she may maim the man, and utterly disable him from being a father; and because she sheweth her self to be a very impudent woman, and it is an horrible thing to see a woman past shame.

V. 13. *a great and a small*] For deceitful bargainings to buy by the great weight, and to sell by the small; see Prov. 20. 10.

V. 18. *and smote the hindmost*] This belongeth to the story of the war of the Amalakites against the Israelites, *Exod.* 17. yet there this particular is not mentioned, the wisdom of the Holy Ghost holding it fitteft to be mentioned in this place; the like is observed of other passages before.

V. 19. *blot out the remembrance*] This was partly accomplished by Saul, about four hundred and fifty years afterward, 1 Sam. 15. 2, 3. and further pursued by the Simeonites in Hezekiahs dayes, 1 Chron. 4. 42. and yet further when Queen Esther prevailed against Haman and his ten sons, Esth. 7. 10. & 9. 12, 13. who were sips of that corrupt and accursed stock of Amalek.

CHAP. XXVI.

Vers. 2. **The first of all**] By this Ceremony, they acknowledged that they received the Land of Canaan as a free gift of God: this oblation was yearly, and the time of the year when it was made, was the feast of Tabernacles, Numb. 18. 12. See Levit. 23. 19.

to place his Name] To be called upon, served and worshipped: See Annot. on Chap. 16. 2.

V. 5. A Syrian] Meaning Jacob, who lived twenty years in Syria with Laban, who was the son of Bethuel the Syrian, Gen. 28. vers. 5.

ready to perish] By the deadly hate of his brother Esau purposing to kill him, Gen. 27. 41. and his approaching towards him, with four hundreth men in an hostile manner, Gen. 33. 1. and his hard service unto Laban, wherein he was consumed by drought in the day, and frost in the night, Gen. 31. 40. and lastly, ready to perish by the famine in Canaan, whence he removeth into Egypt, for necessary sustenance to preserve his life, Gen. 42. 1, 2, &c.

V. 7. when we cried] Alledging the promises made to our fathers, Abraham, Isaac, and Jacob.

V. 9. *floweth with*] See Annot. on Exod. 3. v. 8.

V. 10. thou shalt set] Thou shalt bring it neer the place where it shall be set, but the Priest shall take it out of thy hand and place it, vers. 4.

it] That is, the basket where the first-fruits are put, vers. 2.

before the Lord] That is, before the Altar of the Lord, v. 4.

V. 11. *rejoyce*] See Chap. 12. vers. 7.

V. 12. *year of tithing*] To wit, the third year. There was a three-fold tithe, one was that which out of the whole was taken for allowance of the Levites; and out of that which remained there was another tithe taken for the owners to eat with thanksgiving in the place where the Sanctuary was situate; as in the City of *Shiloh* when the Tabernacle stood there, and in *Jerusalem* where the Temple was built; and of the third tithe, see Annot. in Chap. 14. 28. From this addition of tithe more than was other years, (for in them there was but a double tithe, in this a third tithe besides the other two) it was called the year of tithing.

the third year] See Deut. 14. 28.

V. 13. *before the Lord*] That is, sincerely, as in his presence without all guile or hypocrisie.

V. 14. *my mourning*] That is, being ceremonially unclean by mourning for, and burial of the dead; for none such might eat thereof, Levit. 7. vers. 20. See Hos. 9. 4. It was to be eaten with rejoycing, as in manner of feasting, Deut. 16. vers. 11, 15. See Annot on verse the twelfth of this Chapter, and Chap. 28. vers. 47.

for any unclean] Common or profane use, or for any unclean person to eat thereof.

for the dead] To furnish the funeral of the dead, or the sacrifice offered to dumbe and dead Idols, Psal. 106. 28.

according to all] As far as sinful nature would suffer; for else as David and Paul say, there is not one just, Psal. 14. ver. 3. Rom. 3. 10.

V. 17. *Thou hast avouched*] The Covenant betwixt God and his people, consists of mutual conditions; on the peoples part the conditions are faith, whereby they embrace him, and rely upon him as their God; and obedience to his Commandements, as their Law maker and Governour.

V. 18. *the Lord hath avouched*] On Gods part, the conditions are to take them for his peculiar people; which implyeth both his protection of them, and provision for them, both for this life and the next.

CHAP. XXVII.

Vers. 1. **Command you**] That is, Moses Gods Minister: Or, God by his Minister Moses.

V. 2. *great stones, and plaister*] These were not stones for building of an Altar; but being smoothed over with plaister, they served for another use, noted in the next verse.

V. 3. *write upon them*] What was written, see *Annot.* on v. 8. and for the reason why we may conceive it to be, for that God would have his Law fur up in the borders of the Land of Canaan, that all that looked thereon, might know that the Land was dedicated to his service; and that the twelve Tribes (according to whose number, it is probable, the stones were twelve) were especially obliged to obedience to the Law of God upon their actual possession of the promised Land.

V. 4. *mount Ebal*] See *Annot.* on vers. 12.

V. 5. *iron tool*] The Altar should not be curiously wrought, because it was to continue but for a time; for God would have but one Altar in Judah; and as yet the ark not having a certain place, the altar was to be but such a one as might serve for the present occasion, and afterwards be easily demolished.

V. 8. *upon the stones*] That is, not upon the stones of the altar, vers. 5, 6. but upon the stones which were plaistered, vers. 4.

this law] Not the whole Book of Deuteronomie, or Exodus, but the principal part of the Law, which is the ten Commandements, with some other selected parcels of most use for edification of the people, which were (as some conceive) the blessings and cursings upon Mount Gerezzim and Mount Ebal, vers. 12, 13.

very plainly] So that it may be easily and readily read by those who are least skilful in reading.

V. 9. *this day thou art become*] See *Annot.* on Chap. 26. vers. 17, 18.

V. 12. *These shall stand*] See *Annot.* on Chap. 11. 29.

upon] Josh. 8. 33. It is said, *over against*; yet no contradiction: for they that stood upon the one, stood over against the other.

mount Gerezzim] Is a Mountain neer the City Shechem, Judg. 9. 7. Neer unto it, (onely a little valley betwixt them) is Mount Ebal, which vers. 4. was named before Mount Gerezzim, because the curses, after mentioned, pronounced from the top of Ebal, take up a very great part of the Chapter.

Simeon, and] Onely the Tribes who were born of the wives of Jacob, Leah and Rachel, (though not all of them (for Reuben and Zebulun were the sons of Leah, and stood upon Mount Ebal) are named first, and have the more honourable part applyed to them, which is to assist at the pronouncing of blessings upon Mount Gerezzim.

Joseph] Meaning Ephraim and Manasseh his sons, in whom he had a double portion; for they were each of them reputed, and provided for as several Tribes.

V. 13. *curse*] Signifying, that if they would not obey God for love, they shall be made to obey for fear.

V. 14. *the Levites*] That is, the Priests of the Tribe of Levi, Josh. 8. 33. standing with the ark in the valley betwixt two hills, whose office from God was to pronounce, not onely blessings, Numb. 6. 23. at which they looked towards Mount Gerezzim, but curses, at which they turned their faces toward Mount Ebal, to which the Tribes fore-named were (by their presence and saying Amen) to signifie their assent.

loud voyce] So loud that all might hear; or those who were neer, beginning their *Amen* with a loud voyce, the rest might take it from them; and from them again others, till it went through all the company.

V. 15. *image*] Under this he containeth all the corruption of Gods service against the first Table.

in secret place] God will not indure Idolatry in secret: much less when it is committed with publick scandal.

say, Amen] That is, some of them shall say Amen, at the pronounciation of the blessings, some at the denunciation of the curses, as they are before distributed among the Tribes.

Amen] Signifieth *truth*: or, *be it true*: and that either importeth a protestation, that it shall be so; or a prayer, that it may be so.

V. 17. *land mark*] To enlarge his own portion, and to take from another mans: or diminish the inheritance of his father, to gratifie a friend. See 1 King. 21. 3.

V. 18. *blind to wander*] When their eyes should rather guide him, and their hands lead him in the right way. See Job 29. 15.

V. 20. *fathers skirt*] See *Annot.* on Chap. 22. 30.

V. 26. *to do them*] Conformity in work, is the best confirming of the words of the Law; yet the Law is so perfect, and all men since the fall so imperfect, that it is not onely a rule for our life, but a rod, upon discovery of our failings, to make us runne to Christ, the Lord of life, for safety against the second death, Gal. 3. 24.

CHAP. XXVIII.

THis Chapter is for the material contents of it much like the 26. of Leviticus, the clearing whereof, may be a sparing of some labour in the expounding of this.

Vers. 2. *overtake thee*] If thou be diligent in hearing, and constant in doing of the will of God out of pure love to him, though thou hast no mind of the reward, but shouldest rather run from it, then aim at it, or labour for it; blessings should follow thee so fast, as to be sure to overtake thee.

V. 7. seven ways] That is, many ways; a certain number for an uncertain: as v. 25.

V. 8. command the blessing] We obtain blessings by intreaty, but God bestoweth them by command, since the creatures can no more resist his power in their use, then in their essence, when at first he commanded their being.

V. 10. the Name of the Lord] That is, the Lords children, as Chap. 14. 1. Or, his peculiar people, Chap. 26. 18.

afraid of thee] The holy league betwixt God and his people, is matter of terrour to those, who otherwise would be a terrour to them. See Exod. 23. 22.

V. 21. treasure,

V. 12. treasure, the heaven] Heaven is the treasure of every blessing; even those which are most earthly, have their Original from thence.

V. 13. and not the tail] A proverbial speech, importing high preheminence, or a security from contempt.

V. 15. not hearken] To *hearken*, is more then to *hear*, for that comprehendeth *hearing* with *attention*, and with a ready disposition to actual obedience.

V. 20. perish quickly] Plagues shall come on apace, treading on the feet of one another, like Jobs messengers, making haste to make thee quickly miserable many ways. See Job Chap. 1.

V. 23. brasse] See Annot. on Lev. 26. 19.

V. 24. powder and dust] That is, instead of rain; by exceeding great drought grains of dust shall ascend into the ayr with the wind, and come down as the drops of rain in a shower when it is kindly weather.

V. 26. carkasse] Thou shale be cursed both in thy life, and in thy death, and after it, for thy burial is a testimony of the resurrection, which sign for thy wickednesse thou shalt want, being left a prey to be devoured by the fowls of the ayr, and the beasts of the earth.

V. 27. botch of Egypt] See *Exod. 9. 9.*

Emerods] A disease proceeding principally of the excesse, and malignity of melancholy bloud in the heads of the veines of the fundament, which sometimes bleed, and sometimes gather into knots with a painfull swelling, called by some the *Piles*.

V. 29. grope at noon day] In things evident and clear, thou shalt lack discretion and judgment to do what is best, or to prevent, and avoid the worst.

V. 32. to another people] Carried captive to another Nation, ver. 41.

thine eyes shall look] When they shall return from their captivity.

V. 36. and thy King] As he did Manasseh, Joachim, Zedekiah, and others; for they have no more priviledge to offend, nor protection from punishment, then their meanest subjects.

serve other Gods] There is no God but one, Isa. 48. the maker of all things; but there are many gods made by the fond fancies of men: these they shall be made to serve, either blinded in their understandings, or forced against their consciences. See Dan. 3. 19, &c.

V. 40. cast his fruit] It shall perish before it come to maturity.

V. 42. locust consume] Under one kind is contained all the vermine which destroy the fruit of the land, which sometimes succeed and prey upon the leavings of each other; as Joel 1. 4.

V. 43. very high] Heb. *high, high.*

very low] Heb. *low, low.*

V. 44. and thou the tail] See *Annot.* on ver. 13.

V. 46. for a sign] Of Gods great displeasure, which shall be evident upon them.

for a wonder] That a people once so happy in Gods favour, should be so unwise and wicked as to deserve so great a change.

V. 49. as the Eagle flieth] With swiftness of her wings, greediness of prey, without any respect or pitie: such were their enemies mentioned, Jer. 4. 13. Lam. 4. 19. & Ezek. 17. 3. See Dan. 7. 4.

V. 53. the fruit of thine own body] See Lev. 26. 29.

V. 57. not give to any of them] That is, neither to his brother, nor to his wife, nor to a remnant of his children, whom yet he hath not eaten.

V. 57. between her feet] See *Annot.* on Gen. 49. 10.

V. 58. to do all] For he that willingly offendeth in one point, is guilty of all; because in a willing breach of one he contemns the Authour of the Law; and he that contemns him in one point, obeyes him not in any, James 2. 10. For though he observe the matter of the Law, he doth it for some other reason, then the Word, or Law of God, and so to him it is no obedience.

fearful Name] The name of God is sometimes put for God himself, as Psal. 20. 1. so here.

V. 61. not written] Though God hath threatned many sorts of punishments in expresse termes, yet he hath many more plagues in store, then are committed to record, or writing.

V. 63. rejoyce over you to destroy] Not as a work of mistery to the creature, Ezek. 33. 11. but as an execution of justice upon the sinner.

V. 64. serve other gods] See *Annot.* on ver. 36.

V. 68. with ships] In mentioning Ships, he gives them occasion to remember their passage through the Sea without ships, by Gods miraculous making of the water to give way unto them, Exod. 14. 21, 22, 29. and to stand as a wall on each side their passage, and afterward to turn, and overwhelm their enemies. This mention of Ships by Moses, confutes the fiction of them who fain there were no ships untill about fourty years before the last Trojan Wars, which is later then this record of Moses by above two hundred years: and although this be a Prophecy for after-times, he speaketh of Ships as things then known to those, to whom he spake.

by the way whereof I spake] That is, that miraculous way foretold by God, and fore-mentioned by Moses, *Exod.* 14. 16. thou shalt not go that way, nor shalt see that way any more; for that is covered with the Sea, which no more shall be divided to shew the bare ground for thy passage, as once it did. Or, no more that long and winding way by many turnings and changes to and fro, backward or forward, in the wildernesse; and when many hundreds of years after the Jewes (upon the taking of Jerusalem by the Romans) were sold captives many ways, and some were carried into Egypt partly by Ships, partly by the way of the Wildernesse; yet was not their passage in the same road or way whereby they passed out of Egypt towards Canaan.

sold] That is, set to sale, and they shall be so vile, and contemptible, that none shall bid any money for them: or, they shall be sold, and none shall buy them again, by way of redemption; and hereof read Josephus of the Warres of the Jews, lib. 17. cap. 16.

CHAP. XXIX.

Vers. 1. **Beside the covenant**] The same in substance, but not altogether the same, but much varied with sundry additions of explanation, admonition, with some new commands, comminations, and benedictions, which were not mentioned in the former Edition of the Covenant; in which respect it may be said to be diverse from the former: so diverse, as if it were another besides it.

V. 2. *Moses called*] It is not like that all this was delivered at once, but that the people dimissed having heard some part before, were called together again to hear the rest.

ye have seen] See *Annot.* on *Exod.* 19. 4.

V. 3. *temptations*] Tryals or proofs of Gods power. See *Annot.* on Chap. 7. 19.

V. 4. *not given you*] They had both sensual eyes and eares, but a spiritual apprehension and use of those great works they had not; and they had it not, because God had not given it unto them: so that wonders without the work of grace, will not avail for mans conversion, but grace without them will be sufficient for Faith and salvation.

V. 5. *clothes are waxed old*] See Annot. on Chap. 8. 4.

V. 6. *not eaten bread*] Made by mans art, but Manna, which is the bread of Angels, Psal. 78. 24, 25.

nor drink wine] For your drink hath been as miraculous as your bread; water fetched out of the rock, Num. 20. 11. Psal. 78. 15, 16.

that ye might know] By a miraculous supply of your wants of both; how great a God I am in power, how able to provide for my people without ordinary means.

V. 10. *all of you*] All of what difference soever, by sex, by age, stature, or there must be made to know what they are bound to keep.

before the Lord] Who seeth you, though you see not him and in you seeth what man cannot see, (*your hearts*) and therefore you may not think to dissemble with him in making of the Covenant, nor in a guileful observation of it.

V. 11. *thy stranger*] Such as came with thee out of Egypt, and left their Idolatrous Religion behind them.

from the hewer] A proverbial speech, as *from a thread to a shoe-latchet*, Gen. 14. 23.

V. 12. *enter*] Heb. *passe.* Alluding to them who when they made a sute Covenant divided a beast, and past between the parts divided. See *Annot.* on Gen. 15. 10.

V. 13. *a people unto himself*] Chap. 28. 9.

V. 15. *that is not here*] Meaning your posterity.

V. 16. *passed by*] *To come through* (as is said before) and *to passe by*, (as here) seem repugnant; but the meaning is, that they came through some parts of the Nations, where they saw their Idols, ver. 17. and passed by others; or that though they came through them, they made no stay among the people, but as wayfaring men passed away.

V. 18. *Lest there should be*] He proposeth the Covenant in general terms both for those that are, and those that shall be, vers. 14, 15. left any one should get a priviledge from the curse, if he do transgresse: or this word (*lest*) may be answered by ver. 20. left any one should do so, the Lord professeth he will not spare him.

root that beareth] That is, a corrupt heart whence proceed evil words and deeds, which are bitter leaves and fruit, bitter by repentance if they be pardoned, and bitter by pain if they be punished; and unto God as distasteful as the bitterest gall can be unto man. And though it be in the root, and that hidden in the ground, yet it is as well known to God, as that which is in the branches or fruit obvious to the view or taste of man.

V. 23. *brimstone and salt*] The heat of brimstone and salt dry up the fruitful juyce of the earth, and make it barren; whence

fore Abimelech when he had overthrown the City of Sichem sowed the ground with salt, Judg. 9. 45. See Psal. 107. 34. text and margine. Jer. 17. 6.

V. 28. *as it is this day*] These words are not to be taken as spoken by Moses himself, or as if the condition of the people were in his time such as is said, vers. 22. but they are spoken as of the time when the Prophecy should come to passe, as in the name, and by those who should see it accomplished.

V. 29. *the secret things*] These words are not, as the former, the words of God, but of Moses; and they are an Epiphonema, or a sententious conclusion of that which went before, wherein mention is made concerning curses and judgements, in which there are many secrets which men cannot search into, as the wicked thoughts of men, and their privy practises, Chap. 27. vers. 15. what manner of curse shall come upon men for their sinnes as they are particularly named, Chap. 27. vers. 15, &c. and when they shall come, and who are impenitently guilty of such sinnes, as deserve these curses; these and such like secrets we must leave as locked up in Gods private Closet, of which the Key is in his own keeping, not in ours.

V. 29. *revealed things*] Are of many sorts, but those here chiefly meant, are the Rules of duty to God and man, revealed not for contemplation, but for practice, and the Judgments in the generall before threatened to the transgressors of them; in which sentence he giveth a Caveat against curious presumption in prying into hidden matters, and careless neglect of known Laws.

CHAP. XXX.

Vers. 1. **B***lessing and the curse*] First the blessing, the ungratefull neglect, and the ungracious abuse whereof deserveth the curse: or, the blessing to those that keep the Law; the curse to such as break it.

hath driven thee] Upon presupposal of their great sinne, he foretelleth their punishment, whereof he speaketh by way of assurance, as if it were already come upon them.

V. 3. *turn tiy captivity*] That is, return thee out of thy captivity.

V. 4. *utmost parts of heaven*] As farre upon earth, as there is heaven beyond or above it.

fetch thee] And bring thee into thy Countrey.

V. 6. *circumcise thy heart*] See Annot. on Chap. 10. vers. 16.

V. 11. *not hidden from thee*] The Law is so evident that none can pretend he is ignorant of it.

V. 13. *beyond the sea*] By *heaven*, vers. 12. and *sea* here, he meaneth places most distant.

V. 14. *very nigh*] So neer, that it is within thy nature, and thou canst not pretend any ignorance of it, for it is by word of mouth revealed to thee, and that thou mayst not forget it, it shall be written for thee, Chap. 31. 9.

that thou mayst do it] By Faith in Christ, for so his obedience is made ours, and without it, mans obedience is very imperfect, not onely because he cannot do all he should, but because he doth not all he might in outward exercises and duties of devotion.

V. 16. *love*] So that to love and obey God, is the meanes to escape death, and to obtain life eternal.

to keep his Commandements] Though God command to keep his Commandements, it doth not follow, that it is in mans power to perform them, (no more then it was in the power of Lazarus to deliver himself from whence Christ bade him come forth, Joh. 11. 43. and such as was his corporal, is mans spiritual deadnesse, Eph. 2. 1.) for the Law imployeth a right of command, and a duty to obey, and not any ability thereto, or if an ability, an ability once had, though since lost, when entrusted to the custody of our first parents free-will, it was treacherously made away by their consent to the evil motions of Satan.

V. 19. *I call heaven*] See Annot. on Chap. 4. 26.

V. 20. *thy life and*] That is, effectively the cause, or Christ the Author of life and length of dayes, for in him we live, move, and have our being, that is, by power and virtue from him, Act. 17. 28.

CHAP. XXXI.

Vers. 1. **V***ent and spake*] That is, (as some take it, Moses went to the people assembled together, and to them assembled, spake as followeth: but it may be, *went and spake*, is, he went on in speaking, or began again to speak; for the Hebrews use to phrase *beginning*, by *going*, or *rising*.

V. 2. *an hundred and twenty years old*] His years might have made him too aged to bear so great a burden, yet his sight was not dimme, nor his natural force decayed when he dyed, Deut. 34. 7. but the chief reason was, he knew though he were neither sick, nor weak, he must quickly dye, ver. 14. and must not lead the people over Jordan, as he faith in the next words, and that Joshua was designed to take the Charge which he laid down; and he complaineth of his age, to make them the more to accept of a younger man for their Governour in his stead.

no more go out and come in] That is, do the office of a Captain to lead the people forth to war, and to bring them home back again in peace.

V. 3. *and Jesh ua*] He joyneth the Lord and Joshua together, that the people may have the better hope of his happy guidance, who, though he were before but a Minister or servant to Moses, was now to be Commander in Chief under God, as himself had been; and whatsoever difference they conceived betwixt them as men, they were to expect, that he as guided and assisted by God, would be a sufficient Conductor of them to the possession of the promise, and therefore they might follow him with confidence, and must follow him with obedience, rather as second onely to God, then as Successour to himself.

V. 4. *as he did to Sihon*] God is the same in his nature, that he was in former Favours to his people, and judgments to their enemies, if they be not rebels against him, or revolters from him.

unto the land] That is, the Inhabitants of the Land.

V. 5. *before you face*] They shall so flye or fall before you, that you shall perceive that you prevail by the power of the Lord.

V. 6. *Be strong and of*] For he that must govern his people (specially so numerous and apt to murmure) hath need to be valiant to represse vice, and constant to maintain virtue.

V. 8. *The Lord he he that doth*] Gods assistance is the surest ground of courageous confidence.

V. 9. *the Law*] That is, the Book of Deuteronomy.

to the Priests] Who were to be most conversant in it, that they might the better instruct the people out of it, especially in the year of release, which was every seventh year, *Exod.* 23. 11. when it was solemnly and entirely to be read unto them, vers. 11. of this Chapter.

which have the Ark] The Ark is mentioned here by occasion of the Book, which was laid up in the side of it; and for the bearing of the Ark, there is some doubt whether it belonged to the Priests only, or to the Levites with them, or whether to either, as Priests, or as Levites. Some conceive that the Priests must bear the Ark, and not the Levites, and therefore that Uzzah being but a Levite when he touched it, was smitten, because he presumed upon the charge of the Priests, but it appears, that the Levites, (which were the sons of Cohath, who had the charge of the Ark, Num. 3. 31.) did carry it, as vers. 25. of this Chapter, though not onely, nor always, for at some extraordinary times the Priests did bear it, Josh. 3. 13. & 1 King. 8. 3. yet with this difference, that the Priests *might*, and sometimes did it upon especial occasion, to testifie their piety, or for greater solemnity: but the Levites *must do it*, as a part of their service in ordinary. See 1 Chr. 15. 2. And yet might they not touch any of the holy things they carried, untill they were covered by Aaron and his sons the Priests, Num. 4. 15. and therefore the sin of Uzzah, whether Priest or Levite, was not only, for that he and the rest suffered the Ark to be carried on a Cart, (which they should have born on their shoulders) but for that he either fainted a peril of falling, and so seemed hypocritically to support it, or that he took the boldnesse irreverently to touch some part of it, for which he ought to be smitten as he was, Num. 4. 15.

V. 10. *year of release*] Every seventh year was a year of release. See *Annot.* on Chap. 15. 1, 2.

V. 11. *before the Lord*] Before the Ark of the Covenant, which was the sign of Gods presence, and the figure of Christ.

Thou shalt read] It is not said who in particular, but it is like the service was performed by some eminent person in the Priesthood, as by Ezra, who is called both a Scribe, and a Priest, Neh. 8. 1, 2. *A Scribe*, as he was a Writer of the Law; and a *Priest*, as a Reader, and Expounder of it to the people, and a Sacrificer to God.

V. 12. *children*] Children must be timely instructed in the Law of God, that they may be inured unto it, and habituated in it before they come to be men; for young Saints are most like to be old Saints, (though one of the Devils proverbs calls them the *old devils*.)

V. 14. *in the Tabernacle*] The Tabernacle is sometime taken for the whole space, or place, which was marked, and bounded out for holy uses, and not fit for the curious Tent of curtains, *Exod.* 26. 10, 11, &c. Here it is taken for that part of the Coure which was neer the door of the Tabernacle, for into the Tabernacle it self none but the Priest might enter.

V. 15. *pillar of a cloud*] That is, a cloud in form, and fashion of a pillar, as the flaming sword, was fire in form of a sword, Gen. 3. ver. last.

V. 17. *hide my face*] That is, I will take my favour from them; as to turn his face towards them, is to shew them his favour.

V. 19. *this song*] See *Annot.* on ver. 30.

a witnesse] For me against their disobedience and ingratitude, and against their obstinacy, or stupidity, who, though they were warned of the wretched end of wicked works, would not beware.

V. 20. *then will they turn*] Outward prosperity, though good for the body, may be bad for the soul; for many will no longer obey God then they are under his rod, who turn their prosperity, which should be a cause of their obedience to God, to an occasion of contempt against God.

V. 21. *testifie against them*] That their own wickednesse wrought their woe, and that their sufferings were but the just reward of their disobedience.

which they go about] There were some so ill-minded among them, as to meditate on mischiefe before hand, whereby they deserved their expulsion out of the land, which as yet they had not gotten possession of the Land: but God foresaw how bad they would be, and therefore fore-ordained a just reward for their wickednesse.

V. 23. *and said*] Hitherto God spake of, and to Joshua, but by Moses; now he speaketh to him by himself, and here both giveth him his charge, and encouraged him to it.

V. 26. *in the side of*] Or, *by the side*: and (as some Hebrew Rabbines note) in a chest by it self placed on the right side of the Ark; for there was no writing kept in it, but the two Tables of the Ten Commandements, 1 King. 8. 9. 2 Chron. 5. 10. And though in the Epistle to the Hebrews we read of more things in the Ark, as the golden pot of Manna, and Aarons Rod that budded, Chap. 9. 3. yet neither there, nor in the first of Kings, or in the second of Chronicles, is there mention of any other writing; and whereas in those two Historical Texts it is said, there was nothing else in the Ark save the two Tables which Moses put there at Horeb; and in the Epistle to the Hebrews the pot of Manna and Aarons Rod are said to have been placed there: The answer is, first, that *in the Ark side*, is here understood *by the Ark side*; and as Christ is said to have suffered in Jerusalem, though precisely not in it, but neer unto it; so the pot of Manna and Aarons rod may be said to be in the Ark, though placed but by the side of it: but because they are said by the Apostle to be in the Ark, in the same phrase that is used of the Tables, the better answer is, that there is so much distance of time betwixt the story of the first of Kings, and second of Chronicles, and that which is mentioned in the Epistle to the Hebrews, that there was time enough, and changes of time great enough, that by several turns both might be true; and doubtless were so, though it be no where noted in the Scripture, when and upon what occasion they were kept in, or laid up out of the Ark.

V. 28. *heaven and earth to record*] See *Annot.* on Chap. 32. vers. 1.

V. 29. *you will utterly corrupt*] By the Spirit of prophesie he foretels their defection, as a forerunner, and cause of their future affliction.

V. 30. *of this song*] Which followeth in the next Chapter.

CHAP. XXXII.

Vers. 1. **G***ive ear, O heavens*] Here beginneth the Song spoken of ver. 19. of the precedent Chapter, where he turneth his speech to the heavens, either meaning by the *heavens*, Angels, the Inhabitants of the heavens, and by the *earth*, men, the Inhabitants of the earth; as by *the land*, the Inhabitants of the land, Chap. 31. 4. Or else by the *heavens*, and the *earth*, we may understand the heavens, and earth themselves. The meaning is, by such a passionate expression, to stirre up their apprehensions; or by appealing to the heavens, and earth, which have neither sense nor reason, nor religion, and yet obey Gods Ordinance, to shame them, who professe to have all, and against all are disobedient to him: or that upon their rebellion against God, the heavens and the earth should both joyn in judgment against them, as is threatened, Chap. 28. 23.

V. 2. *My Doctrine shall drop*] I would have my doctrine to drop from my lips upon your hearts to mollifie them; or that it may be unto them as a fruitfull dew or rain which maketh grasse, and flowers to spring and sprout, Heb. 6. 2. See Isa. 55. 10.

V. 4. *He is a rock*] In strength, and stedfastnesse, a strong, and durable foundation, that cannot be removed, Isa. 26. 4. and 28. 16.

V. 5. *their spot*] That is, their sin, which spotteth, and blemisheth their souls, 2 Cor. 7. 1. Jude ver. 23.

not the sons of his children] That is, not such sin as is of infirmity, which his children may, and many times do commit, but of malignity, perversnesse, and contempt.

V. 6. *O foolish people*] Great ingratitude is grosse folly, and the ingratitude is great which returns evill for good to a man like Poolse, and onely Maker, as God is.

V. 8. *divided to the Nations*] This some conceive to be meant of the division by confusion of Tongues upon the building of Babel: others of assigning portions to the Nations, as of *Seir* to the posterity of Esau, Chap. 2. 5. and through the whole earth the Lord distributeth the portion to every people as pleaseth himself.

set bounds] Or limits; meaning the division of the Land of Canaan among the children of Israel according to the Lords allotment; for it was done (for the most part) by lot, Num. 34. 13. and the disposition of the lot is of the Lord, Prov. 16. 33.

V. 9. *the Lords portion*] The Lord hath chosen the people of Israel for his peculiar portion, out of all the Nations of the world, Amos 3. 2.

lot] He alludeth to the division of the Land of Canaan, as if the sons of Jacob had fallen to him by lot.

V. 10. *he found*] Not by chance, but with resolved choyce he manifested himself to him in the Wilderness.

howling wildernesse] Because of wilde beasts, who send forth howling, when they want provision.

V. 11. *fluttereth over her young*] Either to teach them to flye, or to save them from violence.

on her wings] It is noted as the peculiar property of the Eagle, to carry her young in her claws, as the catcheth, or carryeth the prey; but with such tenderneffe, as that she may not hurt them, and at such an height, as others may not reach them.

V. 12. *the Lord alone*] By the pillar of cloud by day, and of fire by night.

V. 13. *ride upon the high places*] That is, triumphantly prevail over the fenced Cities, whose walls, and towers are raised higher, Chap. 9. 3. 2. 29. Psal. 45. 8. Isa. 58. 14.

made him] The preter perfect tense as in other verses of this Chapter used for the future tense.

honey out of the rock] Barren places, like rough, and craggy rocks were made to yeeld fruit; or (according to the letter) swarms of Bees made honey in the clefts of the rocks, and Olive trees prospered in stony places.

V. 14. *breed of Bashan*] A place of special note for a good breed of cattel, or for good pasture for them.

kidneys of wheat] The fatnesse of the creature appears in the kidneys, and the best are such as are most fat; to such is the fruitfullest, fullest, and whitest flowr of wheat compared. See Psal. 81. 16.

pure blood of the grape] That is, the Liquor of it, which in some sort of grapes is red; and being pure without mixture, it is more red, and like to blood. See *Annot.* on Gen. 49. 11.

V. 15. *Jeshurun*] The word is derived of *Yashar*, signifying righteousnesse, or uprightnesse; by which is meant Israel, Gods peculiar people, Isa. 44. 2. who should have been upright, righteous, just in obedience to the Will and Law of God, but was lawlesse, and unruly, and like a fatted bullock, kicked against his feeder. The Original word *Jeshurun*, is very rarely used, and it seems to be made by Moses by way of allusion to an oxe, as in the manner of the figure called *Paronomasia*, as if he had said, *Israel* should be *Jeshurun*, but is, *Schor*, that is, an oxe; or a bullock.

V. 17. *new gods*] For all false gods are new, and young to God the Ancient of dayes, who was from everlasting, Dan. 7. 9.

V. 18. *the Rock that begat*] He was called a Rock before, ver. 4. and here the same terme continue, but with a great difference from an extraordinary Rock: for the same God who is so called, is (as a Rock is not) of a quickening and a generative power to beget sons and daughters as they are called, ver. 19.

V. 20. *hide my face*] See Annot. on Chap. 31. 17.

see what their end] Gods hiding, is a withdrawing of his favourable influence and assistance, and though he not seen, he can see and observe, and will so see, as to make others observed (and this phrase is used after an humane manner, as many others in the Scripture) as if he watched, (as Moses sitter did, to see what would become of him, Exod. 2. 4.) whereas indeed God knowes all things concerning all creatures at one act of understanding.

V. 21. *not a people*] That is, such as I have not taken for a people as I have done Israel, nor given Lawes as a Lord unto them, nor entered my Covenant with them: to wit, the Gentiles, whom I will uphold against them, and make them victorious over them, and when their sins are ripe for a further rejection, and they refuse the greatest Favour I can do them, (in sending my Son to save them,) then I will accept of the Gentiles for my people, who embrace the Messias I send, by belief in him, and adherence to him: the words in this sense are applyed by the Apostle, Rom. 10. 19.

foolish Nation] So are all blinded Gentiles, who not discerning the difference between the Almighty God, and impotent Idols, turn their backs upon him, and set their faces with bended knees towards them.

V. 22. *to the lowest hell*] Or, *to the deepest part* of it; A vigorous Metaphor importing a most deep destruction, rooting out all

all hope of growing up, or recovering prosperity again. Or, by *the lowest hell*, may be meant the extremest plagues of the other world, as well as manifold and woful calamities in this; such terrour of the Lord might perswade men to beware of sin, 2 Cor. 5. 11.

V. 24. *burnt with hunger*] Famine consumes the flesh and moisture, and shrivels up a young girle, so that it makes her look like an old woman; and (as fire) makes the visage black like a coal, Lam. 4 8.

V. 25. *sword without, and terrour within*] They shall be slain both in the field, and at home, within their houses, and chambers.

V. 27. *Were it not*] Here again, as ver. 20. God speaks after the manner of men, who do not what otherwise they would for fear of scandal and encouragement of the wicked. See Psal. 140. 8.

V. 28. *a nation void of counsel*] This is spoken of the Israelites, who inconsiderately went on in wickednesse without fore-casting what would come of it, Isa. 27. 11. Jer. 4. 22.

V. 30. *how should one chase*] That is, one of the enemies of Israel chase a thousand Israelites, except God, who was, and would have been their Rock of defence and refuge, had given them up to ruine.

V. 31. *not as our Rock* That which was said before, is spoken in the Person of God; this in the person of Moses, or the people, where comparing the true God of Israel with the false under the name of rocks, the enemies upon former experience of Gods power and terrour in punishing their transgression and wickednesse, (which ignorant and impotent Idols could not do) have judged the preeminence on Gods side, against them.

V. 32. *their vine*] (Meaning of the wicked Jews,) is compared to the Vine of Sodome, whose fruit is abhorred, as was all that belonged to that accursed City, and to her wicked sister Gomorrah.

V. 33. *the poison*] The fruits are as poison, detestable to God, and dangerous to man.

V. 34. *treasures*] God hath his just treasures of wrath, Rom. 2. 5. answerable to the evil treasure of sin, Matth. 12. 35. which is heaped up by the wicked.

V. 35. *slide in due time*] Due is added by way of explication: for the wicked, though they be thought to stand too long, shall fall in due time, that is, in the time which God chuseth, as most meet for the honour of his own justice, and for the good of the godly.

V. 36. *judge his people*] That is, give sentence for them, by taking vengeance on them that wrong them, Psal. 26. 1.

repent himself] In favour and compassion to his servants. Of his repenting, see Annot. on Gen. 6. 6.

their power is gone] When there is least hope in the creature, there is most help from the Creator. See Exod. 14. 13.

none shut up] That is, none lying hid, as those in the Prophet Elias time, who would not bow to Baal, 1 King. 14. 10. & Chap. 19. 14, 18. & 2 King. 14. 25, 26.

V. 37. *he shall say*] That is, God, spoken against by the wicked, to whom he maketh answer, vers. 39, 43.

V. 38. *let them rise up*] This may be applyed to the heathens, (who oppressed Gods people) as a taunt for their Idolatry, when God takes vengeance of them for it. But withal, God speaks the like words by way of bitter reproach against Idolatrous Israel, Judg. 10. 14. Jer. 2. 28.

V. 40. *lift up my hand*] See Annot. on Gen. 14. 22. See also, Heb. 6. 16, 17.

and say, I live for ever] That is, God protesteth by himself, that he will do as he saith, afterward, vers. 41, 42.

V. 42. *from the beginning*] Or, *the head of revenges*. That is, the chief of the enemies of my people. Or, *from the beginning, of revenges*: that is, from the beginning of the enemies oppression of my people with revengeful minds towards them; I will begin my revenges at the beginning of theirs.

V. 46. *to observe to do all*] *Observing to do, or observe to do* (even) *all*: else the sense is not so clear.

V. 47. *For it is not a vain*] Not vain that I command, nor shall it be in vain that I have promised unto you. See Isa. 55. 10, 11.

V. 49. *mount Abarim*] See *Annot.* on Num. 27. 12.

V. 50. *and dye in the mount*] This is not a command to Moses to dye, but a decree that he should dye there; for he was not to kill himself, but to expect there untill God took away his soul to heaven.

gathered unto] See *Annot.* on Gen. 25. 8.

unto his people] Moses and Aaron were brethren, and their people on earth were the same, and being in heaven (both of them) their society there is the same: therefore the word [*his*] here repeated, doth not imply they were several wayes, or had different kindred or company in heaven; but it hoteth the particular right of each to the comfort and rest with the same people; as when our Saviour saith, *I ascend to my Father and your Father, to my God and your God*; he meaneth not two Fathers, or two Gods, but only one Father, and one God, Joh. 20. 17.

V. 51. *because ye trespassed*] See Annot. on Num. 20. 10, 11, 12.

CHAP. XXXIII.

Vers. 1. *The blessing*] This blessing containeth not only a simple prayer; but an assurance of the effect thereof.

V. 2. *The Lord came from*] Or, *unto Mount Sinai*: (for the word will admit of three readings, though more usually it be rendred *from*, or *out of*: Throughout the whole verse there is a continued metaphor, wherein God is brought in as the Sun, shewing himself to the people in divers places, in several kinds and degrees of glory and goodnesse; as at Mount Sinai, God called for his people to make a Covenant with them: out of, or from it, he went to guide them towards Canaan.

rose up from Seir] A Mountain of Idumea. The former favour was as the light before the Sun-rising; here at Mount Seir he rose up, and shewed himself in special favour and glorious power, when in their way by Seir or Edom, the brasent Serpent (a Type of Christ the Sun of righteousnesse arising with healing in his wings, Mal. 4. 2. and a remedy against the biting of fiery Serpents) was erected. Some take it literally, as that the glory of God began to shine from Mount Seir, (the top whereof might be seen neer Sinai) and that it passed thence to Mount Sinai, becoming more and more glorious, and there settled for a time.

shined forth from mount Paran] A Mountain in the wilderness, neer unto which Moses made a repetition and explication of that Book of Deuteronomie, Chap. 1. vers. 1. and where it is conceived by some, that God endowed the Elders of Israel with a large measure of his Spirit: and there also did he manifest his miraculous power in provision for his people by sending Quailes from heaven.

ten thousands of his Saints] That is, *holy ones*: meaning an infinite company of Angels: for the good Angels are all of them Saints, though Saints be not Angels; and they attended him in the solemnity of his appearance at Sinai, from whence also was his Law delivered: See Act. 7. 53. Gal. 3. 19. Heb. 2. 2.

a fiery law] Given with the fire of terrible lightnings, Exod. 19. 16, 18. Or, because the Law is the rule of our ardent devotion to God, and fervent affection to our neighbours.

for them] That is, for his people.

V. 3. *in thy hand*] That is, *in the Lords hand*: by which is signified his power and protection; the person is often changed, the Spirit sometimes moving the inspired pen-men to speak of God, sometimes (upon speaking of him) ravishing their affections in devotion towards him, and moving them to speak to God.

at thy feet] Thy holy people attended upon thee at the foot of Mount Sinai, (where thy Majesty appeared) as disciples at the foot of their Teacher, Act. 22. 3.

V. 4. *Moses commanded*] The fourth and fifth verses are the words of the pious part of the people expressing their good affection to the Law, and to Moses, by whose mediation they received it.

the Inheritance] Or an hereditary law to be kept by themselves, and transmitted to their posterity.

V. 5. *King*] That is, Prince, or chief Governour, Judg. 19. 1. meaning Moses: for the Kingly government, as it is described, 1 Sam. 8. 9. was not yet set up in Israel. Or, if it be meant of such an one, it is a propesie of the Common-wealth of Israel in the reign of Saul.

in Jesburun] That is, in Israel. See Annot. on Chap. 32. vers. 15.

V. 6. *live, and not dye*] See Annot. on Gen. 42. 2.

let not his men be few] Or, *let his men be few*: For the word (*not*) is not in the Original; yet it may be repeated as in Job 30. 20, 35. & Psal. 9. 18. *The needy shall not always be forgotten, the expectation of the poor shall perish for ever*; but the word *not* must be repeated thus: *the expectation of the poor shall not perish for ever*: or, *nor the expectation of the poor perish for ever*. So, *let Reuben live and not dye*; and let not *his men be a number*; that is, let them be few: and if the words be read without the word *not*, *let his men be a number*, (as in the Doway Bible) that number may be either few or many. The Geneva renders the words, *though he be few*; and thereupon the Annotation is, Reuben shall be one of the Tribes of Gods people, though for his sin his honour be diminished, and his Family but small; for he had the fewest of all his brethren the sons of Leah; as the account is brought in, Num. 1. (where Levi was not numbred with them) and fewer then Naphtali one of the sons of Bilhah Rachels hand-maid.

V. 7. *Hear the voyce of Judah, and bring him unto his people*] The prayer of Moses, or voice of Judah is not to be understood of the person of Judah, for he was dead long before this time, but of the Tribe of Judah, and of the bringing of him unto his people, some conceive to be a bringing of him with his people into the land of Canaan, according to the desire of Caleb and Joshua, Numb. 14. 8. Secondly, others take it to be a coming to his people, as a Warrier returning to his people with victory over his enemies, and safety and protection to his people; and this as well by prayers as by force of armes of the Tribe of Judah; as in the example of David, who prayed devoutly, as well as fought valiantly and victoriously against his enemies; as Asa and Jehoshaphat, and Hezekiah, Kings of Judah. Thirdly, the bringing of Judah to his people, is taken for the return of the Tribe of Judah from captivity: for though the children of Israel, and the children of Judah were oppressed together, and all that took them captives held them fast, and refused to let them go, Jer. 50. 33. yet the Lords promise was to bring again the captivity of Israel and Judah, Jer. 30. 3. which promise implyed a condition of repentance, and that condition performed by the Tribe of Judah and Benjamin, and some few of the other Tribes, they were restored to their people, to wit, to the poor which were left to husband the land, Jer. 39. 10. & 40. 7. & 52. 16. but the other ten Tribes, generally persisting in their impenitency, continued in their captivity.

sufficient] Give thou sufficient strength to his hands, that he may not be made a prey to his enemies.

V. 8. *And of Levi*] Simeon his elder brother, who was joyned with him in the curse of Jacob, was not here made his partner in the plessing of Moses: for he is not mentioned at all: the reason is thought to be, because that Tribe was exceedingly defiled with fornication spiritual and corporal; and though Levi had his part in the slaughter of the Shechemites, and curse of Jacob for it, yet is his Tribe here blessed by Moses, and because of his zeal against Idolatry, Exod. 32. 26, 27, &c.

Thummim and urim] Or, *urim and Thummim*. See Annot. on Exod. 28. 30.

thy holy One] Thy High Priest dedicated unto thee by a peculiar consecration.

Massah] Signifieth temptation, probation or trial, and so the words may be read, *whom thou dost prove with a probation*, that is, with some great speacial trial.

Meribah] Of Meribah, see Numb. 20. 13. Of Massah, and Meribah both, see Exod. 17. 7.

V. 9. *Who said unto*] Or, *of his father and mother, I have not, and do not see him*. (Concluding both under the more worthy gender) That is, who was so impartial in Gods cause, as not to acknowledge, either father or mother, brother or children, against his command. This is applyed to the state of the High-priest, who was not to defile himself by mourning for the dead, whether father, mother, &c. Levit. 21. 11, 12. nor being Judg to favour his nearest kinded in a naughty cause, Deut. 17. 9. nor in execution of just punishment to spare his own flesh and blood, how near soever, from slaughter in the Lords cause and quarrel, as Exod. 32. 26, 27, 28, 29.

V. 11. *Bless, LORD*] He declareth, that the Ministers of God have many enemies, and therefore have need to be prayed for.

V. 12. *The beloved of the Lord*] That is, Benjamin, who, as he was his father Jacobs darling, when Joseph was supposed to be dead; so was he much beloved of the Lord; of whose Tribe the first King was chosen, and in whose portion the Temple was built.

by him] That is, by Gods assistance; or Benjamin shall dwell in safety by Levi: for the Temple wherein the Tribe of Levi ministred, was in the Tribe of Benjamin, whose lot of inheritance was betwixt the Tribe of Judah, and the Tribe of Joseph.

his shoulders] God shall choose him an habitation in the chief City of the Tribe of Benjamin: for though the South part of *Jerusalem* (which is called the City of God in especial manner) where was Mount Sion, were in the Tribe of Judah, yet the Northern part, with Mount Moriah, where the Temple stood, was in the Tribe of Benjamin; and being set upon that hill, it was conspicuously eminent, as the head placed above and between the shoulders. And though God be said to dwell in Mount Sion, and thence some conceive his Temple was situate upon it, yet where it is so said, the word *Sion* must be taken, not strictly for the hill of Sion, but by a Synecdoche of a part for the whole, for the whole City of Jerusalem, and therewith for the Temple founded upon Mount Moriah.

V. 13. *the precious things of heaven*] He plentifully sets forth the fruitfulnesse of the portion of Joseph, by all the means that produce increase, whether from above, as raines, and dewes, which fall from heaven upon the earth, or from beneath, Ezek. 34. 26.

the deep that coucheth] That is, the springs, and rich minerals which are below.

V. 14. *by the Moon*] The influences of the Sun by heat, and of the Moon by moisture, and the influences of the Sars, make the fruits of the earth to prosper. Or, according to the Hebrew, *Moones*, meaning the various operation by the change and course of the Moon for that blessing of the earth.

V. 15. *ancient mountains*] There are some mountains of sand and rubbish casually made, some purposely cast up by the labour of man: in respect of these, the mountains made at the Creation are very ancient mountains; and upon some of them grow Olives, Cedars, Pine-trees, Cypress-trees, and other things useful for necessity and delight.

lasting hills] As in the precedent words they are called *ancient mountains*; so are they here, by way of comparison, called *lasting hills*.

V. 16. *in the bush*] God appeared unto Moses in a burning bush, Exod. 3. Chap. 2.

and upon the top of] Which is not another, but the same Joseph, but spoken of under another title, that the blessing might be doubled upon him.

separated from his brethren] Or, *was a Nazarite*; Which some take in respect of beauty, for the *Nazarites* are commended for that, Lam. 4. 7. and so was Joseph, Gen. 39. 6. But why he was called so, see Annot. on Gen. 49. 26.

V. 17. *His glory*] That is, the glory of Ephraim shall be like unto a fair young and lusty bullock.

hornes of unicorns] See Annot. on Numb. 23. 22.

to the ends of the earth] He shall overcome countryes far remote.

the ten thousands of Ephraim, and the thousands of Manasseh] The fruitfulness of Ephraim, by this comparative proportion, seems to be much more then that of Manasseh, and so we finde it at the muster and number of the people, Numb. 1. 33, 35. but when Moses blessed them, the Tribe of Manasseh was more numerous, Numb. 26. 34, 37. yet Moses over-looks the present overplus of the Tribe of Manasseh, foresseeing, and foretelling that Ephraim should overtake it, and overgo it in the multitude of his troopes in futures.

V. 18. *in thy going out*] In thy prosperous voyages by Sea, according to that, Gen. 49. 13. and thy going out to war against thine enemy.

in thy tents] In thy peaceable habitation in pasturing of cattel, and other exercises of husbandry, wherein he so addicted himself, that he had rather submit, like a Asse to a double burden of Tribute, then fight for his freedom from it, Gen. 49. 14.

V. 19. *unto the mountain*] To the mount where Moses by the spirit of Prophesie, foresaw the Temple should be seated. See Annot. on Chap. 33. 12.

they shall suck] The former part of the verse of inviting to the holy mountain, may be meant of both the Tribes forementioned, but this of sucking of the abundance of the Seas, is to be appropriated to Zebulun, who being commodiously situate for merchandise, reaped great benefit by the Seas, and by the Cities seated upon the Sea shore, which is sandy ground, where of Issacher had some, though Zebulun more, or more commodious for traffique.

V. 20. *That enlargeth Gad*] Either by giving him more scope and compass for his company, as Josh. 17. 15. or by delivering him out of straights when he is distressed, Psal. 4. 1, 2. 1 Chron. 5. 18, 20, 21.

teareth the arm with] That is, catching the prey like a Lion, who greedily seizeth on the arm and head together; so that he shall prevail over the strong, and pull down the dignified; for the arm is the strongest part, the crown of the head the highest.

V. 21. *provided the first part for himself*] That is, he, with the Reubenites and half Tribe of Manasseh, got the first portion of Land which was on this side Jordan, to those which journeyed towards Canaan out of Egypt: See Numb. 32. 22, 29, 33.

Lawgiver] That is, Moses; for he had not his portion by lot, as others had, but by his own request, and Moses his grant.

he came with the heads] A prophetie for affeveration and assurance, fet down in the phrase of an history, as if already the deed were done: it imports the forwardnesse of that Tribe, who would be as ready as the best, to execute the justice of the Lord upon the Canaanites.

and his judgements] Which God had denounced against them.

with Israel] For though the Gadites, with the Reubenites, and half tribe of Manasseh, had their part on this side Jordan, they undertook the conquest on the other side, with the rest of their brethren, Numb. 32. 23, 29, 33.

V. 22. *Dan is a Lions whelp*] As a fierce young Lion leaping from the hills of Bashan (where he was bred) to catch the prey.

prey. So is the similitude; yet Bashan was a part of the portion of Manasseh, not of Dan, Deut. 3.13. but the similitude is in regard of quality, not of place; and in this he is resembled (as Judah was) to a Lyon, Gen.49.9. and the Danites were valorous, of which Tribe were more warriours numbered, Num. 1. then of any other Tribe but Judah, ver.22,39. Or it may note the disposition of the Danites to hunting and living upon prey as Lyons do.

V. 23. *Naphtali satisfied with favour]* His portion was most pleasant and fruitful by land; and for forain dainties his situation neer the Sea furnished him with abundance by his traffick with the Sidonians, Tyrians, and Phenicians, so that he might very well be satisfied who neither wanted contentment for the quantity or quality of desireable provision.

V. 24. *dip his foot in oyl]* In his portion shall be great store of oyl, not onely to anoint the face, but to supple the feet: This is agreeable to Jacobs prediction, Gen.49.20.

V. 25. *iron and brasse]* At thy feet where thou treadest shall be Mines of those metals which thou shalt dig in great abundance; or it may be means of strengthening their shoes with nailes or plates of Iron or brasse; sometimes used by Romanes, and Syrians. See Josephus of the Wars of the Jews, lib.7.cap. 3. Plin. Nat. Hist. l.33. c.3. Val. Max. l.9. c.1.

V. 25. *as thy dayes so shall thy strength be]* While thy dayes hold out, thy strength shall hold out and not fail, as it was with Moses, Chap.34.7. Or, the honour and power of the Tribe of Asher shall not decay with age, as usually a mans personal strength doth, but it shall continue in vigour and virtue which shall not fail or languish with continuation of time.

V. 26. *of Jesurun]* See the Annot. on Chap.32.15.

in thy help] For thy help.

V. 27. *underneath are the everlasting armes]* Gods protection over his people is above, and beneath, and both everlasting.

V. 28. *in safety alone]* Without any enemy to challenge, or usurp any part of his promised possession. See Num.23.9.

the fountain] That is, the posterity of Jacob spread abroad like the overflowing of a Fountain, Psal.68.27.& Isa.48.1.& Rev.17. 15. Or, *the fountain of Jacob*, may be his plentiful blessing, which floweth from God as a Fountain that cannot (not as a cistern that may) be drawn dry. Some for *the fountain of Jacob*, read *the eye of Jacob*, and the meaning then is, that he shall feed and delight his eye in the fruitfulnesse of his land abounding with good corn and wine.

his heavens] The heavens spread over the land of his habitation.

V. 29. *sword of thy excellency]* God is not onely a Buckler of defence to his people, but a Sword of assault against their enemies, whom by his assistance they shall excel, and gloriously conquer in combate with them. See Psal.44.5,6,7.

found lyers] Either in their prophesies of triumph over thee; or in faining and lying like the Gibeonites to curry favour with thee, Josh.9.4. Psal.18.44. & 66.3.

high places] See Annot. on Chap.32.13.

CHAP. XXXIV.

Vers. 1. *Plains of Moab]* A part of the wilderness where Moses had given his instructions to the people, and pronounced his last blessing upon them.

Nebo] A part of Mount Abarim. See Annot. on Num. 33.12.

Pisgah] Nebo was one of the Mountains of Abarim, and among them the highest, and Pisgah was the highest top of Nebo, thither he ascended, from thence he had the fairest and truest prospect of the Land of Canaan.

the land of Gilead] The land of Gilead is here taken largely for that part of the land which was bestowed upon the Reubenites, Gadites, and half Tribe of Manasseh, before the Israelites passed over Jordan to take possession of the Land of Canaan for the other Tribes; and Moses being on the top of Pisgah which afforded him a prospect every way, he first cast his eyes upon Gilead where the two Tribes and an half were already possessed of their portion; and having taken a view of that, he directed his sight to the farweigh of the other part of Canaan beyond Jordan.

unto Dan] A City anciently called Leshem, Jos. 19.47. or Laish, Judg.18.27,29. but afterward possessed by the Danites, it was called *Dan*; it was the furthest part of the Land of Canaan towards the North, as *Beersheba* was toward the South; and by these two were the utmost limitations of it set out. See Judg. 20.1.

V. 2. *all Naphtali, and the land]* Their portions were not severally assigned them in Moses time, therefore he either uttered this by the Spirit of Prophesie, as that this was afterward by lot to be the portion of the Tribe of Naphtali; or it was written not by Moses, but by some other sacred pen-man of the Holy Ghost, who wrote the rest of this Chapter from ver.5.to the end of it.

and all the land of Judah] The like may be understood of the Land allotted to the other Tribes, for his prospect was not limited to those particularly named.

utmost Sea] The Mediterranean Sea; the Hebrews use to call any great confluence of waters, *Sea*; and they called this the utmost Sea, because it was the utmost bound of the Land of Canaan.

V. 3. *valley of Jericho]* This was in the Tribe of Benjamin.

city of palme-trees] Jericho is so called, because it abounded with Palme-trees, Joseph. Antiq. lib. 4. cap. 5.7

Zoar] Lots place of refuge, situate neer the Lake Asphaltites; whereof see Annot. on Gen.19.20.

V. 5. *dyed]* And he dyed (as some, who seem exact in the computation of time, affirm) the third or fourth day of the month Adar, which answereth to our February: from hence the rest of the Chapter (and it may be the whole) was not written by Moses, but by some other by the Lords appointment, who is thought by some to be Ezra, but by others more probably Joshua. The like observation is to be made of the Book of Joshua, made by Joshua untill the 28. verse of the last Chapter, but from the 29. where his death is mentioned, is thought to be supplyed by Samuel, Ezra, or King Hezekiah.

V. 6. *he buried him]* The Lord himself, without any humane act or aid, prepared a grave for Moses, and laid his body in it, having taken his soul unto himself.

over against Beth-Peor] The place of that abominable Idol forementioned, Chap.3.29. & 4.46.

but no man knoweth] For though it be said, he was buried in a valley in the land of Moab over against *Beth-Peor*, that was so great in space of ground, that the particular grave might be altogether unknown; especially Gods purpose being to conceal it, he would leave no outward appearance of it, least the Israelites should have made it an occasion of Idolatry. But why had Moses not published the land of Moab by his burial, when God said, he would give the Israelites none of the land of Moab? for answer to this doubt, see Annot. on Chap.2.9.

V. 7. *his eye was not]* See Annot. on Chap.31.2.

V. 8. *thirty dayes]* It was the manner to make thirty dayes the measure of mourning for principal Rulers, whether of the Church or State, so long was Aaron lamented for, Num. 20.29.

V. 9. *and Joshuah* —— *was full of]* Hereby appeareth the favour of God, that leaveth not the Church destitute of a Governour.

hands upon him] See Annot. on Num.8.10.

V. 10. *since]* By this it seems that this part of Deuteronomy was written not presently, but a good while after the death of Moses: or, for *since him*, we may read *besides him*, according to some Translations, (which accord well enough with the Original) and so the Writer having the Spirit of Prophesie, might speak not for his own time, but for a good while after.

face to face] Unto whom the Lord did reveal himself so plainly. See Annot. on Exod.33.11. & on Num.12.8.

V. 11. *In all the signes]* That is, there is none like him in might and miraculous operations, whereby the Lord magnified his own Majesty, and dignified his servant Moses his Ministery. This is no prejudice to the praise of John Baptist, whose excellency did not consist in signs and wonders, nor in such familiarity with God, but in other graces wherein he was exceeded by none that went before him.

ANNOT-

ANNOTATIONS

On the Book of Joshua.

The Argument.

The main scope of the holy Ghost in this Book of Joshua, *is to glorifie God, by the manifestation of his Truth in his Promises, and his Power and All-sufficiency in performance: For whereas he had promised unto* Abraham *four hundred years before, That he would give unto his Posterity the Land of* Canaan *for a Possession, he remaineth firm and constant in his Word: And though they provoked him to wrath by their hainous sins, and wilfull rebellions, both in* Ægypt *and in the Wildernesse, and thereby justly moved him to nullifie his Promises, and either wholly to destroy them, or at least to cast them off from being his People; yet he rather dispenseth with their sins, and exercise th his patience and long-suffering,* in bearing with their evil manners in the Wildernesse, *rather then that their* unbelief should make the Faith of GOD of none effect, *or cause any of his gracious Promises fall to the ground unaccomplished. So also is Gods Almightie Power in this Book magnified and glorified, and He mightily declared to be the Lord of Hosts, by giving unto such a poor contemptible People, whose parents were lately Bond-slaves in the Land of* Ægypt, *so great and glorious Victories over such warlike Nations, and such a numerous multitude of puissant enemies: Unto which we may adde the manifestation and glorifying of his Justice, in rooting out these cursed Nations, when their sins were encreased to a full measure; but yet withall some mixture of Mercy with this just severity, in saving some of the* Hivites *from this common destruction, and from being (as it were) drowned in this generall deluge: Mercy, I say, towards them, in sparing their lives; and towards his own People, in providing for them servants and slaves to do their basest works, that they, in the mean time, as a Royall Nation, might be privileged, and exempted from such servile drudgery. Another end aymed at in this History, and subordinate to the other, is to describe, and set out to the life, a worthy Prince, and a truely-valiant and victorious Generall, both in his person, parts and properties, in the example of* Joshua, *as a President and Pattern to all such as are of like Calling and Condition: and that whether We respect his piety towards God, his justice and charity towards men, or his temperance and sobriety towards himself. In respect of God, he is described to be pious and religious, both in his personall holinesse, and in his publike Calling, as he was a Generall and chief Commander: For he was a man truely fearing God, a strict observer of his Commandements, neither declining to the right hand nor to the left, a Worshipper of God in sincerity and truth; and so zealous and resolved in the true Religion and waies of godlinesse, that though he had no other among all the people to joyn With him, yet he professeth, That he and his houshold would serve the Lord. So in his particular Calling he is propounded as a fit pattern and president to all of his Rank: for he wholly dependeth on his chief Soveraign, the King of kings, and Lord of Hosts, for his direction and protection: he attempteth nothing of any moment, till he hath first consulted With God, and then he goeth on With undaunted courage, When he commandeth him, against many and mighty enemies: He trusteth not in the arm of Flesh, in his own or the peoples policy and power, but onely relyeth on Gods Promises and Providence; and having his assistance, he is most couragious; but when he, seeming displeased, withdraweth his helping hand, how is he humbled and dejected for the losse onely of six and thirtie men? Finally, in all his famous Victories he arrogateth no part of the praise unto himself, but ascribeth the whole glory unto God, as being the principall cause of all his Conquests. In respect also of his carriage towards men, he is propounded as a singular pattern of Justice and Charity: for being to divide the conquered Land among the people by Lot, as God commanded, he obeieth his Will with all uprightnesse, shewing therein no favour, partiality, or respect of persons, as appeareth in his dealing With his own Tribe; for when (pretending, it may be, on his neernesse unto them in blood and kindred) they made suit unto him for the enlarging of their Inheritance, under a fair pretence, That their portion Was to strait for their numerous Tribe, he refused to gratifie them by scanting others, but retorteth their argument upon themselves, namely, That if they were so numerous, they Were the better able to enlarge their Borders, by their own endeavours; and so putteth them upon labour, to fit the Mountain for their habitation, by felling down the Woods; and upon danger also, by fighting with and driving out the inhabitants of the Valley, though they were a strong People, and had iron Chariots. His Charity and Love also appeareth, in seeking the peoples Welfair and prosperity with all his endeavours: for whereas the love and favour of God Was the chief ground of their present and future happinesse, and there Was no other meanes to preserve it unto them, then by their cleaving close unto him in his pure Worship, and shunning Idolatry, he is not onely carefull to maintain it in purity and sincerity all his dayes, but when he was stricken in age, and ready to dye, it was his chief care to have it continued after his departure; and calling together all the Heads and Elders of the people, he useth all his art and policy to make a firm Covenant between God and them, That they would cleave onely unto him, and utterly abolish all Idolatry and false worship. Lastly, he is propounded to all Princes and great Commanders, as a Mirrour of Temperance, Sobriety, and Contentation, in that having in his hand, by reason of his famous Conquests, so great Power and Authority, that he might have commanded What he list, yet he aspireth not to any Regal Soveraignty, nor to enrich himself With a vast estate, or large inheritance, but resteth content ed with such a proportion as by Gods providence was allotted unto him amongst the rest of his Brethren. The last End at Which this Scripture aimeth, is mystically and typically expressed; for* Joshua *is here propounded as a Type of our Lord* Jesus Christ, *the onely true Saviour of his Elect People: And to this purpose, that he might more fitly represent this great Saviour of the Church, the Prophet foretold and promised by* Moses, *his name is changed by him; and whereas he was before called* Oshea, *he was afterwards named* Joshua, or Jehoshua, *being the same name that was given to Christ our onely Saviour; because, as he in a sort was to save his People out of the hands of all their spiritual enemies, and to bring them into the Land of* Canaan, *as their Possession and Inheritance: so our* Jesus, *prefigured by him, was to save all his Elect People out of the hands of all their Spiritual enemies, and to give them, as their possession, the heavenly* Canaan, *of which the other was but a Type: And as this could not be effected by* Moses *the Law-giver, but was left unto* Joshua *as his proper Work, unto which God called and assigned him; so this was to signifie unto us, That the Ministery of the Law, with all its legall Ordinances and Performances, can never bring us into the heavenly* Canaan, *but is wholly left to be accomplished by our true* Joshua *and Saviour, as his peculiar Work, unto Which he is called and sealed by his Father, who hath vanquished all our Spiritually enemies, and will give unto us, at his second appearing, both in our souls and bodies, the full possession and fruition of our holy and happie Inheritance in his heavenly Kingdom, unto all Eternity.*

Gen. 12. 7. & 13. 15. & 15. 18. Exod. 32. 10. Acts 13. 18. Rom. 4. 5. Gen. 15. 16. Josh. 24. 15. Josh. 7. 9. Josh. 17. 14, 15, &c. Josh. 24. Deut. 18. 18. Num. 13. 8.

The Book of Joshua] It is called the Book of Joshua, because it containeth the Historie of the acts of Joshua, in his Government, Conquests, dividing the Land, and setling of the State and Commonwealth of Israel; and because (as it is most probable) it was penned by Joshua; following herein the example of Moses his Predecessor. Howsoever some passages in this Book, could not be penned by himself, as containing some things which were done after his death, but were afterward inserted by some holy Man of God inspired by the Spirit.

CHAP. I.

Vers. 1. NOw] Hebr. *And it hapened, or came to passe.* With which copulative the storie is continued and knit to the end of the Book of Deuteronomy, as it is usuall with the Hebrews. So Ruth 1.1. Judg. 1.1. 1 Sam. 1. 1. & 2 Sam. 1. 1.

after the death] *i.e.* After the funerall mournings for his death were ended, which lasted 30. dayes, Deut. 34.8.

Moses the servant of the Lord] So called, not onely in a common and ordinary sense as other men, but in speciall relation to the qualitie and nature of his service, as being Gods Deputie and Vicegerent, in guiding, instructing and governing of the people of Israel. By which title, God did more honour him, then if he should have called him, in a bare relation to the people, the Prince or King of Israel, as he is called, Deut. 33. 5. And therefore David more gloriith in this title, as appeareth by his patheticall exclamation and reduplication of this phrase, Truely I am thy servant, then in his sovereign dignitie over all Gods people, Psal 116.16.

That the Lord spake] *i.e.* Not immediately by himself as he spake to Moses, and as it were face to face, for this was his peculiar priviledge, Exod. 33. 11. Numb. 12.8. but either by some created voyce of an Angel, or by vision, he being waking, or by a dream in his sleep, of which see Numb.12. 7. Which alwaies made such a deep impression, that the things revealed were of so infallible truth, that there could be no scruple or doubt of them. Or, finally, by the Priests inquiring for him by Urim and Thummim, which is most probable; seeing this manner of revealing Gods will to Joshua is plainly foretold, Numb. 27.18.21.

Moses minister] *i.e.* Not in servile and ordinary imployments, for the word here used is not servant but minister, as it is rightly translated, signifying that he was such an one as was trained up by Moses, and both by his daily instruction, and continuall example, well prepared and fitted for the wise managing of all the affaires of Church and common-wealth; and therefore above all others most fitto succeed him in his place of government.

V. 2. *Moses my servant*] namely, my Vice-gerent, in guiding and governing of my people in the wildernesse, whom I honour, by owning him for my faithfull servant, in the performance of all duties required of him in that his place and calling.

is dead] And therefore being now no longer able to execute that office, my people Israel are destitute of a supream Magistrate to govern them, and of a Captain-generall to lead them into the land of Canaan, which I have promised their forefathers that I would give unto them.

now therefore arise] That is, make no delaies, the exigencie of the State requiring present dispatch; but seeing I have designed and solemnly consecrated thee, to succed him in his place and office; and have also sufficiently fitted and qualified thee by my spirit with wisedome and fortitude, go presently about this work unto which I have called thee.

therefore arise] That is, sit not still demurring on the matter, but presently prepare thy self for the undertaking of all actions and affaires which belong to thy place of Captain-generall.

over this Jordan] The greatest river of Canaan, running along the land, and falling into the lake Asphaltites, or Dead Sea, where it mingleth its sweet waters with those which are pitchie and pestiferous, by which being hindred from flowing, it becommeth a dead lake or sea. This river ariseth from the root or bottome of Libanus; and that (as some write) from a double fountain, one on the right side, called Dan, the other on the left, called Jor.

This Jordan] This is here added, to shew the neernesse of this river to the place called Shittim, where their campe was now pitched; others think that this Pronoun is added by way of emphasis.

Thou and all the people] *i.e.* Thou as becommeth a good Generall, conducting and encouraging them by thy example; and all the people, namely, the ten Tribes and an half, with the fourty thousand of the Reubenites, Gadites and half the Tribe of Manasse, who were appointed to assist them in this expedition; foras for the rest of the two Tribes and an half, they were permitted to stay on this other side of Jordan, in their Cities which they had built and repaired, with their wives, children and cattle.

unto the land which I give to them] That is, in reall possession, as before I gave it by promise and right, Deut. 11. 24. Where the pronoune [I] hath its speciall emphasis, *q. d.* I and no other, because none but God alone, without violation of justice can take a countrey from the ancient inheritours and give it unto others. And he may do it as the supream Lord and owner of the whole earth, being his, and the fulnesse thereof to dispose of it, as his proper right, according to his pleasure, Psal. 24. 1.

even to the children of Israel] This is purposely added, because when God changed Jacobs name into Israel, he then promised to give this whole land to his posterity, Gen. 35.10, 11. And here he intimateth, that he would now be as good as his word.

V. 3. *Every place*] Namely, which by covenant I have promised to give you, Deut. 11.24. and which also here, vers. 4. is expressed, cap. 14.9. The which covenant and promise was not absolute but conditional, namely, if they would wholly follow the Lord their God, love, fear, and serve him; and therefore when they did back-slide and worship idols, God threatned to make void this covenant, Judg. 2.1,2,3. chap. 23. 11,12,13. caused these nations oftentimes to prevail against them, and by reason of their apostasie and sin, never gave the whole land promised into their possession.

That have I given] This is added for their singular incouragement against all doubts and difficulties, seeing the Lord had given it them, who had supream right unto what he gave, and omnipotent power to maintain his right against all opposers.

As I said unto Moses] According to my covenant which I made with Abraham, Isaac and Jacob, and have lately renewed by with Moses, Deut. 11. 24. for the better confirmation of your faith, seeing it is fresh in your memorie.

V. 4. *from the wilderness*] In this verse God describeth and boundeth the whole country, given to the Israelites for their inheritance, from the three regions that butted upon them. First, from the wildernesse of sin on the South. Secondly, from Lebanon, the highest and greatest mountain of all Syria, extending it self from Sidon to Damascus, and bounding the land of promise on the North. Thirdly, the great sea, that is, the Mediterranean sea, (called great in comparison of the petty seas or lakes of Palestine) which bounded the land on the West, Numb. 34.6. And is therefore called the Utmost sea, Deut. 11.24. And fourthly, the river Euphrates, the confines on the East, which is not here named, because from this part these bounds are shewed unto Joshua by God.

All the land of the Hittites] Which is here specially named, either by a Synecdoche for all the seven nations, as else where the Amorites; or as some think, for a speciall purpose, namely, to strengthen Joshua's faith against all difficulties, seeing he hath a speciall promise from God of vanquishing the Hittites, who seemed most invincible, as being a more warlike and puissant nation then any of the rest.

V. 5. *There shall not any man be able to stand before thee*] Which words are added for a further encouragement, seeing they had from God a speciall promise, that though their enemies fare exceeded them both in number, strength, and all warlike preparations, yet God would give unto them the victorie in the day of battle.

All the dayes of thy life] *i.e.* Thou shalt not onely have some good beginnings in thy undertakings, but shalt have a constant and continuall tenour of happie successe. And he giveth a reason hereof for the further confirmation of his faith, namely, because he would be ever present with him, as he had formerly been with Moses, and give him his assistance in all his enterprizes, unto whom nothing is hard or difficult.

as I was with Moses] *i.e.* As Moses prevailed in all his undertakings, and was not onely supported in all the difficulties of his government of a stiffe-necked, murmuring and rebellious people, but also vanquished and subdued all those enemies on this side Jordan, which rose up against him, only by my power assisting him; so shalt thou likewise prosper, both in thy government in which thou succeedest him, and also in all thy warlike expeditions against thy enemies.

I will not leave thee nor forsake thee] *i.e.* I will alwaies be present with thee to assist thee by my power and Spirit, in all those enterprizes which thou undertakest at my command, so as thou shalt easily atchieve them though they seem never so difficult; and therefore go on with courage, resting upon me for good successe, not onely in thy first beginnings, but be assured that I will never faile thee unto the end. The like incouragement he giveth Moses, Deut. 31.6. And thus David strengtheneth his faith in the time of a desertion, Psalm. 27.9.

vers. 6. *Be strong and of a good courage*] Though Joshua was exceeding valiant, yet the work which he is now to undertake, had in it so many great difficulties, that the Lord thought it not superfluous to repeat often these incouragements, seeing in point of government he was to sustain a heavie burthen, in respect of the perverse disposition of the people; and to undergo many difficulties and dangers in respect of the enemies whom he was to incounter, as being men of vast and Giant-like stature and strength, and dwelling in Cities with high walls and strongly fortified.

For unto this people thou shalt divide, &c.] *i.e.* Be couragious in undertaking in respect of the greatnesse of thy reward; seeing hereby thou shalt attain unto an higher degree of honour then I vouchsafed unto Moses. For he onely led them through the wildernesse, but was not permitted to bring them into the promised land, whereas thou shalt not onely subdue all thefe nations, but also divide their land amongst thy people, and settle them in them in its their inheritance, as by oath I promised to Abraham, Isaac, and Jacob, that I would do in the fourth generation, which time is now come.

V. 7. *Onely be thou strong*, &c.] Where he not onely requireth courage and resolution in Joshua, but also sheweth him the onely sure foundation upon which it was to be grounded, namely, his obedience to Gods law which was delivered unto them by the Ministery of his servant Moses, the which he was to make the rule of his whole life, not swerving from it, either on the one side or the other, in any extremes of excesse or defect, through superstition or prophanesse; adding unto it, or detracting from it. Without which, though there may be in Captaines and Commanders desperate rashnesse, yet no true fortitude or wel-grounded courage. Which is not to be understood of perfect and exact legall obedience, unto which degree no mortall man can attaine, but of that Evangelicall obedience to the Law which consisteth in our fervent desires and earnest indeavours, which God in Christ accepteth from us. God requireth not impossibilities of those who are in Christ; but onely by his strict commands admoniseth us what we ought to doe, and teacheth us to pray for what we cannot doe.

which Moses my servant commanded thee] This obedience here spoken of, was by Moses required of the whole people, Deut. 5.32. & 28. 14. But is particularly applyed to Joshua, to put him and all supream Governors in mind, that such obedience is principally required of them, seeing their example is as a law to all their subjects.

that thou mayest prosper whithersoever thou goest] *i.e.* That thou maiest have good successe in all thy actions and undertakings, as it is expounded, Deut. 29.9. and so this phrase, [*whithersoever thou goest*] doth usually signifie.

V. 8. *This book of the law*] That is, a Copie of it, for the first originall of it was by Moses appointment laid up and reserved in the side of the Ark, Deut. 31.25.26.

shall not depart out of thy mouth] *i.e.* Thy tongue shall be alwaies readie to utter the holy meditations of thy mind and heart, abounding as a good treasurie, with the knowledg of God and his law, Psal. 1.2. & 108.2. Matth. 12.34.35.

but thou shalt meditate therein day and night] *i.e.* Thou shalt continually take all opportunities to think and consider of it, as being the onely rule to direct thee in all private and publike affaires, Psalm. 119. 105. Deut. 17. 18. not departing or declining from it at any time, or in any thing, either to the right hand or to the left: neither is it sufficient for thee to read and know it, or to meditate and ponder on it in all its precepts and passages, unless thou also doest observe and practise it in the whole course of thy life. And so shalt thou carry, thy self prudently and prosperously in all thy undertakings, and have good successe in all thy counsells and enterprizes.

V. 9. *Have not I commanded thee?*] Here first God confirmeth him by a divine vocation, and then by a promise of his efficacious presence. The former is propounded by way of interrogation, which is used with the Hebrews for a strong affirmation; Have not I commanded thee? *i.e.* I have without all question affirmedly done it; So Gen. 13.9. 2 Sam. 13. 28. 2 Kings 6. 32. *q. d.* Do what I require with an undaunted courage, remembring who it is that enjoyneth it, namely, thy God, who is all-sufficient to preserve thee in all dangers and difficulties, and prosper thee in all thy actions which thou undertakest at my command.

for the Lord thy God is with thee] Which is a promise for his better incouragement of Gods speciall presence and assistance; neither are we to understand it of Gods presence in all places, but of a singular presence of his speciall favour to assist him in all his enterprizes, to preserve him in all difficulties and dangers, and to protect him against all his enemies.

V. 10. *Then Joshua commanded the officers of the people*] *i.e.* Such as were appointed by the Princes and Magistrates to publish their decrees and ordinances to the people, that taking notice of them, they might observe and obey them.

V. 11. *Prepare you victuall*] That is, all provisions fit for such an expedition, saving bread, for manna was not yet ceased, till they were entred into the land of Canaan, and had eaten of the old corne of the land, cap. 5.12.

for within three dayes] Which mult necessarily be understood of the time after the returne of the Spies sent to view Jericho, though the story of their sending thither be related in the next Chapter, for they spent some time in going thither, one night there and in their escape, and three dayes in the mountaines, that the pursuers might not meet with them. Neither was it to any purpose to send the Spies to view Jericho, if they did not stay where they were till they returned, to relate unto them in what condition they found it.

which the Lord your God giveth you] Which words are added, to make the people couragious and cheerfull in this expedition, seeing it was Jehovah that called them unto it, who was Almighty and al-sufficient to give them good successe, and also their God, and therefore most gracious and propitious to blesse and prosper them, so as there could be no cause of fear and doubting, seeing neither power nor will were wanting in him.

giveth you to possesse it] And this also tendeth to their further incouragement, seeing God gave it unto them, not onely for a prefent bootie or prey, as he did when they vanquished the Midianites, but that they and their posterity might possesse it as their own hereditarie right, by Gods speciall gift.

V. 12. *And to the Reubenites*, &c.] That is, their Elders and Princes, who were to relate it to the rest of their Tribes.

V. 13. *Remember the word*] *i.e.* The agreement and covenant which was between you and Moses, Numb. 32.17.20.

given you rest] *i.e* A place of rest for your wives, children, and cattle, namely, that part of the land in which you then were on this side Jordan, Numb. 32.33.

V. 14. *passe before your brethren armed*] Not that they were to be alwaies in the van-guard or front of the battle, (and as it were the forlorn hope), but onely that they should accompanie them in all their warfare, and be present with them in all their expeditions; for the word here used signifieth not a precedencie in place, but onely a presence and concomitance; and thereby is meant, that they should be alwaies ready to joyn with their brethren in fighting against their enemies.

armed] *i.e.* Marshalled in a military order.

all the mighty men of valour] Not all of these Tribes, for the most of them were to stay still in the countrey allotted to them, to guard it, with their wives and children from the in-rodes of their bordering enemies; but those onely who were the choicest and most valourous men, and were the fitteft to do the best service.

V. 16. *And they answered Joshua*] That is, as some suppose, the two Tribes and half, to whom his speech was formerly directed, or (as others more probably think) not onely the two Tribes and an half, but together with them all the rest of the people by their Princes, Elders and Tribunes, seeing this answer equally belongeth to all the people, and is not peculiar to thefe Tribes onely, as promising unto Joshua the like willing and cheerfull obedience which they had yielded to Moses; especially in the latter times of his government, when as those murmuring and rebellious people were consumed and destroyed, and thefe of their posterity were come in their places.

V. 17. *onely the Lord thy God be with thee*] Which is not to be understood as a condition of their promised obedience, but a joyfull acclamation, or cheerfull wish and prayer, which they use to make for their Kings and supream Magistrates in their first inauguration; and entrance into their government, 1 King. 1.3. 4. *q. d.* The Lord blesse thee in thy government, and so be with thee, and prosper thee in all thy enterprizes, as he was with Moses, who never failed to obtain happie victories over all his enemies, with whom he fought.

V. 18. *whosoever he be that doth rebell*, &c.] In which words, they binde themselves unto absolute obedience to all his lawfull commands, under a moft severe sanction of corporall punishment.

onely be strong and of a good courage] Where they exhort and incourage him to shew such valour and fortitude, as becometh a magnanimous Emperour and Generall, tacitely implying

that nothing on their part should be wanting, whereby they may approve themselves worthy the conduct of such a Captaine.

CHAP. II.

Vers. 1. *And Iosshua the sonne of Nun sent out*] But why did Iosshua take this course, having had formerly experience of the ill successe which Moses had in the like action? I Answer that there was great difference between this and that sending of Spies, both in respect of the actors, motives, manner and ends of these actions. For, first, This was done by Iosshua alone, and that by speciall instinct of the Spirit, or at least for prudent ends, That privatelly and principally by the instigation of the people. For though it be said that God commanded them to send the Spies, Numb. 13. 1,2. Yet it was not done simplie because God approved it, but because the people out of their fear and diffidence required it, and therefore he gave way to their importunity, when they would no otherwise be satisfied, (but yet afterwards did punish it with ill successe: For Gods first command was that they should presently go up without fear and discouragement, and possesse the land, Deut. 1. 21. But when the people demurred upon it, and out of fear and infidelity would not obey it, then the Lord condescending to their weaknesse, giveth by way of permission a second command, that they should send 12. spies to search the land. Secondly, This was done secretly, noman knowing of it, saving Iosshua, and the 2. Spies, whom he chose as fit men for this imployment, That openly by publike command, and performed by twelve men of speciall note and chief valour, but as the event shewed, ten of them unfit for such a design. Thirdly, these gave account of their expedition to Iosshua alone at their returne, vers. 23, 24. but those to the whole Congregation, Numb. 13. 26. which was the occasion of their murmuring and rebellion. Fourthly, Iosshua sent as a wise Generall out of a prudent providence to view the Citie, that he might be certified of the strength of its fortifications, and the number and courage of the inhabitants, that he might accordingly manage the warr, and prepare for the feige. But those, though they propounded the same ends, yet not with the like mind, or induced with the same motives, but only out of distrustful feare, and relying herein more upon their own reason and providence, then upon Gods promises and powerfull assistance, as plainly appeared in the event.

But what needed all this adoe in sending and searching the land, if Iosshua believed Gods promise, that he would cast out their enemies, and give unto them their land for a possession? I answer, our faith is never so strong, but that it still needeth further confirmation: As we see in the example of Gedeon, who though he be commended for his faith, yet needed to have it confirmed by divers signes, Heb. 11. 32. Judg. 6. 37. & 7. 9, 10. Fifthly, though we be assured of the end, yet this must not slaken our diligence in the use of the meanes which conduce unto the end, and serve Gods providence for the attaining unto it; yea, rather it may move us to use them with more confidence and comfort, seeing we have before-hand assurance of good successe.

out of shittim] In the plaines of Moab, where they then encamped, Numb. 35. 49. (and not farre distant from the Dead sea) so called from the abundance of trees of that name which grew about it. In which place the Israelites committed whoredome with the Midianitish women, Numb. 25. 1.

to spie secretly] Heb *silently*. i.e. To spie out the Land with as much silence and secrecie as they could, and that chiefly in respect of their own people the Israelites, from whom they were to keep it secret, that they might not now again be discouraged with rumors, as they were before, Numb. 13. 28. 32. and also in respect of the people of the Land, that they might not discover and apprehend them, and frustrate the designe.

Go view the land, even Jericho] The land, for their more convenient entrance and commodious encamping, and chiefly Jericho, in the confines of the land of Canaan, to discover its strength and fortifications, and the best meanes whereby it might be besieged and mastered.

even Jericho] So called from the figure of the plain wherein it was situate, resembling a new Moon, or from the fewer smell of Balsam which there abounded, as also Palm-trees, whereof it was also called the Citie of Palm-trees. Judg. 1. 16. Deut. 34. 3. 2 Chron. 28. 15. A place most fragrant and fruitfull, which was in length fevenne Stadia, and in breadth twentie, as Josephus describeth it.

An harlots house named Rahab] Some translate it an Hostesse or In-keeper; but the word most commonly signifieth an Harlot, and is so here to be taken, as the Apostle James, and the Author of the Epistle to the Hebrews, do plainly expresse it, James 2. 25. Heb. 11. 31. and hereof it is (as some think,) that whereas the contracteth for the lives of her Father, Mother, Brothers, Sisters and kindred, she maketh no mention of an husband, vers. 13. Although it is probable that she had now before the spies came to her house, left that course of life, and repented of her sinne, as appeareth by her communication with them, which favoureth of religion and the true fear of God; and besides the Apostle plainly affirmeth, that she acted her faith in lodging of these Spies, which she could not have done, unlesse she had before believed and was truly converted. In which example we have a singular evidence of Gods free and infinite grace and goodnesse, who in the common deluge of destruction, not onely saved this poor Heathen and Harlot, together with her family and kindred, but also vouchsafed unto her the honour to be married to Salmon, a Prince of the Tribe of Judah, and so not onely to be converted to the faith, and religion of the Israelites, but also to be one in the number of the parents of our Saviour Christ himself, according to the flesh, Matth. 1. 5.

and lodged there] To whole house as they were directed by Gods speciall providence for their safetie, so it was by them made choyce of as a place most convenient for their present occasion, as being in a remote corner upon the wall of the Citie, and therefore secret, easily come unto unobserved, as being neer the gate, as it is most probable, and when they were there were most likely to be hidden and concealed, a place high and eminent, from whence they might conveniently take a view and prospect of the Citie and countrey adjoyning; and from whence also they might most fitly make an escape if they were discovered.

V. 2. *And it was told.*] Namely, (as it is most probable) by such as were appointed to keep the watch, and to observe in these times of danger, when their formidable enemies approached so neer unto their Citie, who came in and went out of the gates, and were any waies liable to suspition.

the e came in hither to night] i.e. Late in the evening, before the gates were shut, that so they might more Conveniently slip by to their lodging undiscovered.

V. 3. *sent unto Rahab*] being certified that they were come to her house to lodge there.

for they be come to search out all the country] i.e. For they are suspitious men, who in all probability are hither as spies to search and discover unto them all advantages for the invading of the countrey and surprising our Citie.

V. 4. *And the woman took the two men*] i.e. Whom she knew by their discovery of themselves, what they were, from whence they came, and upon what design, the (upon her conference with them, and the reports which she had formerly heard of the great miracles which God had wrought in favour of his people, and of the feare and faint-heartednesse of her own nation) being perswaded by a lively faith (wrought in her by Gods Spirit, and bringing home to her heart these reasons and motives) that God would destroy their nation, and give his own people possession of their land, she submits to Gods will, and seeing no safetie saving in his protection, by joyning her self to his Church and people, the willingly entertains his servants, and neglecting all fear and danger, the wholy applyeth her self to use all meanes for their preservation. For which act of faith, she is to much commended, Heb. 11. 31. And therefore understanding that their coming to her house was discovered to the King, before he could send any to apprehend them, she taketh care for their preservation.

and hid them] Heb. *hid him*. i.e. Each of them apart.

there came men unto me] By a free and ingenious confession of such a truth, as, being known to the watch and some of her neighbours, could not be denied, she politiquely gaineth credit in the hearers to believe that which she intendeth to speak afterwards, though it were an untruth.

but I wist not whence they were] And therefore am to be excused, seeing I am priviledged by my profession to entertain all guests who seem honest, and I supposed those to be such, as knowing nothing to the contrary. The which her speech, though some would excuse, as being no untruth, but onely the concealing of such a truth as was not necessary to be discovered; (for being an Inn-keeper, it may be she lodged others in her house that night which were now gone, of whom she seeketh in truth, and concealeth these Spies in faith and charitie, Heb. 11. 31.) Yet the truth is, that her whole speech, in all the branches and parts of it, is nothing else but a continued equivocation and masked lye. And therefore herein her example is no president for our imitation; for though God accepted of her faith and charity, yet he approved not of her lies, howsoever he passed by and pardoned them in this new convert, who had as yet but little knowledge, because she failed through fraility and infirmitie.

V. 5. *of the gate*] Namely, of the City.

whether the men went I wot not] Seeing after they were gone out of my house, I looked not after them as not suspecting them to be either Spies or Israelites; the which she speaketh that

that she might by casting before their eies this mist, make them to leave her house where they were hid, and to make there no further search for them.

pursue them quickly] this she speaketh that she might take off from her selfe all suspition that she was privie to their escape, seeing that now they were discovered to be spies she like a good Citizen giveth her best advice for their speedy apprehension, where as in truth her designe was by this meanes to secure them from danger, and to put the Kings officers off from any further search in her house where she had hid them.

V. 6 *to the roofe of the house*] which in those Countries were built flat like a terrase or leads, as is now also in fashion with the Italians, and as it was likewise with the Jewes in the time of Christ. Mar. 2. 4. Luk. 5. 19. And because the Same had theither, the most open and free passage she layd there her greene stalks of flax that they might be dryed, and these she now useth to cover and hide the spies.

V. 7. *and the men pursued after them*] i.e. Being deluded with her words, unto which (being over ruled by a speciall providence) they gave an over-credulous eare, they desisted from any further search, and withall speed hasten their pursuit.

unto the fords] i.e. The ferries, or the shallowest place of the river where they might with least danger passe over in.

shut the gate] i.e. The gate of the City, both to prevent all danger of approaching enemies, and the spies from going out, if perhaps they were still in the City, and not yet gone out as Rahab imagined.

V. 8. *And before they were layd down*] i.e. had composed themselves to take their rest, to which they had little list in this extreamity of danger; she hasted up unto them (who were all this while in suspence as not knowing what was done) to hold talke them with all the former passages, that they might hasten their escape, lest they should be prevented either by the returne of the pursuers when they saw their labour lost, or by a further and more diligent search of the Kings officers.

V. 9 *And she said unto them*] i.e. I will now declare unto you what reasons and motives have induced me to desert the cause of my King and Countery, and to adhere unto you and your party with the extreame danger of my life and livelihood; Secondly I know that you are highly in Gods favour and under his speciall protection; but we, our King and Country in his high displeasure, proscribed by him, and destinated to utter ruine and destruction.

I know that the Lord hath given you the Land] i.e. I am fully perswaded, grounding my faith upon Gods promises which he hath made unto you, and the wonderfull miracles which he hath wrought for you, that he hath as certainly given you our land (who hath both power and right to dispose of all things both in heaven and earth) as if you were now in present possession of it.

And that your terrour] An Hebraisme; i.e. in that we are terrified because of you in regard of your neere approach and power, and all the inhabitants of the land faint because of you. The which she useth as another ground of her confidence, seeing God had given to the Israelites courage befitting Conquerours, and possessed them with desperate feares and faint heartednesse. And this God had promised. Deut. 28. 7. & 5. 1.

V. 10. *For we have heard*] here she rendreth the reason of her peoples feare and faint-heartednesse, to wit, the report which they had heard of two great miracles, the one Gods preparing a passage for them by drying up the waters of the red sea, which being an act of omnipotencie declared that he was able to make them victorious over all their enemies, and to to give unto them possession of their country according to his promise, as by his miraculous power to make unto them this passage unto it. And secondly, their vanquishing of the Amoritish Kings, Sihon, Og, and the issue of their victorie, namely their slaughter and utter extirpation.

V. 11. *Our hearts did melt*] An Hebraisme. were dissolved with feare, so that we quite lost all our valour and courage. Like unto all melted with the fire, or like ice thawed into water and spilt upon the ground which cannot be taken up again. The like phrase we have used. chap. 5. 1. & Deut. 1. 28. & 20. 8. Isa. 13. 7.

Because of you] Hebr. from your face, i.e. by reason of your presence; and that not considered simply as men, for so the Canaanites were more in number and stronger than they, but in respect of their God whom they served, in whose favour they were; who being Lord and King of heaven and earth was able to give victory unto whom he pleased.

V. 12. *Now therefore sweare unto me by the Lord*] where Rahab sheweth and exercisth a singular act of faith; for where as the people of Israel, notwithstanding all Gods promises confirmed unto them by many miracles, were ready every hand while to staggar and doubt of their performance, she onely upon here say and reports of them, was so confidently perswaded of the truth of them, that she desireth to enter in covenant with them for her own life and of her friends, as if they had already stormed the City, and had the power of life and death in their hands: And that even when the spies themselves had great cause of feare in respect of their present condition, being surrounded with enemies, and shut up in their City, not seeing with the eye of reason any probable meanes of making an escape, wherein she consulted not with natural reason which would have told her that her guests were at this present in a desperate condition, and not able to save her or themselves, but with the eye of faith looking upon Gods power and truth of his promises, she wholy relyeth upon them in the absence of all earthly meanes, and desireth them to ratifie by oath a covenant with her for the life and safety of her selfe and friends.

since I have showed you kindnesse] where she moveth them to bearken unto her suit, by a modest commemoration of a great benefit by them received from her, which she extenuateth by learning it only a kindnesse, whereas in truth it was no lesse then the saving of their lives, with the extreame hazard of her own.

unto my fathers house] i.e. not only to me, but also for my sake to all my kindred and allies. So vers. 13. and chap. 6. 23.

And give me a true token] to wit, that you will inviolably keepe covenant with me, and which may serve for a sign to the Israelites when they surprize the City, that they preserve us and not suffer us to perish in the common destruction.

V. 13. *And that you will save a live my father &c.*] For whose preservation she is more solicitous then for her selfe, because they were in more danger, as having no assurance of Gods protection, bring yet out of covenant and unconverted.

V. 14. *Our life for your*] i.e. We warrant thee on the penaltie of our own lives, which we desire God to cut off, if we be not true and faithfull unto thee in our promise; or we will preserve thy life and of thy kindred, even with the hazard or losse of our own.

If you utter not this our businesse]. i.e. if you doe not discover untimely either this our oath unto you, or our signe which we give you for your assurance and safety, either to any of your Citizens, or more especially to any of your kindred, which may prejudice our safety in our escape, or make others, unto whom this preservation is not intended, to keep themselves out of danger, either thrusting into your house or by making use of the same signe which we give unto you. And upon the observing of this covenant only we will be bound to preserve thee and thy kindred.

V. 15. *Then she let them down*] Namely when they had taken this oath, and given her this sign, and when she had advised them of the best course to be taken after their departure for their safe returne: neither is it probable (as some think) that all these speeches passed between them under the window when they were let down and stood without the wall. Though it may be very likely that his whole businesse was in haste briefly transacted whilest they were in her house, but against repeated and more fully amplified when they were let down, and now somewhat more out of danger and onward in their escape, as appeareth vers. 18.

For her house was upon the Town wall] Namely in a nook corner of the City where usually the poorer sort of people dwelt, though this was so disposed of by a speciall providence, seeing if it had been otherwise seated, she could not have had this opportunity of letting them down out of the City, the gates being shut.

V. 16 *Get you to the mountains*] For there were mountaines in the passage between Jericho and Jordan on both sides both North and South.

V. 17. *we will be blamelesse of this thy oath*] they punctually and strictly propound, and again more fully repeat the conditions on which they tooke their oath, because they were resolved conscientiously to observe it; namely, that she should binde the line of scarlet thred in the window by which she had let them down, that it might serve for a signe to the Israelites, to keep them upon their entrance from plundering the house and massacring those whom they found in it; and that she should bring her friends whom she would have sheltered into her house, of which is before spoken, and now lastly that none of them in the time of the common slaughter and destruction, should go out of her house into the streets of the City.

V. 18. *when we come into the land*] i.e. as soone as we are come over Jordan into your country, and are drawing neere unto your City; for if the deferred to gather her kindred into her house, when the city was stormed and taken, in respect of the great feare and perturbation that would necessarily be in every part of it, it would have beene too late.

V. 19. *his blood shall be upon his own head*] *i e.* The fault or guilt of his blood or death shall lie upon himselfe and not upon him that shall slay him, because he observed not this condition to keep within thy doors, which was one branch of the covenant between thee and us; but contrariwise the guilt shall be upon him that shall kill him finding him there.

V. 21. *according to your words so be it*] *i e.* I willingly submit to all these your conditions upon which you have passed your promise, as being all equall and just.

V. 22. *The pursuers sought them throughout all the way*] to wit, between Jericho and Jordan, whereby is intimated the wholesomenesse of Rahabs counsell, seeing they had been surprized and perished (if they had not imbraced and followed it) by the hands of the pursuers.

V. 23. *And passed over*] to wit Jordan, and being come unto Josiuas, who incamping at Shittim, and had sent them from thence on this expedition, they related unto him all the former passages which they had observed in their journey, and that privately to himself alone, and not like the other spies, Num. 13. before the people, having had experience of the mischiefes which it produced.

V. 24. *And they said to Josiuas*] to wit by way of incouragement like valourous and faithfull men to the cause of God, and not like the other dastardly and unbelieving spies.

The Lord hath delivered] where they speake of that which was to doe, as if already done, to expresse the confidence of their faith, and certainty of their hope.

Faint before us] and thereore there is no doubt but that the same Almighty power of God will ere long cast them out of their land and country, who hath already deprived them of all courage by which they should defend it.

CHAP. III.

Vers. 1. *And Josiuas arose early*] *i. e.* after the Spies were returned and had related unto Josiuas what they had done and observed in their veiw of the land, city and inhabitants, and the people were much comforted and incouraged with their joyfull newes, and after that Josiuas was hereupon resolved to passe over Jordan, to enter into and invade the land of Canaan and besiege Jericho, and had by his officers given notice to the people of his intention, and warning that within 3. dayes they should prepare for such an expedition, and furnish themselves within the compasse of this time with victuals and all necessaries befitting such a journey, and they according to his command had prepared themselves and were furnished with all provisions, then Josiuas rose early and removed his campe from Shittim and came unto Jordan.

in the morning] Namely, of the ninth day of the first moneth, for they passed Jordan on the tenth day, as appeareth, cap. 4. 19. This moneth which was by the Hebrews called Nisan and Abib, was appointed by God in their religious computation, to be the first moneth of their year, in which they were commanded to celebrate the feast of the Passover, in remembrance of their great deliverance out of the bondage of Ægypt, which was fitly made the beginning of their year, because then they seemed by coming out of a cruel thraldome, worse then death, to begin their life when they enjoyed the liberty of Gods people. And as in this moneth, formerly, they had this great deliverance, so now a second benefit, of entring into Canaan, a type of their heavenly inheritance in Gods Kingdome. Otherwise the Jews in their civill account, reckoned the seventh moneth from this to be the beginning of their year, which they called Tisri, because they thought it to be the beginning of the worlds creation. The former of these answering to our March, the other to September. Now on this day Josiuas again appointeth his Officers, that they should passe through the Camp, to give unto the people notice of his directions, for such courses as they were to observe in their passage over Jordan.

early] This is added, to shew that Josiuas performed the duty of a good and wise Generall, not being slothfull and sluggish in a businesse of so high a nature and important concernment, but carefull and diligent in his undertakings, ruling and guiding the people under his government, not onely by his commands, but also by his good example.

And lodging there] Namely, for one night onely, and the next day passed over Jordan.

V. 2. *And it came to passe after three dayes*] To wit, after the command of providing victuals, mentioned chap. 1. 11.

That the officers went through the host] Namely, the second time with new directions from Josiuas for their passage, and the manner of it.

V. 3. *And they commanded the people*] To wit, in Josiuas's name, as he also did in Gods name, and by his appointment, vers. 8.

when you see the ark of the covenant] So called by reason of the two Tables of the Law written in stone, which were laid up and reserved in it, which was also called the Ark of the Testimony. chap. 4. 16. and Exod. 25. 16. because it contained the testification of Gods will.

of the Lord your God] *i. e.* Not only the God of heaven and earth, but your God by a peculiar and perpetuall covenant, whose presence therefore is in an especiall manner to be adored by you, and his Ark which is the visible figne of it, to be followed by you with great cheerfulnesse and religious veneration; not in respect of the ark itself, and the materials and figure of it, but as it was a type of Jesus Christ, the Angel of the Covenant in whom dwelleth the fulnesse of the God-head bodily, Col. 2. 19. whom they were to follow as being their true guide that went before them, and conducted them into the land of promise, which was also a type of the heavenly Canaan.

And the Priests and Levites bearing it] *i. e.* Which were all of the tribe of Levie. For howsoever ordinarily it was the office of the Levites, and properly of the Kohathites to bearе the Ark, Numb. 3. 31. who were only Levites and not Priests; yet in extraordinary services, for the greater pomp & magnificence, this service was also appointed to the Priests who were the sonnes of Aaron (although very rarely,) as we see here in the siege of Jericho, and when David fled from Absalon, 2 Sam. 15. 29.

you shall remove from your place and go after it] Whereby it appeareth, that the course and order observed in the time of Moses was changed by Josiuas in bearing of the Ark; for then the pillar of the cloud by day, and the fire by night went before the people and guided them in their journies, and the Ark was carried in the midst of the Army, as being the safest place, Numb. 2. 17. but now the cloud is removed, and the Ark as their guide is appointed to go before, and to lead them into the land of promise, which was (as some probably think) to typifie unto them, that the law and its umbratilous shadows could not, but the Ark of the Covenant or rather the Angell of the Covenant typified by it, Jesus Christ was able to conduct them into the promised land. And as there was no other way of entrance into the earthly Canaan but by following the Ark, so there is no other way of entrance into the heavenly Canaan then onely by Jesus Christ, John 14. 6.

V. 4. *Yet there shall be a space between you and it*] Which distance was prescribed to affect their hearts with an awfull fear and due reverence of Gods presence, of which the ark was a figne; in which respect at the giving of the law there were bounds appointed about the mount, to keep the people from approaching unto it, Exod. 19. 12.

about two thousand Cubits] *i e.* a thousand yards, or thereabouts, as neer as they could guesse with their eye, seeing they could not conveniently measure it otherwise. The which was about the breadth of Jordan when the waters overflowed as now they did, as Authors and all eye-witnesses report.

That you may know the way by which you must goe] In which another reason is rendred, why the Priests bearing the Ark were to go before them in this distance till they arrived on the other side just over against them, that is, that they might discover unto the people a firme and safe passage in which they might follow them in an orderly march, for their better security before themselves entred into the River which was yet unknown unto them.

For ye have not passed this way heretofore] Heb. Since yesterday and the third day; that is, never hitherto, and therefore need this guidance and conduction to secure your passage.

V. 5. *Sanctifie your selves*] to wit, both ceremonially by legall purifications, as at the giving of the law, Exod. 19. 10, 15. and spiritually by an internall purity, that you may be prepared to see a miraculous signe, and glorious effect of Gods powerfull prefence, namely in that miraculous wonder of dividing the waters, Levit. 20. 7, 8. Numb. 11. 18. 1 Sam. 16. 5.

V. 6. *And Josiuas spake unto the Priests saying, take up the Ark*] Which he doth not enjoyn by his own absolute authority, but according as he was directed and appointed by God, whose commands he obeyed, as they did his, and God in him. For otherwise he durst not have altered that order which God himself appointed, of carrying the Ark in the midst of the army, causing it now to be carried before all the people.

And they took up the Ark] To wit, and carryed it to the other banks side of the River, herein shewing a strong faith and humble obedience, by hazarding their own lives to secure the people from all danger, both of that fearfull and uncouth passage, and also by exposing themselves to the perill of enemies, when they touched upon their land, who might be ready to oppose them, that they might hinder their entrance, and keep them from landing, especially being in such a distance from the rest of the army.

V. 7. *This*

V. 7. *This day will I begin to magnifie thee*] God had much honoured Josiuas in Moses time, when he admitted him to be present with him in the Tabernacle, when he spake with him out of the cloud, and when he was commanded by the imposition of his hands to consecrate him his as successor in his place of government, to indue him with the spirit of wisedome and fortitude, and so to make him partner and partaker with him in his glory. But now he further promiseth to honour him in the execution of his function of Empire and government, *q. d.* I will now begin to exalt thee in the place unto which I have called thee, in the esteem of the people, by a great miracle which I am about to doe, whereby they shall be brought to acknowledge that I have made thee Head over them, and by thee will possesse them of the promised land; and in this will make thee equall with Moses, seeing as by him I made passage for the people by dividing the red sea, so by thy ministery I will make way for them into Canaan, by dividing this river Jordan, and so declare that my prefence and power is with thee, as it was with him.

V. 8. *when ye are to come to the brink of the river*] *i. e.* When ye have passed over Jordan, and are come to the brink of it over against you on the other side, then stand still there till I call you from thence, seeing by the stay of the Ark there, the course of the waters shall be stopped, untill all the people be passed over. For so I understand it of the brink of the river on the farther side, seeing otherwise, the Priests with the Ark could not in that distance have gone before the people, as was commanded, but before they were passed over they would have gone before it, and so lost their guidance in securing their passage in the greatest part of it.

V. 9. *And hear the words of the Lord your God*] *i.e.* Stirr up your attention, seeing it is not so much I as God himself that speaketh unto you; and not not onely hear, but believe also what he speaketh, seeing he is truth it self and cannot deceive you, and a God of infinite power, and therefore able to performe what he promiseth; yea, he is also the Lord your God, who hath chosen you to be his peculiar people, and therefore will take speciall care over you, prosper you in your undertakings, and so dispose of all your affaires, as shall be most for your profit and wellfare.

V. 10. *Hereby ye shall know*] *i.e.* By this wonderfull miracle which he is about to do in dividing the waters, which in the course of nature, constantly run in a continued stream. Ye shall know that the omnipotent God is among you to assist you, and to give you possession of the promised land, seeing none but he is able to do such a work of wonder; neither is he onely powerfull for the present to do what he pleaseth, but also for ever unto all succeeding ages, seeing he ever liveth to performe his word and promises, and this in particular of casting out these nations, and giving unto you their land for your inheritance. And therefore go on with courage, seeing there is no cause of fear and doubting.

drive from before you the Canaanites] He reckoneth here but seven nations, whereas he numbreth ten in his promise to Abraham, Gen. 15. 19. How then is that performed, seeing four of those there named are here wanting, to wit, the Kenites, Kenizzites, Kadmonites and Rephaims, and the Hivites here mentioned, are not there named? Unto which some answer, that he speaketh here onely of those nations which Josiuas in his time conquered, and that the other nations, from the river of Ægypt, even to Euphrates, were subdued in Davids and Solomons time; but this satisfies not, seeing these lands were onely subdued and became tributaries, but the inhabitants were not cast out, nor their land given to Israel for an inheritance. Others think that in processe of time, some of those named there as Israell, might now be joyned into one, and so bear but one name. But that which I conceive to be most probable, is, that these promises made to Abraham and the people here, were not absolute, but onely conditionall, if they continued in their obedience, serving God alone and cleaving unto him; which in a great part they made void unto themselves, by their apostasie and idolatry, in which respect God telleth them plainly, that he would no further proceed in driving out those nations before them, Judg. 2. 1, 2, 3. and so divers of those lands never came into the Israelites possession, as Tyre and Sidon, the land of the Philistims, &c. Though the most of them in Davids and Solomons reigns became tributaries, which doth not fully reach home to the promise, of giving their land to Abrahams posterity, Gen. 15. 18.

V. 11. *The Ark of the covenant, even the Lord of the whole earth*] Which by repetition of the word Ark, may be thus taken, the ark of the covenant, even the ark of the Lord, &c. Or thus, the ark which is a type of Gods presence, who is the Lord of the whole earth. The which is added to strengthen their faith; for if the Lord of the whole earth, who made it of nothing, and governeth all things contained in it, by his wise and powerfull providence, passed over before them to direct and assist them, there could be no place left for incredulity, or so much as doubting of their good successe.

V. 12. *Take ye twelve men*] That is, now make choice of them, that in their passage they may be eye-witnesses of this great miracle, though the service required of them shall not be performed till ye be passed over Jordan, chap. 4. 1, 2. For that they were the same twelve here mentioned, appereth in the 4. verse of that chapter.

V. 13. *And it shall come to passe*] as if he should say, this shall be the issue of your businesse, and the manner of your passage; that when you see every thing done just in that manner and order which I foretell you, you may not attribute it to any accidentall causes, but wholy ascribe it to Gods all-ruling providence.

the waters of Jordan shall be cut off] *i.e.* The waters coming from above shall stand still on an heap, and the waters below according to their ordinary course shall passe away, and so leave the channell dry for the people to passe over.

V. 14. *And it came to passe*] that is, as soon as the Priests had taken up the ark, and the people were come out of their tents and lodgings, and prepared themselves to follow the Priests towards Jordan.

V. 15. *And as they that bare the ark*] In which words is shewed, that all things foretold vers. 13. were accordingly fulfilled in every particular.

For *Jordan overfloweth all his banks in the time of harvest*] namely of the barley harvest, which in those hot Countries was in their first moneth called Nisan or Abib, which answereth to the latter part of our March and the beginning of April, in which moneth they kept their Passeover. Now the reason why at this time Jordan over-floweth its banks, is credibly thought to be the melting of the Snow which lyeth all Winter upon the hils and mountains adjacent, and is melted in their harvest time with the heate of the Sun; which is the cause of the like inundations by the Rivers, Euphrates and Tigris. As the sonne of Syrach hath it, chap. 24. 25, 26. Now this is added for divers reasons; first, to amplifie the greatnesse of the miracle, in that Jordan was dryed up and made a safe passage when the waters were at the highest. Secondly, to commend the Priests faith who adventured to enter and passe over the River when it thus fearfully over-flowed, and did run with a swift and strong current. Thirdly, that they might be moved hereby to observe Gods care and providence watching over them, in that he brought them into the land of their enemies in harvest time, when as it was best furnished with all necessary provisions both for the present and the year following.

V. 16. *stood and rose up*] As they must needs do, when comming down from above in their ordinary manner, they were stopped here and had no passage, and therefore did rise up as an high heap, which extended very farr backwards; even from hence where they were to passe over, to the City Adam, which some Cosmographers place on the East side of Jordan over against Gilgall, which is beside Zaretan, lying Southward from Adam.

right over against Jericho] Which place as some think (from this passage over) was called afterwards Beth-abara, Joh. 1. 28. where John the Baptist baptized.

V. 17. *Stood firme on dry ground*] to wit, because the waters which were above, at the prefence of the Ark, or rather of God, represented by it, were kept back and stood on an heap, according to that of the Psalmist, Psal. 114. 3. *the Sea saw this and fled, Jordan was driven back*, and the waters below, according to their naturall and ordinary course, were run away into the Asphaltites or the Lake and dead Sea, leaving the channel dry, and so fit for the Israelites to passe over.

In the midst of Jordan] Which is not meant of the middle way of the River or middle part, as appeareth by the reasons before given in the annotations on vers. 8. but of the channel neer the bank on the other side; neither doth (as learned Interpreters observe) the Hebrew word here used and translated midst, so usually and properly signifie the middle part of a thing, or that which standeth in the mid-way, as that which is within a thing it self, or contained within the verge and circumference of it, whether it be in the middle or in the out side and extream part of it.

till all the people were passed] that is, were quietly and safely arrived and come to land, as meeting with no enemies to oppose them and hinder their landing, though it be usuall for people in the like case to guard and man their coasts and Frontiers when they are ready to be invaded, which these Canaanites at this time neglected, either because they thought it needlesse, as being in their conceit an impossible thing to passe over Jordan at this time when the waters were so high that they overflowed the banks, or because God had infatuated and deprived them of the use of their reason, so that they never thought of any means of defence, or finally because they were (o wholly possessed with terror and amazing fear, that they durst not come

come out into the open field, but kept themselves immured in their strong, feaced, and high-walled City.

CHAP. IIII.

Verſ. 1. *AND it came to paſſe*] In this Chapter is related what things were done after they were paſſed over Jordan both neer and about the River, and after they had pitched their Camp in Gilgall, where they lodged that night, verſ. 19. 20.

V. 2. *Take you twelve men*] Here he more fully and amply expreſſeth that command mentioned before, chap. 3. 12. concerning the choice of twelve men, and ſheweth to what uſe they were to be put; which men were to be choſen out of every tribe a man, one with another, becauſe the remembrance of this great miracle concerned them all alike, namely that by their relation they might propagate the knowledge of this wonderfull work to all their poſterity. Neither were the two tribes and an half to be exempted, though their inheritance was already fallen unto them on the other ſide of Jordan; for howſoever they were ſeparated from one another in their habitation by the River; yet they remained ſtill one people and of one religion, and joyned together in the worſhip and ſervice of the ſame God; upon which grounds they afterwards excuſed themſelves to the other tribes for building that altar mentioned chap. 22. from verſ. 22. to 30.

V. 3. *middeſt of Jordan*] *i. e.* the channel neer the banke where they were now arrived, for why ſhould they fetch the ſtones further off, when they might have them neerer hand?

lodge this night] *i. e.* in Gilgal, verſ. 19. 20.

V. 4. *whom he had prepared*] *i. e.* whom he had before choſen for that imployment, chap. 3. 12.

V. 5. *of the Lord your God*] And therefore this ſervice, though it may ſeem mean, is not to be ſlighted by you, ſeeing it is done to ſo great a Lord and Maſter, and tendeth to the uſe and benefit of all the tribes of the children of Iſrael, for whoſe ſake you do it.

V. 6. *That this may be a ſigne*] Namely to call to your remembrance in time to come ſo great a benefit for the ſtirring up of your ſelves and your poſterity to thankfulneſſe, for the ſtrengthining of your faith in affiance in God, and working your hearts to true obedience. So Exod. 13. 14. Deut. 6. 20. Joſh. 22. 27. & 24. 27.

in time to come] Heb. to morrow, which often with the Hebrews ſignifieth all that time which is to come, *g. d.* ſo often as you ſhall have occaſion to ſpeak of it to your poſteritie.

V. 7. *Then ye ſhall anſwer them*] *i. e.* Ye ſhall be ready to inſtruct them in the knowledge of theſe great works which God hath done for you, ſeeing parents cannot performe a better duty to their children then to train them in the fear of God, and to ſeaſon their minds and hearts with the knowledge and love of true religion.

V. 8. *And the children of Iſrael did ſo*] *i. e.* The twelve men appointed to this office, who repreſented the whole people, every man his particular tribe, and therefore here bear their name.

V. 9. *And ſet up the twelve ſtones*] Namely, beſides thoſe twelve ſtones which were to be ſet up in Gilgal, that it might be a monument to them that inhabited about Jordan, or paſſed by that way of that great miracle; and were therefore to be pitched in the place where the Prieſts that bare the ark ſtood, not in the middle part of Jordan, where by reaſon of the depth and diſtance they could hardly at any time be ſeen, but in the channel neer the banks, where they might alwaies be in view, ſaving when the River did overflow its banks.

and they are there unto this day] *i. e.* by an immutable and perpetuall ſtatute, or to that time when theſe words by ſome holy Writer were inſerted into this book of Joſhua. See the note upon 1 Sam. 5. 5.

V. 10. *For the Prieſts which bare the Ark ſtood in the midſt of Jordan*] Which words were added to ſhew and commend to poſterity the faith and patience of the Prieſts, and propound them as patterns and preſidents to all of that calling, with all other faithfull Miniſters, in that, when all the people are faid for fear to haſt away; they conſtantly perſiſted and perſevered in that office unto which God deſigned them without fear or fainting; ſaying immoveably in their ſtation, all the while that Joſhua delivered Gods commands concerning the carrying of the ſtones, and the uſe which was to be made of them, the taking away of twelve to the land, with the fixing and faſhioning of other twelve in the place where they ſtood, and the tedious paſſage of ſo great a multitude by them over Jordan; and all this notwithſtanding the fearfull ſight of thoſe hideous mountains of water which hung over their heads, and were every minute ready to overwhelme and drown them, unleſſe they were ſtayed by a miraculous hand of an omnipotent God.

according to all that Moſes commanded Joſhua] Which is not to be underſtood, as though Moſes had given by his commands directions unto Joſhua in all the particular carriages of this whole buſineſſe, ſeeing we read of no ſuch directions in all the books of Moſes; but as in generall he was commanded by Moſes, to obey God in all his commands when they ſhould be made known by Eleazar the high Prieſt inquiring of the Lord for him from time to time by Urim and Thummim, ſo did he now in all things that concerned this buſineſſe of paſſing over Jordan: according to that former charge given unto him by Moſes, Numb. 27. 21, 22, 23.

And the people haſted and paſſed over] Namely, as apprehending great danger whileſt they were in their paſſage; for though they paſſed over upon dry ground, yet ſeeing the waters ſtanding on heaps and hanging over their heads ready to over-flow and ſwallow them up, they were affrighted with this ghaſtly ſight, and through weakneſſe of faith made all poſſible ſpeed to be out of this danger. For though it be ſaid, that by faith they paſſed over the red Sea, even as now alſo they did over Jordan, yet their faith was not free from doubtings, but mixed with failings and much weakneſſe, Heb. 11. 29. Matth. 14. 30.

V. 11. *And the Prieſts*] Which is added to ſhew their faithfulneſſe in their place and execution of their office, who did not only as good guides and leaders go before them, and hazard themſelves to the peril of the firſt entrance into the River, and with faith, fortitude and patience, long continued in that place of fear and danger, but alſo were the laſt that came away, not leaving their ſtation till all the people were in ſafety (that their example might be a preſident for all their ſucceſſors in the preſence of the people) who ſtood upon the bank to behold the laſt act of this great miracle; namely, the return of the waters to their ordinary courſe, as ſoon as the Prieſts bearing the Ark were come to land.

V. 12. *And the children of Reuben, &c.*] According to their covenant made with Moſes, Numb. 32. 20, 27. chap. 1. 14.

V. 13. *About fourty thouſand*] The reſt of their Tribes being left behind to defend their country newly fallen unto them, with their Cities and Inhabitants againſt the in-roads of their bordering enemies.

as prepared for war] Or ready armed, verſ. 12.

paſſed over before the Lord] *i.e.* before the Ark of the Lord, which was a viſible ſign of Gods preſence; or, before the people of the Lord; neither is it likely that their place was to go immediately before the ark, or, hereby is ſimply to be meant that they went forward in this expedition in the ſight and preſence of the Lord, in which ſence it is ſaid, that Nimrod was a great Hunter before the Lord, Gen. 10. 9. implying, their great valour, and cheerfulneſſe in this warlike expedition.

V. 14. *on that day the Lord magnified Joſhua*] According to his promiſe, chap. 3. 7. that being in high eſteem with the people, he might be of more authority in his rule and government, and ſo carrie on the work unto which he was by God called and deſigned, with more eaſe and better ſucceſſe.

V. 15, 16, 17. *And the Lord ſpake unto Joſhua*] Whereby is implyed that the managing of this whole buſineſſe was by Gods ſpeciall command to Joſhua, and by his from God to the Prieſts and people.

V. 18. *And the ſoles of the Prieſts feet*] *i.e.* As at their entrance into the river, their feet no ſooner touched the water, but preſently they were divided, chap. 3. 15. So, as ſoon as they landed on the Continent, they returned to their former courſe; and this the more to convince them, there was nothing of nature or chance in all this action, but all came to paſſe by Gods ſpeciall providence and appointment.

unto the dry land] To wit, not the banks neer the river, which upon the returne of the waters were again over-flowed, but the adjoyning Continent, unto which the waters overflowing did not reach.

returned to their place] Namely, not ſuddenly and all at once, for then thoſe huge heaps and mountaines of waters, gathered by the ſtopping of the ſtream, would have drowned the whole country adjoyning, but by little and little, and ſlow degrees, as they were ordered and over-ruled by Gods powerfull providence.

V. 19. *on the tenth day of the firſt moneth*] Namely, the moneth Abib, containing part of March and part of April, in which they were to celebrate the feaſt of the Paſſover, in remembrance of their deliverance out of the Ægyptian bondage, chap. 5. 10. which they might not do before they were prepared thereunto by circumciſion, Exod. 12. 25. which had been omitted all the time of their continuing in the wilderneſſe, chap. 5. 5. And therefore by a ſpeciall providence of God they landed in Canaan, and went unto Gilgal on the tenth day (on which the Lamb was to be ſet apart) that being there

there circumciſed, they might on the 14. day following celebrate the feaſt of the Paſſe-over.

and encamped in Gilgal] So called here by an anticipation; as though he ſhould have ſaid, they incamped in that place which was afterwards by Joſhua called Gilgal. And here they pitched their ſtanding Camp, when part of the army marched on further to conquer the Country, as being a place moſt commodious for this uſe by reaſon of its fruitfulneſſe, and the River adjoyning to it, and the Mountains which were on either ſide.

V. 20. *Did Joſhua pitch in Gilgal*] Namely, in ſome eminent and conſpicuous place, that all who paſſed by might ſee them, and ſo be put in mind of the former miraculous paſſage over Jordan.

V. 21. 22, 23. *And he ſpake to the children of Iſrael*] This ſpeech for the ſubſtance of it, is the ſame with that ver 6, 7. (onely that was directed to the twelve men which were appointed to bear the ſtones, and this to the whole people, or rather to their elders and rulers) and therefore needs little further explication.

V. 23. *from before you*] Theſe waters of Jordan were not dryed up before their children unto whom they were thus to ſpeak; but before the parents themſelves, who are here commanded to make this relation unto their poſterity; but they are here faid to have been dryed before them, becauſe this miracle was done not only for the uſe and benefit of them who now lived and were preſent at the doing of it, but alſo for their children that were to deſcend from them, and were now in their loynes, or yet ſo young and little, that for the preſent they were unable to obſerve and make uſe of this great work of God. And again it is faid to be done before their children, becauſe they as well as their parents had their intereſt in the ſame God, were of the ſame religion, and members of the ſame body, Church and Common-wealth.

Red Sea which he dryed up before us] Where upon the ſame grounds he faith, that this was done before the people, unto whom he now ſpake, when not many of them were preſent at this miracle, that were of ripe age, ſaving Caleb and himſelf; ſeeing the men that then paſſed over the red ſea, were in Gods juſt diſpleaſure for their unbelief, murmuring, ſtiff-neckedneſſe and rebellion cut off and dyed in the wilderneſſe, never entring into the land of promiſe, chap. 5. 6.

V. 24. *might know the hand of the Lord*] That is, might acknowledge and take occaſion to glorify God in this manifeſtation of his power and providence, which is his main end in all his miracles; and ſecondarily, that hereby his people might learn to fear God, that is, (as it is here to be underſtood) to worſhip and ſerve him alone, to imbrace his true religion, and in faith and obedience to do his will, and to obſerve and keep all his commandements. All which is uſually in the Scriptures comprehended under this our duty of fearing God, in reſpect of a ſpeciall uſe which the people here ſpoken unto were to make of it, namely, hereby to be reſtrained from apoſtacie and ſtarting back from obedience unto God, which was the ſnare of their fathers and anceſtors, Pſal. 78. 56, 57. Jer. 32. 40.

For ever] Heb. all dayes, that is, for the whole terme of your lives.

CHAP. V.

Verſ. 1. *WHen all the Kings*] Though the whole land of Canaan was but of ſmall extent, yet there were many Kings in it, becauſe it was the manner of thoſe times to have a King over every particular City; but in after ages men increaſing in pride, ambition and covetouſneſſe, they could not content themſelves to be thus bounded and limited, but with power and violence extended their Soveraignty and dominion, not only over many Cities, but alſo Provinces and Nations.

of the Amorites] The Amorites were on both ſides Jordan, whereof two Kings were ſlain already on the ſide towards Moab.

on the ſide of Jordan weſtward] *i.e.* Inhabiting the Weſtern parts of the land of Canaan.

And all the Kings of the Canaanites] Under theſe two the reſt of the nations are comprehended; under the Amorites thoſe that were ſituate neer Jordan Eaſtward, from the North to the South, and under the Canaanites thoſe that did lye Weſtward and bordered upon the Mediterranean Sea.

untill we were paſſed over] By Gods providence it came to paſſe that the Inhabitants laid it not to heart to make uſe of their greateſt advantage in oppoſing and hindering their landing on the borders of Canaan, either out of ſecurity, becauſe the paſſage ſeemed unto them impoſſible, or out of cowardiſe, becauſe they durſt not come out of their Cities and places of ſtrength, before they were neceſſitated by urgent neceſſity.

their hearts melted, neither was there ſpirit in them] *i.e.* Their courage wholy was quailed and could not be recollected, like mettals that have no ſtrength in them when they are melted and diſſolved, or waters ſpilt upon the ground that cannot be gathered up again; and their underſtanding alſo through fear and aſtoniſhment failing, they (as we ſay) were at their wits end, ſo as they could not thinke or adviſe of the beſt meanes whereby they might be preſerved from approaching ruine and calamitie.

V. 2. *At that time*] This verſe and thoſe following cohere with the laſt verſes of the former chapter, the firſt verſe being a digreſſion from the ſtory; where by (*that time*) is to be underſtood the day in which they arrived and came to Gilgal, for being ſo taken, there onely were foure dayes before the Paſſe-over, in which they were to be circumciſed and healed; or as others more probably think, theſe words are to be referred to that time when as Joſhua gave them in charge to prepare for their paſſage over Jordan, becauſe otherwiſe they ſhould have been much ſtraitned in time, to the due performance of all that was to be done reſpecting circumciſion and their preparation for the Paſſe-over.

make thee ſharp knives] The Heorew word doth ſignifie knives of ſtones or flints, or elſe ſharp razors as the Chaldee paraphraſe hath it, which might be provided with eaſe if this charge were given by the Lord before their paſſage over Jordan, and with no great difficulty at their firſt comming to Gilgal; ſeeing many hands make ſhort and light work, and as there were many knives required to circumciſe in the ſpace of one day ſo great a multitude, ſo there were many hands to make them.

and circumciſe] Heb. turn again circumciſe, that is, circumciſe again, an Hebraiſme, like that uſed Numb. 11. 4. Pſal. 85. 7. Ezek. 8. 6. whereby is not meant, that thoſe who were already circumciſed ſhould now again be circumciſed, which could not have ſtood either with religion or naturall reaſon, ſeeing they could not again take away that foreſkin which was already cut off; but whereas it was firſt commanded unto Abraham with all his ſeed and family, and accordingly by him obſerved, but much (at leaſt) neglected (as ſome think) in the time of their Ægyptian bondage, till it was again reſtored by Moſes, ſent of God for their deliverance, and quite omitted in the wilderneſſe, at leaſt from the Spies returning from ſearching the land, which was the ſecond year after their coming out of Ægypt, either out of their neglect of Gods holy Sacrament, or, which is more likely, becauſe in Ægypt they could not by reaſon of their oppreſſion adminiſter it according to Gods inſtitution; and in the wilderneſſe, becauſe at Gods appointment they were ſuddenly to remove from place to place as the cloud removed, that was their guide, which they could not do without great hurt and danger to thoſe who were newly circumciſed, verſ. 8. for though ſometime they encamped long in a place, yet all that while they had no aſſurance of their abode there, but were ſtill at an houres warning to remove. In which caſe the Lord diſpenſing with his own ordinance by a new command of their removing, it was in them no neglect or ſinne; for had it been ſo, it is not probable but they ſhould have been ſharply reproved for it by God himſelf, and his Miniſters Moſes and Aaron. So that this is the ſenſe of theſe words, circumciſe again, as if he ſhould have ſaid, reſtore this Sacrament to its primitive uſe in the firſt inſtitution of it to Abraham and his ſeed, which hath now for a long time been either neglected, or at leaſt omitted. But it may be objected, that Moſes was ſtrucken with a dangerous ſickneſſe for not circumciſing his ſon, though he were in his journey which was undertaken by Gods appointment. Unto which I anſwer, that this puniſhment was inflicted, becauſe he had time enough before to have circumciſed his ſon, and had neglected it, or if he had been now but eight dayes old, he might have ſtaid by the way till the child had been circumciſed and healed; ſeeing though God had appointed him his journey, yet he had not ſtrictly limited him to diſpatch it in ſo ſhort a time.

But why was Joſhua commanded by God to circumciſe all the people at their firſt entrance into the land of Canaan? I anſwer, firſt, that hereby he might roll away the reproach which they had contracted in the land of Ægypt, v. 9. Secondly, that hereby they might be prepared to celebrate the feaſt of the Paſſe-over, of which none might eate before they were circumciſed, Exod. 12. 48. Thirdly, For the ſtrengthening and confirming of their faith in this aſſurance, that God would make good unto them his covenant and all the promiſes contained in it, eſpecially this of giving the land of Canaan for an inheritance both to them and their ſeed, ſeeing this Sacrament was annexed to the Covenant firſt made with Abraham as a ſeale

to confirme his faith in the full assurance of this particular promise, Gen. 17.8,9,10. In which respect they now needed especially the benefit of this Sacrament, that their faith might be strengthened against all difficulties which they were now to meet with, in respect of the mighty oppositions of their numerous, warlike and potent enemies; and might hereby be the better encouraged in all their dangerous attempts and undertakings. And lastly, it was enjoyned by God for the triall of their faith and obedience when they were under a great tentation. For being now entred into the land, and environed round about with many mighty and malicious enemies, who watched upon all opportunities to ruine and destroy them, they could never have had a fitter opportunity then this for the attaining of their purpose, if by any means they might have come to the knowledge of it. For had they come upon them (as Simeon and Levie upon the Shechemites, Gen. 34. 25,26.) When they were sore of their wounds, they might easily have slaughtered them, they being utterly disabled to fight for their lives, or make any resistance. Herein their faith therefore was throughly tryed, in that, at Gods command they were willing to hazard their whole Army at once to so desperate a danger, relying wholy upon Gods power & providence.

V. 3. *And Joshua made sharp knives*] Or, knives of flint. *i.e.* He caused them to be made, or, they were made by his appointment.

and circumcised the children of Israel] To wit, all that were not before circumcised, that is, all that were under 40. years of age, and were born since their coming out of the land of Ægypt.

at the hill of the foreskins] Heb. Gibeah-haaraloth. Which name was now given unto this place, because the Israelites had there left and buried their fore-skins.

V. 4. *And this is the cause*] To wit, why they did now renew and set on foot again this ordinance of circumcision, which had been omitted at least, for the space of thirty eight years in the Wilderness, because all the people and men of warr who were twenty years old and upward; for their unbelief, rebellion and murmuring dyed in the Wilderness, Numb. 14. 23. 1 Cor. 10. 5. Heb. 3. 17. and were circumcised before their coming out of Ægypt, as were also their children that were born there and came out with them under the age of twenty, Numb. 14. 29. Deut. 1. 35. And now a new generation was come in their place which were not yet circumcised, seeing this Sacrament had been omitted thirty eight years, that is, from the return of the Spies untill this day.

V. 5. *All the people that came out of Ægypt*] Namely, those which lived there after Moses return out of Midian, and had received from him Gods message concerning their deliverance out of bondage confirmed with so many and wonderfull miracles, these renewed their covenant, and with it their hopes of enjoying the promised land, and so accordingly prepared themselves and their children for their entrance in thither, by taking upon them circumcision, the seal of the covenant.

V. 6. *Till all the people*] Or, all the nation, as the word properly signifieth; neither doth he here (as some observe) honour those faithlesse and rebellious men with the name of people, or his people, but doth secretly stigmatize them with the name of nation, which is usually taken in a worse sence, that is, for prophane and heathenish men, who were not of the seed of Abraham, but strangers from the covenant.

unto whom the lord sware] To wit, being provoked to anger by their infidelity and disobedience, Numb. 14. 23. Psal. 95. 10, 11. Heb. 3. 17, 18.

not shew them the land] That is, not so much as suffer them to see it (which favour he vouchsafed to Moses) and much lesse to inherit and injoy it.

which the Lord sware unto their fathers] Namely, that he would give it unto them and their posterity, yet not absolutely, but upon the condition of their faith and obedience, which they on their part not observing, but contrariwise provoking God with their infidelity and rebellion, made void this covenant, and wilfully abdicated and dis-inherited themselves of this promised patrimony.

V. 7. *And their children whom he raised up in their stead*] Namely, those who were born unto them in the Wilderness, for they who came with them out of Ægypt were circumcised before, ver. 5. to shew Gods faithfulnesse and constancy in performing his promises: Seeing the infidelity and disobedience of these rebels could not make them voyd to their posterity, but according to his Word, Numb. 14. 31. he would give to their little ones the land for their inheritance and possession.

Them Joshua circumcised] That is, because God by covenant had given unto them the land of Canaan, therefore he giveth unto them the seal of this covenant for the better confirmation of their faith.

For they were uncircumcised] So that Joshua brought into Canaan, both those who were circumcised in Ægypt, who were then under twenty years of age, and now supervived, and those who were uncircumcised in the Wilderness, wherein he was a type of the true Joshua, Jesus Christ, who is the Saviour of all believers, circumcised and uncircumcised, Jews, Gentiles, Col. 3. 11. Eph. 2. 14. Gal. 5. 6. & 6. 15.

V. 8. *They abode in their places*] *i.e.* relying by faith upon Gods providence and promises, they securely rested in their stations till their wounds were healed, who accordingly took care of them, and in the mean time so possessed the hearts of their enemies with fear and astonishment, that they did not so much as disturb their peace, by making any attempts against them.

V. 9. *I have rolled away the reproach of Ægypt*] *i.e.* I have freed you from that shame and dishonour which did lye upon you whilest you were bond-slaves in the land of Ægypt, by receiving you into covenant with me, acknowledging you for my peculiar people, and admitting you to have this priviledge fealed unto you by this seal of circumcision. Some understand by the reproach of Ægypt the Ægyptians reproaches which they cast upon them whilest they were in the Wilderness, as though God had not out of his love delivered them out of Ægypt, but rather to wear and waste them in the Wilderness, even unto utter ruine; seeing they remained there still after so many years spent, till they were almost consumed, and were not brought into the promised land. See Deut. 8. 28. Num. 14. 16. the which reproach was now taken away by their entring into the land, which was unto them as an earnest of all the rest, and now further secured by Gods renewing his covenant with them concerning their full possession of it, and confirming their faith in full assurance of it by circumcision and the Passe-over, which were as seales added to the promise. Some by reproach of Ægypt understand the wicked religion of Ægypt, with which they were infected and corrupted, by living and conversing with them; From which he now delivered them, by renewing his covenant with them, and confirming it unto them by his seales, the Sacraments: others by this reproach understand the reproach which did lye upon the Ægyptians themselves as upon all other nations, in that being out of Covenant with God, and not partakers of the seals of it, they were Aliens and strangers from God, in an heathenish and damnable condition, and were so reputed and had in abomination with the Church and people of God, as appeareth 1 Sam. 17. 26. Gen. 34. 16. From which reproach they were now freed by receiving the Sacrament of circumcision. Others understand, and that very probably, the reproach which the Israelites themselves had contracted in Ægypt, when as living amongst them for above two hundred years, they imitated their evill manners, and were tainted with their superstitious & false worship, Exod. 32. 1. neglecting Gods sincere worship and service, and hereby, as also by their late rebellion, had left this reproach upon their children, through the just judgment of God, that they had not the Sacrament of Gods covenant, but had their foreskin still upon them all the while they lived in the wilderness, Numb. 14. 34, 35. From which wicked Nation they were now differenced, in that they did by circumcision take upon them and wear Gods Livery and cognizance.

The place is called Gilgal] *i.e.* rolling, because their reproach was rolled or turned away, when as by circumcision they renewed their covenant with God.

V. 10. *And kept the Passe-over*] Which was likewise omitted in the Wilderness, saving only the second year after their comming out of Ægypt. See Numb. 9. 1, 2.

at even] *i.e.* in the last part of the day, not long before the Suns going down.

moneth] *i.e.* Abib or Nisan, the first moneth. So Chap. 4. 19. Exod. 12. 2, 6.

V. 11. *And they did eat of the old corn of the land*] Which they found in their barns, the inhabitants being fled away; and parched corn. *i.e.* the new corn which they found standing on the ground the present year, seeing it was now the time of their harvest.

on the morrow after the Passe-over] *i.e.* as it is most probably thought, on the 16. day of the moneth, for the lamb was killed and rosted on the 14. day, and so the feast began that night, which was part of the 15. day, and on the day following, which was the 16. day they did eat of the corn of the land; neither might they by the law eat of the new corn of the land, till they had brought unto the Priest a sheaf for an offering unto God, as appeareth, Lev. 23. 14.

In the self-same day] Which is added to signifie the peoples earnest desire to eat of the fruits of the promised land, so soon as they might lawfully do it, having first renewed their covenant with God, whereby only they had right to the land & the fruits of it, and been made partakers of the seales of it, circumcision and the passe-over, by which holy ordinances these outward blessings were sanctified unto them.

V. 12. *And the manna ceased*] Namely, because there was no necessary use of it any longer, for whereas it was first given them by God to supply their want of all other food, now there was no more need of it when he had brought them into a fruitfull land, flowing with milk and honey; and the rather, because this ungratefull people loathing this bread which came down from heaven, even then when they had no other food to satisfie their hunger, would now much more have loathed it when they were come into a land that abounded with all Gods blessings.

neither had the children of Israel manna any more] Namely, that they might hereby know, that they had injoyed it all this while, not from any naturall cause, but by Gods meer gift and bounty, wherein the earthly Canaan was a type of the heavenly, seeing when we are come thither, we shall have no further need of word, sacraments, or other ordinances, because God will supply all things unto us immediately by himself, and will be all in all, Revel. 21. 22. 23.

V. 13. *when Joshua was by Jericho*] *i.e.* In the plaines of Jericho, not far from Gilgal, where he incamped, whither he now came (as may be probably thought) to observe the strength of the City, and the best opportunities of besieging it.

there stood a man] *i.e.* The Lord Christ, who assumed and appeared in the shape of a man, both now and at sundry other times, as a preparative to his incarnation, for that it was no created angel, appareth by Joshua's adoration and his acceptance of it, seeing a created Angel would have refused it, Rev. 19. 12. & 22. 9. Judg. 13. 16.

with his sword drawn in his hand] Hereby representing himself unto him as the Lord of hosts, the supream and chief Generall of their Armies, in whose wisdome only conducting them, and power assisting them, they should prevaile against their many potent and puissant enemies, and execute his just judgments upon those cursed Nations till they were wholy subdued, and utterly destroyed. All which was done to strengthen the faith of Joshua and all the Army, in assurance that they should be victorious, seeing they had God on their side ready to fight against his and their enemies, Exod. 23. 23. Rom. 8. 31.

And Joshua went unto him and said] Which is added, to shew the undaunted courage and resolution of Joshua, whom God had appointed Generall of his Armies, in that he thus boldly and confidently goeth to an armed man (who was also no doubt of a majesticall presence) to question him on whose side he was, that according to his answer he might either oppose him as an enemy, or othe rwise might entertain him into amity and friendship.

V. 14. *And he said, Nay, but as a Captain of the host of the Lord am I come*] As though he should say, I am not a mortall man as thou conceivest, either Israelite or Canaanite; but the Lord of hosts and chief Generall both of the Angels which fight for the Church against all its enemies, being Michael the Archangell and chief Prince, Dan. 10. 13, 21. Rev. 12. 7. & 19. 11, 14. and am now come to ayd Israel which is the people and host of God, and encourage thee and them against all your enemies, and now more particularly to give thee instructions and directions, what means are to be used for the besieging and taking of this City Jericho. See chap. 6. 2, 3, 4.

And Joshua fell on his face] Being affected with an awfull fear and reverence of Gods glorious presence, Exod. 3. 2, 6. Dan. 10. 8, 9.

and did worship] Because he knew him to be the Lord Christ, the eternall sonne of God.

what saith my Lord to his servant?] A question arising from reverence and admiration, signifying his willingnesse and prompt readinesse to obey all his commands, as though he should have said, let me only O Lord know what is thy pleasure, and what it is that I should do, and I will most willingly performe what thou requiest.

V. 15. *Loose thy shoe off thy foot*] Which was spoken to possesse Joshua with a more awfull reverence of Gods glorious presence, before whom he now stood, to stirr up his attention in hearkening unto what he spake, and to affect his heart with deeper humility in the sight and sence of Gods Majestie, and his own balenesse and vilenesse. For this ceremony of putting off the shooes, was used to expresse the highest degree of humiliation, when Gods hand was heavy upon any in grievous afflictions, as appeareth Sam. 15. 30. Esa. 20. 2, 4. Ezek. 24. 17, 23. And so Moses, Exod. 3. and Joshua here, were commanded to do it, to shew that they might not rashly presume to approach into Gods presence, but with all humility, lowlinesse of mind, and awfull reverence, Levit. 16. 2. Exod. 30. 10. And secondly, to put them in mind that when they did draw neer unto God, they must put off all fleshly lusts and carnall perturbations of the mind, which made them to cleave unto the world and earthly things, and thereby uncapable to understand the things of the Spirit of God, 1 Cor. 2. 14. Eccles. 5. 1, 2. And to come with all due preparation to the performance of all holy duties in the deep apprehension of Gods great and glorious Majestie, unto whom they were to be performed; and their balenesse and nothingnesse which were to do them.

For the place whereon thou standest is holy] Where he rendreth a reason why he should put off his shooes, namely, because the ground on which he stood was holy, not in respect of any inherent holinesse in it self, but as it was now sanctified by Gods divine and holy presence. *q. d.* consider that thou now standest before thy great and glorious God, to hear the counsell of his will, who though he filleth heaven and earth with his presence, yet he doth now in a speciall manner reveal himself, and manifest his presence unto thee, and thereby doth consecrate this place as holy; and therefore be thou accordingly affected with humility and awfull reverence in hearing what he will speak unto thee.

And Joshua did so] *i.e.* With all willingnesse and cheerfulnesse he obeyed Gods command, leaving unto future ages himself as an example for their imitation. And being thus prepared, he received from God those directions and commands which are expressed in the first part of the following chapter.

CHAP. VI.

Now Jericho was straightly shut up] That is, the City was so carefully watched and strongly guarded, that no inhabitant could get out, or Israelite come in, as the Spies had formerly done, for fear of any sudden surprize by their enemies that now were neer unto them. Which words were inserted between the precedent discourse of Christs appearing to Joshua in the end of the former chapter, and his following speech in this; to intimate what great need there was why his faith should be thus confirmed in assurance of good successe in this enterprize, seeing in respect of the strength of the City, and watchfulnesse of the Citizens, without Gods speciall assistance in this work and gracious directions for the well managing of it, it seemed to be a work of much difficulty.

V. 2. *And the Lord said unto Joshua*] He who chap. 5. 13. is called a man, and vers. 14. Prince of the Lords host, is here called Jehovah, implying a reason why Joshua gave unto him divine worship before, and why now he should obey all his commands, and wholy submit to be guided by his directions.

See I have given] Which is a word of encouragement whereby he strengtheneth his heart, and raiseth up his fainting spirits in assurance of victory; notwithstanding he found such mighty opposition, that he had little hope of prevailing in his own strength, seeing he had a presumptuous hope of winning the City, propounded in the present tense to intimate, that it was as certain as if he were already possessed of it.

and the mighty men of valour] Naturally so and so, reputed in former times, howsoever, now the terrour of God being upon them, their hearts melted and their courage fainted, chap. 2. 11.

V. 3. *And ye shall compasse the City*] In these and the following verses, the Lord appointeth for the winning of this strong City most weak, contemptible, and even (to humane reason) most ridiculous means, thereby to manifest the glory of his wisdome and power so much the more, and to shew that this miraculous work was acted by himself alone, seeing the means used could no way conduce thereunto, 2 Cor. 12. 9. and 4. 7. And secondly, to try the faith and obedience of Joshua and the people, whether they would deny their own wildome and power, and wholy rely upon God in the use of such means as were quite contrary to their own reason and sense; and that in this triall they might be approved, not disputing the matter with flesh and blood, but yeelding absolute and simple obedience to Gods commands, and cheerfully following all his directions.

Thou shalt thus do six dayes] Not that the Lord needed so long time for the effecting this great miracle, for he could have done it at once if so he had pleased, but only to exercise here their faith, obedience and patience in waiting thus long for the accomplishment of his promise.

V. 4. *Seven trumpets of Rams-horns*] Not the silver trumpets of the Sanctuary, which would have graced the action, and bringing with it more authority, might have encreased their hope and confidence of successe, but these despicable horns fit for nothing but to expose them to scorn and laughter.

and the seventh day] Whereby is implyed, that they compassed the City once in this march on the Sabbath day, seeing this must needs be one of the seven, with which God had power to dispence, as being Lord of the Sabbath. And (as one saith) humane works are forbidden on that day, and not divine, and those are divine which God commandeth.

V. 5. *and the wall of the City shall fall down flat*] *i.e.* Not all the wall in the whole compasse of it, but such a large part, as was sufficient to give the Israelites an easie and fair entrance; for if all had fallen, then had Rahabs house, which was

was built upon the wall fallen likewise with it, chap. 2. 15.

V. 6. *And Joshua*] *i.e.* he did not demurr upon Gods commands, nor deferr to use the means which he had appointed though they seemed never so weak and contemptible for the effecting of so great a work, but presently putteth them in execution, relying wholy upon the power and promises of the chief agent, who was all-sufficient to do what he pleased by the weakest and basest instruments.

V. 7. *And he said unto the people*] *i.e.* to the military men imployed in this service, or men of warr, as it is expressed vers. 3. neither is it probable that the whole body of the people consisting of so many hundred thousands should be appointed to go in this march, seeing it would have been of no use, yea rather have been a great cause of confusion and disorder, one hindring another.

And let him that is armed passe on] Which is principally to be understood of the two Tribes and an half, chap. 1. 14. and 4. 12. 13.

V. 8. *And it came to passe when Joshua had spoken*] In which words is expressed the alacrity and cheerfulnesse of the Priests and people, in obeying the commands of their Generall; though the things injoyned seemed unreasonable, and nothing conducing to the advancement of the present designe.

passed on before the Lord] See the annotation on chap. 4. vers. 12.

Ark of the Covenant] *i.e.* in which were kept the two tables on which the covenant was written.

V. 9. *And the armed men went before*] *i.e.* marched on in their ranks in that order (as is most probable) which was formerly appointed by God according to their severall Tribes, Num. 10. 14. to 29.

and the reerward] In which was the standard of the Tribe of Dan, Num. 10. 25. though others thereby understand the remainder of the people that were not armed.

V. 10. *nor make any noyse*] That being silent they might the more compose their minds to spirituall meditations on Gods works of wonders, especially his gracious and infallible promises made unto them for the subduing of their enemies, and this City in particular, Lam. 3. 26. Psal. 4. 4.

V. 12. *And Joshua rose early*] Herein propounding himself like a wise and good Generall, as a president and example of watchfulnesse and diligence for the peoples imitation.

V. 13. *And seven Priests*] Whence some observe, that the septenary number is much nobilitated both here and in many other places of sacred Scripture: For we have here seven priests, seven trumpets, seven dayes, seven times compassing the City, and on the seventh day seven times; and frequently the number of seven is made use of in the Levitically Law. So in the Revelation, the visions are represented under this number, seven seales, seven angels with seven trumpets, seven vials. The reason whereof some think to be, because God was pleased to begin and finish all things concerning the worlds creation in seven dayes, fix whereof were destinated to the finishing of the work itself in the severall parts of it, and the seventh to a holy rest, in which the whole creation was composed into (as it were) an integrall frame, supported and sustained by a divine power and providence, and sanctified to its main ends, to wit, the glory of God and the good of his reasonable creatures, men and angels.

V. 16. *Joshua said unto the people shout*] The which shouting was an act of their faith and confidence in Gods promise, that he would deliver the City into their hands, and accordinly was answered in the effect. And hence it is, that this by the Apostle is attributed to faith, Heb. 11. 30. *By faith the walls of Jericho fell down after they were compassed about seven dayes.* Though there might be also other use of this their shouting, namely, to encourage one another in the onslaught, and to strike a sudden terror and amazement in the hearts of the Citizens, whereby they were disabled to stand upon their defence.

V. 17. *And the City shall be accursed*] *i.e.* devoted to destruction, and so consecrated unto God, as the first fruits of the land of Canaan; in obedience to whole command, it was to be destroyed. See Levit. 27. 28, 29. Numb. 24. 20. Deut. 2. 34. The which anathema though it were pronounced by Joshua here, yet it was not from himself and in his own name and authority, but by Gods appointment, as appeareth 1 King. 16. 34. And probable it is, that Joshua received this command of destroying utterly this City, and offering it unto God (as it were) an holocaust, in which nothing was to be reserved for mans use (in which fence, the slaughter of Gods enemies is called a sacrifice, Esa. 34. 6. Jer. 46. 10. Ezech. 39. 17.) though it be not before expressed, but reserved unto this place, to make way for the following story of Achans sin, by which he transgressed this command.

But why was this City above all the rest devoted by Gods appointment to this fearfull destruction? I answer, though no other reason could be given, yet it were sufficient that God commanded it, who being absolute Lord of all things in heaven and earth, may do with his own what he pleases; and whatsoever he doth must needs be just, seeing he is justice it self, and he doth not will a thing because it is just, but it is just because he willeth it, Gen. 18. 25. Again, all these cursed nations were abominable in all wickednesse, and by their sins deserved the severest of Gods punishments; and therefore it was at Gods liberty to make choyce of which he pleased, to make them examples of his wrath. But yet some other reasons may be given why this City was thus devoted to utter destruction; as first, because being the first that was attempted, God would make it an example, to all the rest, of his fearfull vengeance, that taking warning by it, they might not obstinately stand out against God and his people in a desperate wars or if they did, might be made the more unexcusable. And secondly, God would have the whole spoyle of the City devoted unto him, to make known unto his people, by having (as it were) these first fruits offered unto him, that he had an equall right unto all the rest of the land, and all things contained in it, seeing all was his, and by his power only and assistance gotten, and not their own strength; howsoever in his rich bounty and goodnesse he was pleased to bestow upon them all the rest.

Onely Rahab the harlot shall live] Others read it, shall be saved, or safe; because (as they conceive) the benefit extended not only to the persons that were in the house, but likewise to their goods, that they might be preserved as well as their lives, See vers. 25.

hid the messengers] Some read, hid them carefully and faithfully.

thus we sent] *i.e.* My self and some of the chief commanders, unknown to the people.

V. 18. *keep your selves from the accursed thing*] *i.e.* consecrated unto God, and devoted unto utter destruction without power of redemption, and that upon the penalty of a fearfull curse against him who should presume facrilegiously to rob God of his right, and the thefts devoted to his own private use.

lest you make your selves accursed] *i.e.* liable to that Curse which is denounced against those that commit this sin, Deut. 7. 26.

and make the Camp of Israel a curse] *i.e.* bring it under the same curse, being in a sort partakers with you in your sinne, as being all but one body, as Achan did, chap. 7. 1.

V. 19. *But all the silver and gold*] Excepting their Idols and Images made of these mettals, which were to be burnt with fire, and utterly destroyed and abolished, Deut. 7. 25. Exod. 32. 20.

and consecrated unto the Lord] being first legally purified by passing through the fire, Numb. 31. 22, 23.

they shall come into the treasury] *i.e.* shall be laid up in the Tabernacle to be imployed in Gods service, and therefore could not be put to any private use. See Numb. 31. 54.

V. 20. *So the people shouted*] *i.e.* after they had compassed the City seven times on the seventh day, as soon as the Priests began to sound, the people shouted, being by faith assured that the Lord according to his promise, would cause the walls to fall down flat before them, and give them entrance into the city, Heb 11. 30.

V. 21. *And they utterly destroyed all that was in the City*] according to Gods expresse commandement, Deut. 20. 16, 17. And therefore it was not to be imputed unto the Israelites as an act of cruelty, seeing they had from God himself an expresse charge to do it, and then this severe execution, and it is no mercy, but foolish pity, to spare where God commands to punish, 1 King. 20. 42.

V. 22. *But Joshua had said unto the two men*] *i.e.* he had given them this charge before they entred into the City, for it had been too late to have deferred it, till the city had been taken, and all full of confusion and slaughter.

V. 23. *And left them without the Camp*] As things unclean, untill they were legally purified, Numb. 31. 10. and so incorporated into the Congregation by instruction, profession, circumcision, &c. Deut. 21. 12. whereby they shewed their care to preserve their Camp holy and free from the defilements of heathenish and unclean persons; and hereby put these poor aliens and infidels in mind of their miserable condition in which they lived, till by faith and repentance they were incorporated into the Church and people of God, that so they might for the present bewaile their miserie, and earnestly desire to come out of it, by conforming themselves to Gods true religion in all things, both in profession and practice.

V. 24. *And they burnt the Citie with fire*] Wherein they shewed their faith and obedience to God, in that they were contented utterly to ruine so fair and strong a Citie, so commodiously situated in a most pleasant and fruitfull soyl, which they

they might have reserved as a sure place of retreat on all occasions, beautified with goodly houses for them to dwell in, they having at this time no place fit for habitation, and all manner of rich spoyl, goods and furniture of all sorts, when as they were in a poor condition and destitute of many necessaries, having no other inducement hereunto, but onely Gods meer command, upon whose promises they wholy relyed by faith for a supply of all their wants.

V. 25. *And Joshua saved Rahab the harlot alive*] But how could this stand with their obedience to Gods former commands, so strictly charged upon them and often repeated, that they should make no covenant with these cursed nations, nor suffer them to dwell in their land, nor shew any mercy unto them, but utterly destroy them, Exod. 23. 32, 33. & 34. 15. Deut. 7. 2. To Which I might answer, that for ought we know, Joshua had from God a speciall dispensation in this particular case, though it be not here expressed, and God may justly reserve unto himself a royall prerogative, to dispense when he pleaseth, with his own Laws. But secondly, I answer, that these commands were not absolute, but to be understood with these conditions, if they still continued in their sinne and idolatry, enemies to God and his people, and desired not to have any peace with them: otherwise if they turned by true repentance from their idolatry and sinne, and willingly embraced Gods true religion and would submit to be circumcised, and so become one people with them, and if they did timely desire peace before they were besieged, and would be content to yield unto all their conditions, then the extream rigour in the outward letter of those severe commandes, was to be moderated by a common equity, which is the very life of the Law, and some mercy was to be shewed unto them. Which conditions none of these cursed nations observed (saving onely the Gibeonites) being justly given up of God to the hardnesse of their own hearts, and therefore were wholy devoted to utter destruction. See chap. 11. 20.

and she dwelleth in Israel] Yea, and was married to Salmon the sonne of Nasson, a Prince of the Tribe of Judah, one of Christs progenitors, Matth. 1. 5. Luk. 3. 32.

unto this day] To wit, when this story was written, which could not be long after, seeing she was of good years when this was done, and at the writing of this story, remained still alive in Israel.

V. 26. *And Joshua adjured them*] That is, not by a private motion, but by a Prophetically spirit inspired by God, as appeareth, 1 King. 16. 34. Now he cursed with an adjuration, those that should rebuild this City devoted to utter destruction, because the Lord would have it left to posterity as a monument of his severe justice exercised upon this cursed nation, and of his grace and goodnesse to his own people, in erecting (as it were) this Trophee of their victorie. Otherwise the place and City it self was not absolutely accursed, seeing, though he were severely punished that re-built it, for trasgressing Gods command and neglected this curse, yet being restored, it was allowed for a fit habitation, even for good men to lodge in, as Elias and Elizeus. Yea our Saviour Christ himself did honour this City with his presence and miracles, Mar. 10. 46. Luk. 19. 1. 5.

before the Lord] *i.e.* By Gods decree made known unto me by the inspiration of the Holy Ghost.

riseth up] *i.e.* Shall presume and addresse himself to build this City.

Lay the foundation thereof in his first borne] *i.e.* In the death of his first borne. So that for this presumption he shall be punished with the death of his two sonnes; the first in the bginning of the work, the other in the finishing of it, signified in the setting up the gates of it, which is the last thing done in the building of a City. Others understand it that he should be punished with the death of all his children, from the eldest to the yongest. Now this curse seazed upon Hiel the Bethelite and his sonnes, in the raign of Ahab, 1 King. 16. 34.

CHAP. VII.

Vers. 1. BUt the children of Israel committed a trespasse] *i.e.* One member of that body, which being in communion with them, his particular sinne was an occasion, that a judgement fell upon them all, till upon diligent examination, and inflicting just punishment, they were cleared and acquitted, both from the guilt of his sinne, and the punishment due unto it; See chap. 22. 20. For a whole common-wealth is but an entire body consisting of many members, which communicate with one another in all temporall blessings and calamities, even as the head and heart are affected and afflicted with the diseases and paines of the hands and feet. And God would have it thus, to make us carefull and watchfull over one another, not onely for the common good, but also for the welfare of our selves and of every particular member, seeing we are all united together in one body with such an inseperable bond, that all have a common interest, both in the joyes and griefs, the wel-fare and calamities of the whole body, and also the particular members.

For Achan the sonne of Carmi] This name Achan is derived from the verb Achar, which signifieth to trouble, unto which Joshua alludeth, ver. 25. *Why hast thou troubled us? The Lord shall troubleth thee this day.* And hereof it is that he is called Achar, 1 Chron. 2. 7. *i.e.* A destroyer, or the troubler of Israel, who transgressed in the thing accursed, namely, in taking and sacrilegiously stealing that which was devoted unto God (and not to be converted to any private use) against Gods expresse commandement, chap. 6. 18, 19.

the sonne of Zabdi] Who also was called Zimri, 1 Chron. 2. 6. Now this genealogie is here set down to the fourth generation, that both the historie might be the more clearly evidenced, with the manner of their disquisition in finding him out; and to imploye the staine of his sinne which he had brought upon his progenitors and whole familie, hereby giving warning unto all parents to be the more carefull, in the education of their children in the feare of God, that they may not be a dishonour and reproach unto them when they are dead.

V. 2. *from Jericho to Ai*] Called allo Hai, Gen 12. 8. and Aija, Nehem. 11. 31. This lay upon a hill three Leagues from Jericho Westward, and fell afterwards to the lot of the Tribe of Benjamin. There were two Cities of this name, the one in the Tribe of Gad, which the Ammonites had taken, and is prophesied against, Jer. 49. 3. and this of the Amorites which was the greater.

which is besides Bethaven on the east side of Bethel] Which were two places, not fare distant one from another, and both neer unto Ai. Bethel the house of God, fo called from Gods appearing there unto Jacob, Gen. 28. 19. And Bethaven the house of iniquity, or vanity and lying; which name was given to Bethel by the Prophet Hosea, by way of scorne and derision, after that Jeroboam had there set up his golden Calves, and so prophaned and defiled it with his idolatry, Hos. 4. 15 & 5. 8. & 10. 5.

Go up] To wit, from the plaines of Jericho, to the mountainous places of the country.

V. 3. *Let not all the people go up*] Which counsell given by the spies, and entertained by Joshua, was not good and prudentiall, although (it may be) well intended by them; seeing thereby they provided rather for the ease then the safety of the Army. For what policy could there be, onely with two or three thousand men to attempt the mastering and subduing of a City strongly walled and scituate upon an hill, a place of advantage, in which there were a greater number of valiant men then themselves. But this was so ordered by a secret providence of God, over-ruling their counsells, that he might bring his own to passe, which was, that the Israelites should for Achans transgression have the worse, be put to flight, and some of them slain in that conflict. Which in no probability would have come to passe, if the whole Armie had marched thither, seeing the terrour of so great a multitude would have so disheartned them, that they durst not have fallied out of the City: or if they had prevailed against the whole Army of Gods people (for it is easie for him to give victorie unto few as well as unto many) it would have much discouraged and exposed them to extream danger, whereas it was his purpose to chastise their sinne, and not to ruine and consume them.

V. 4. *And they fled before the men of Ai*] The Lord having so disheartned them and deprived them of all valour and courage, that it is very probable they did not endure the first brunt of the battell, nor the very fight of their enemies, but fled away when they first issued out of the City; seeing the men of Ai are faid not to have smitten them in fight, but as they pursued them in their flight, vers. 5.

Vers. 5. *Even unto Shebarim*] Heb. a place of breakings; derive ed from Sebber, which signifieth to break, fo called, it seemeth, upon this occasion, because the Israelites army was there broken and discomfited.

wherefore the hearts of the people melted, &c.] *i.e.* were dissolved with extream fear and amazement, and not able to recollect their courage, because they did not so much look upon the defeat and losse, which was so small that it was scarce considerable; as upon the anger and displeasure of God, of which this was an evidence, in whose promises and power they onely stood, and had no hope of prevailing or subsisting if he withdrew himself from their assistance.

V. 6. *And Joshua rent his cloaths*] Which in those dayes was used as a ceremony to expresse their extream grief and sorrow, which did (as it were) rent and even cut in sunder their very hearts, and that either when fome great calamity did befall them, as Gen. 37. 34. and 44. 13. Job 1. 20. and 2. 12. or when they saw or heard of some sin committed against Gods Majestie, which was horrible and hainous, Numb. 14. 6. Matth. 26. 65. In the former respect Joshua and the elders here rent their cloathes to signifie the rending of their hearts with grief and anguish

guish; not for that small defeat, but because it was a signe of Gods wrath, seeing he prospered not their expedition according to his former promises, which might discourage the people and make them faint-hearted, as ver. 5.

before the ark of the Lord] Whereby he testified that he did not mourne as one without hope, but was supported with faith in his extream grief, seeing he addresseth himself to God for help and comfort, by prayer and humiliation, falling down flat on his face before the ark, which was the visible sign of Gods presence.

until the even-tide] Joyning fasting with his prayer throughout the whole day, that hereby he might poure forth his soul with greater fervencie and efficacie.

And put dust upon their heads] Which was another ceremony used in those times in their great mournings. So, 1 Sam. 4. 11. & 2 Sam. 13. 19. Ezek. 27. 30. Job. 2. 12. whereby they expressed a great degree of humiliation, professing hereby, with Abraham, that they were but dust and ashes, and deserved to be buried under the ground; Thereby also confessed their frail and fad condition, and that they were as dead men, unlesse God shewed mercy upon them, and raised them up again with help and comfort, Job. 10. 9. Psal. 103. 14.

V. 7. *And Joshua said, Alas, O Lord*] In this prayer Joshua sheweth, that he was under a great tentation, and that there was in him a great conflict between the flesh and the spirit, faith and doubting, and therefore his speeches and expostulations are not absolutely to be so taken, as though he were perswaded of the truth of them, namely, that it had been better for them not to have come over Jordan, or that God indeed would deliver them into the handes of the Amorites to be destroyed, or that they would have been content to have lived on the other side of Jordan, or that the Canaanites hearing thereof would environ them round, and cut off their name from the earth; for all these things were expressly contrary both to that generall promise, I will never leave thee nor forsake thee; and also to many particular promises, made to Abraham with the rest of their progenitors, and often renewed to Moses and themselves, and therefore to dis-believe them, had been to question, yea, to deny Gods truth and power, of which impiety this good and holy Generall could not probably be suspected, who had so lately experience of Gods presence and miraculous assistance. But we are to understand these speeches as proceeding from humane frailty, and weaknesse of faith, and from a suddain distemper of passion and grief, which for the time clouded Gods face and favour from him, so as he could not apprehend the truth of his promises, nor be throughly perswaded of his presence and assistance. Although in all this his main intention was good, seeing he chiefly respected Gods glory, and chose rather to have rested contented with a streight habitation for fear of a people on the other side Jordan, then that by this accident he should be dishonoured, and his name exposed to obloquie, and the blasphemies of the nations.

V. 8. *O Lord, what shall I say?*] *i.e.* What shall I answer to those, who upon this occasion will detract from thy glory, in the manifestation of thy truth and power?

V. 9. *and what wilt thou do to thy great name?*] *i.e.* How wilt thou preserve the glory of thy name, when these nations shall say, that thou wantest power to protect thy people, or truth in failing to performe thy promises, Exod. 32. 12. Numb. 14. 13. Deut. 32. 27.

V. 10. *wherefore lyest thou thus upon thy face?*] Which is not a word of reproof, as though God misliked this posture, seeing Christ himself used it, Matth. 26. 39. And nothing more pleaseth him, then when poor sinners prostrate themselves before him with broken hearts and contrite spirits: But rather hereby quickneth and hasteneth him, that he should without any further delays, use the meanes of reconciliation which he appointed. As though he should have said, spend no more time in grieving and afflicting thy self, seeing I am now ready to hear and help thee, and as willing to grant thy suit, as thou to make it, Exod. 14. 14.

V. 11. *Israel hath sinned*] For though Achan alone committed this sacrilegious fact, yet being a member of the whole politique body, it lost hereby its perfection and intireness, and was in a sort dissipated and dissolved, when one member or part of it was vitiated, and could not be re-united in a perfect integrity and oneness, till the vitious part were either cured or cut off.

And they have also transgressed] *i.e.* They have aggravated their sinne by many circumstances. For they have transgressed my express command and broken my covenant, in laying hands on the accursed thing, namely, the Babylonish garment, and converted it to their private use, whereas it should have been burnt; they have also sacrilegiously stolen away, to wit, the gold and silver, which ought to have been brought into the Lords treasurie, chap. 6. 19. and have dissembled this notorious fact, as though (not acknowledging mine omniscience) they thought they could hide it out of my sight; and finally, they have put it, to wit, the things to be burnt, and those which were to be consecrated unto God, even among their stuffe, *i.e.* They have mixed with their own goods, and so have hardned their hearts in this their wicked course, and resolved to continue in it without repentance,

my covenant which I commanded them] Namely, concerning the accursed thing, chap. 6. 19. or my covenant, in not obeying my commandes, as they promised, Exod. 19. 8. & 24. 7.

V. 12. *Because they were accursed*] According to Gods threatning, chap. 6. 18. & ver. 1.

neither will I be with you any more] But why doth God thus severely threaten to cast off all care over his people, for the sin of one private and ordinary man? I answer, not onely because this sinne was committed against a strict law newly enacted and ratified by a severe sanction, but also, because the transgression of it, would have proved very pernicious to the whole common-wealth of Israel, if it had not been severely punished. For it would have been a spreading sinne, and infected many others with its contagion: It would have overthrown all lawfull order and Martiall discipline, even in the first beginnings and testing of it, and made men carelesly to neglect all Gods commandes, if they did any waies crosse their own covetous or voluptuous lusts.

unlesse ye destroy the accursed] *i.e.* The man who hath committed the fact about the accursed thing, and so himself is become accursed, and all his with the contagion of his sinne, *i.e.* not onely Achan himself, but also all his familie and goods, as being tainted with the same sinne. So v. 24.

V. 13. *up, sanctifie the people*] *i.e.* Both by a legall purification; as washing their cloathes, and not lying with their wives, Exod. 19. 10, 11. And also much more with a spiritual sanctity, prefenting themselves before God, with pure and holy hearts. That thus preparing themselves to appear in Gods presence, the offenders might be discovered and punished, and the people freed from the punishment of his sin.

V. 14. *The tribe which the Lord taketh*] *i.e.* Apprehendeth by lot, which is at his disposing, Prov. 16. 33. See 1 Sam. 14. 41. Joh. 1. 7. Act. 1. 24, 26. Now the Lord thus proceeded to discover the offender by casting lots, whereas if he had so pleased, he could at the first have pointed him out by name, because he might by this graduall proceeding, convince Achan of his sinne, and bring him to repentance and confession of it, or at least leave him the more unexcusable, and also, because in the passages of his providence, he doth not usually act immediately by himself, but useth us as instrumenes to serve his providence, and to joyn our endeavours for the effecting of his works.

V. 15. *shall be burnt with fire*] As the accursed thing ought to have been according to the Law, Deut. 13. 15, 16. chap. 24. namely, after he is first stoned, which was the punishment appointed for blasphemers and presumptuous offenders by the law, Levit. 24. 14. Numb. 15. 30. 35. 36. v. 25.

he and all that he hath] *i.e.* Not onely the accursed thing, but his sonnes, daughters, oxen, asses, &c. The which though it was a most severe punishment, yet it was just because God appointed it, whose judgments are alwaies righteous, Gen. 18. 25. Jer. 12. 1. Psal. 145. 17. Though often unsearchable, and above the reach of our reason; which may appear, whether we respect God, who appointed this punishment: For first, he is supream Lord of all, and may do with his own what he pleaseth, and his will is the rule of justice, yea, justice it self. And secondly, because we owe our lives to God, and deserve death by the first sin, and all that followed it; and therefore God may justly require this due debt, when, and in what manner he pleaseth; or whether we respect Achan and his sinne, seeing he had infected all he hed with its contagion, and so made them liable to his punishment; or finally, whether we respect Joshua, and the people who did inflict and execute it. First, because God commanded it. Secondly, because he had indangered the whole camp to destruction, who were not (simply considered in themselves) guilty of his fact. Thirdly, because he had exposed thirty and six men to the slaughter, who were in like manner innocent of his sinne, though by their own sins known to God, they had justly deserved their death, and all his were justly executed with him by the same reason, though they were not knowingly guilty of his fact, that they might be examples unto others, to deterr them from the like transgressions and sins.

because he hath wrought folly in Israel] *i.e.* A base, foolish and sinfull deed. So Gen. 34. 7. Judg. 20. 6. 2 Sam. 13. 13. and that in Israel where above all other nations piety and righteousnesse ought to flourish, in respect of their just laws and Law-giver, and the manifold miracles which they had seen, and rich mercies and blessings, wherein they were preferred and advanced before all other people, Exod. 19. 19. 5. Deut. 7. 6. & 14. 2. & 26. 19. & 33. 29. & 4. 5, 6, 7, 8.

V. 17. *he took the family of Judah*] *i.e.* The severall families, Numb. 26. 20, 21. or rather their tribunes and Princes which represented their whole families.

the family of the Zarhites] That is, at the heads and chief of the families; of which See 1 Chron. 2. 6.

man by man] Heb. *by the men.* *i.e.* According to the households of their fathers, and not every one by the poll, as appeareth, ver. 18.

And he brought his household] *i.e.* Either Joshua himself, or Zabdi by his appointment.

V. 19. *And Joshua said unto Achan, my sonne*] Hereby shewing his love to his person, and that he was in giving judgement free from all rage, anger and desire of revenge, and onely aimed at Gods glory and the good of the people.

give I pray thee glory to the Lord] Namely, by acknowledging thy sinne, and his justice in drawing thee out to deserved punishment; and thereby also shew, that the lot which he hath cast upon thee is true and right. Neither seek any longer to hide thy sinne, seeing thou hast an al-seeing God to be both thine accuser and judge; whole knowledge thou canst not avoid, nor decline his judgement, and therefore confesse the truth in an humble and penitent manner, that hereby he may be glorified, and thou freed from everlasting punishment.

V. 20. *Indeed I have sinned*] *i.e.* I freely and ingeniously acknowledge that I, and no other, have committed this haynous fact, and thereby have made my self deservedly guilty and worthy of the greatest punishment, seeing I have transgressed the just and expresse command of the Lord God of Israel, from whom I have received my being, and many singular favours, as being a member of this common-wealth, which he hath chosen for his peculiar people, and inriched with many blessings.

V. 21. *when I saw*] Where he sheweth the progresse and growth of his sin by its degrees; first, permitting his eies to rove and fix themselves upon unlawfull and prohibited objects, contrary to Jobs practice. Job. 31. 1. Secondly, by giving liberty to his concupiscence in desiring them. Thirdly, by actuall seizing upon the prey. And laitly, in using meanes by hiding it, to reserve it for his own private use.

two hundred shekels of silver] See Gen. 23. 15.

and the silver under] *i.e.* Under the Babylonish garment, or wrapt up within it.

V. 22. *So Joshua sent messengers*] To wit, that the truth of Achans confession might be discovered.

and they ran into the tent] *i.e.* They made all hast to fetch the things, which were to be burnt and consecrated, that so justice being executed upon the offenders, Gods wrath might be averted, & the people might be cleared and freed both from sin and punishment, seeing he had threatned that he would not be with them any more, and that they should not stand before their enemies, untill they had taken away the accursed thing from among them, ver. 12. 13.

V. 23. *before the Lord*] *i.e.* Before the Tabernacle, in which the Ark was the sacred sign of Gods presence, where Joshua and the Elders of Israel waited expecting their returne.

V. 24. *the sonne of Zerah*] *i.e.* The Nephew of *Zerah*, who is called his son, because he was lineally defended from his loynes. See vers. 1.

and his sonnes and daughters] See annotat. on ver. 15.

unto the valley of Achor] *i.e.* Or trouble, so called by anticipation, upon this occasion, ver. 26.

V. 25. *why hast thou troubled us?*] Alluding to his name, which signifieth trouble.

and burned them with fire] *i.e.* His children with his goods, which he could not have done, but by Gods speciall command in this particular case, seeing the generall and common law, was that the children should not be put to death for the father, Deut. 24. 16. which severe execution was just with God. See annotat. on ver. 15.

V. 26. *an heap of stones*] As they used to do over them who dyed ignominiously, chap. 8. 29. 2 Sam. 18. 17. that it might be a monument to warne others not to commit the like sin.

valley of Achor] Because all Israel was troubled here with Achans facrilege, as also himself and all his, by this dreadfull punishment inflicted on them, Hos. 2. 15. Isa. 65. 10.

CHAP. VIII.

Vers. 1. *Take all the people of warr with thee*] Not (as some think) the whole army, of which there could be no use in such a service, against so small a company of fighting men as were in Ai, but rather one would have hindred another, especially when it was to be acted by a stratagem of flight, and would by their multitude have deterred that small garrison, from issuing and sallying out of their gates; but that he should in this expedition make choice onely of warlike people that had valour and skill, and so fit for such a service. By which they understand the thirty thousand afterwards mentioned. Which being mightie men of valour, Joshua chose for this imployment, ver. 3. Others suppose rather, that the whole army was appointed to be present at this service, for the better hearthning of all the people, who were not yet free from that fear and amazement that had seized upon them by the former defeat, and also because they were all to participate in the spoyl of the City, for their better incouragment in the like enterprizes,

and go up to Ai] Because standing on an hill, they were to ascend unto it from the Plains of Jericho.

See, I have given into thine hand] And therefore thou must not attribute the glory of the victory to thine own strength and policy, seeing it is my free gift, nor make any doubt of obtaining it, seeing thou maiest be as certainly assured of it, as if thou hadst it already in present possession.

and his land] *i.e.* All that territorie adjoyning to Ai, which was under the Kings power and jurisdiction.

V. 2. *as thou didst to Jericho*] *i.e.* In the generall, thou shalt destroy it as thou didst Jericho, and not in respect of the manner or every particular circumstance; for the King of Jericho was not hanged as the King of Aiwas, nor he accursed that re-buile Ai.

onely the spoyl thereof] Which the Lord granted to the souldiers for their better incouragement, whereas if now again they should not have shared in the riches of this City, of which they stood in so much need, they would have been disheartened and discontented.

lay thee an ambush for the City] For in a just warr it is as lawfull to get victorie by policies and stratagems, as by open fight and force; seeing God the author of justice hath warranted it unto us by many examples, and here also by his own command.

behinde it] *i.e.* On the west side of the City, seeing they were now on the East side, when they received this command.

V. 3. *and all the people of warr*] *i.e.* Not the whole army (for all were not men of warr) but such onely as were of great valour and skill in martiall affaires, and so fit to fitself for such a service.

and Joshua chose out thirty thousand] In which words he more clearly expresseth who were that people of warr, whom he chose for this service, namely, thirty thousand mighty men of valour.

and sent them away by night] That they might lye in ambush behinde Ai, but not the whole number of thirty thousand; for how had it been possible for such a multitude to have lyen hid and undiscovered, for the space of a whole day, so neer unto the City, and that not far from Beth-el, who were confederate with them? And besides, the five thousand more which are mentioned ver. 12. And therefore it is more probably thought, that onely thirty thousand mighty men of valour were chosen out of the whole army for this service, and that not this whole number were sent to lye in ambush, but onely five thousand chosen out of them which are spoken of in the 12. ver. Though (I confesse) this narration doth not make it clear, being somewhat intricately and perplexedly expressed as we have the like, Judges the 20. chap.

V. 4. *ye shall lye in waite*] God would not destroy Ai by miracle, as he had done Jericho, to the end that the nations discovering the power and policy of his people, might accordingly fear them.

but be ye all ready] Namely, to receive my commands and directions, as occasion shall be offered.

V. 5. *and all the people that are with me*] Namely, the five and twenty thousand that remain of the thirty thousand, to carrie on the service and design against Ai, in an apert and open way, by drawing them out of the City, and encouraging them further to pursue us by our counterfeit flight, whereby we shall give unto you, (namely, the five thousand chosen to lye in ambush) a fit opportunity of assaulting and entring the City, when all their forces being drawn out, you shall finde it naked, and none in it to make opposition.

V. 6. *till we have have drawn them out of the City*] Hereby admonishing them not over hastily to discover themselves in their ambush, but to lye close, till the citizens that sallied out were drawn far enough out of the City.

V. 7. *Then ye shall rise*] Namely, when you shall have a sign given you of our returning from our seeming flight and jetting upon them; of which See ver. 18. In which your enterprize, you shall be sure to have good successe and victory, seeing you have a promise from God, that he will deliver this City, with all that are in it, into your hands.

V. 8. *Thus ye shall set the City on fire*] Not the whole City, but onely so much as might be a sign to Joshua and his army, by the smoke ascending of their entrance into it, that they might surcease their dissembled flight, and making a stand might fall upon their enemies. For the whole City was after burned

burned and destroyed by the whole army of thirty thousand, after they had slain all their enemies, and falling upon those few that remained in the City where wholly possessed of it, and of all the spoyl which they found in it, as appeareth ver. 24.

V. 9. *Josua therefore sent them forth*] To wit, the five thousand men appointed to lye in ambush.

But Josua lodged that night among the people] That is, the twenty five thousand that remained after the five thousand were sent away.

V. 10. *and numbred the people*] That is, mustered and set in order the people, and to this end, that it might afterwards appear for their better encouragement, that they had gotten this victorie without any losse.

V. 11. *And all the people*] Namely, which were by him chosen out of the whole army for this service, and were now remaining with him, the five thousand being to be sent away to lye in ambush; and not the whole people or army, but onely the men of warr that were with him, as it is here expressed.

V. 12. *And he took about five thousand men*] Namely, out of the thirty thousand that were appointed for this service.

V. 13. *set the people*] *i.e.* Had so disposed them, as might be for his best advantage in this service, some in ambush behinde the City on the West side, and some with himself in the camp, on the North side. But he himself in the night or in the dark of the morning, (as appareeth ver. 9, 10.) made his neer approach to the City, that so having with him but a small company, he might discover himself to the enemy, and by the sight of such a despicable number, he might draw and incite them to sallie out of the City, the which he did the rather because it was not his purpose to fight with them, but to retreat to the rest of his company in the camp, which were on the North side.

into the midst of the valley] Which was between the City and his army.

V. 14. *And it came to passe when the king of Ai saw it, that they hasted*] *i.e.* When he both saw the smalnesse of Joshua's army, and also that they had placed themselves in a place of disadvantage, to wit, in a low valley, he made hast to lay hold on this opportunity.

he and all his people] *i.e.* The greatest part of his strength, fit for this service. For that some remained in the City, appareth ver. 16.

before the plain] Which was on the East side of the City.

but he wist not] Which is added to shew their sloth and improvidence in managing so great a businesse.

V. 15. *and fled the way of the wilderness*] Which was (as is thought) the wilderness of Bethaven, nigh unto Beth-el, chap. 18.12.13. where they had left the body of their army. Or, as others, the wilderness between Ai and Jericho, as fleeing to Jericho, from whence they came, to secure themselves from imminent danger, of being slaughtered by the pursuers.

V. 16. *And all the people*] Because now hearing of the flight of their enemies, they conceived there was no use of souldiers to defend the City, but that there was nothing else to be done, but to pursue and do execution upon those that fled.

V. 17. *And there was not a man left in Ai*] *i.e.* Not a man that was able to bear armes, or do any service in this expedition; for otherwise there remained still in the City, weak, aged, and impotent men, as appareeth ver. 24.

or Beth-el] Which being a neighbour town of small strength, abandoned, as it seemeth, their habitation, and put themselves into Ai, as being a place of more strength, (that uniting their forces) they might be the better inabled to defend one another against their common enemie: Although others conceive that they might still dwell in their own town, but now fallied out as well as the men of Ai, having taking like notice of the Israelites flight; Seeing it appareeth in the Book of Judges, that it was a place of strength, which could hardly have been taken by the house Joseph, unlesse it had been betraied into their hands, Judg. 1.24.

V. 18. *Stretch out thy speare*] Which was the signall to be given to those that lay in ambush, that they should enter and surprize the City; and to those that fled, that they should make a stand, and turne face against the pursuing enemie; though in that distance Joshua could not have known when to give this signall, or that all the souldiers were drawn out of the City, had not God himself revealed it unto him; Neither the liers in wait have taken notice of it, unlesse they had had the like secret revelation, or outwardly at least, by some trumpet or shout of the army.

V. 19. *and set the city on fire*] Not the whole City, for then they could not have had the spoyl that was given them, ver. 1. but so much of it as might be a signall to the army, by the smoke ascending, to make known unto them, when they should returne from their counterfeit flight and fee upon the enemie.

V. 20. *And they had no power to flee*] *i.e.* Being through fear and astonishment, deprived of all courage in their minds and strength in their bodies, they could make no escape, being enclosed on all sides between them that had lyen in ambush and the main battell.

V. 21. *And all Israel*] *i.e.* All that army who were imployed in this service, both those who had shewed themselves to the men of Ai and had encouraged them, being drawn out of the City, to pursue them by a counterfeit flight, and those also who remained in the camp on the North side, who now likewise joyned with them, when they saw by the smoke ascending, that the City was surprized by those that lay in ambush.

V. 22. *And the other*] Namely, who had lyen in waite, and had now done all required of them, both for the taking of the City, and for giving a signall to the flying army.

V. 23. *And the king of Ai they took alive*] And would not (it seemeth) slay him in the fight, because they reserved him for a more solemn execution, that his death might be exemplary to others of his rank, to shew them what they were to expect going on in his course.

V. 24. *and smote it with the edge of the sword*] *i.e.* All the men unable to bear arms, with the women and children who were left in the City, all these likewise they put to the sword, after they had slain all the souldiers in the field, and burnt the City after they had first seized on the prey and driven out the cattell.

V. 25. *were twelve thousand men, even all the men of Ai*] And with them the Bethelites that came in to their aid are here also comprehended, whereby appareeth, what a small number were in this City according to the report of the spies, chap. 7.3. And withall how wonderfully God had blinded them with self-confidence to their utter ruine, seeing though they were but such a contemptible number, yet they adventured to oppose and maintain warr against such a numerous, puissant and successfull army.

V. 26. *For Joshua drew not his hand back wherewith he stretched out the speare*] That it might appear both to him and others that he got not the victory by his own prowesse and strength, but only by Gods power assisting him, and effecting all for him, even as Moses prevailed against the Amalekites not by fighting, but by praying, Exod. 17.

V. 27. *Of that City*] By which emphaticall expression he opposeth Ai to Jericho, seeing the spoil of this was devoted to God, But of that reserved for their own use.

V. 28. *and made it an heap for ever*] *i.e.* for a long time, as this phrase in the Scripture often signifieth; for Ai was afterwards re-built and inhabited by the Benjamites, Neh. 11. 31. which was above a thouland years after it was demolished.

V. 29. *And the King of Ai he hanged*] Executing the greatest severity of justice upon the Kings of these curled Nations, as being the greatest offenders; corrupting the people both by their bad government, and also by their evill example.

take his carkase down] According to the Law, Deut. 21. 22, 23. the which was enjoyned, lest by looking on such sad objects their hearts should be hardened and habituated in mercilesse cruelty, and that the land might not be defiled by such monuments of Gods curses and wrathfull displeasure remaining long upon it.

as the entering of the gate of the City] Because (as some think) being in those times the place of justice, he had often abused it by administring unrighteous judgment, neither protecting the righteous, nor punishing the wicked according to their demerits; and therefore in this very place thus abused by him, the Lord executeth upon him the just doom of a righteous Judge.

A great heap of stones] See annotation on chap. 7.26.

V. 30. *Then Joshua built an Altar*] *i.e.* Soon after the facking and burning of Ai he built this altar according to that charge given him by Moses from God, Deut. 11. 29. and 27. 5,6. upon which they were to offer sacrifices when they were entred into the land of Canaan, and also a monument of great stones upon which the law was to be written, and that the people hearing certain curses and blessings pronounced upon mount Ebal and Gerizzim should give their Amen unto them, which accordingly was here done by Joshua.

upon mount Ebal] Concerning the scituation of these two mountains Ebal and Gerazin, expositors differ in their opinions. Some hold that they were scituate neer Ai, for which there were divers reasons; others and that more probably, that they were further up in the Country in that part which afterwards fell by lot to the Tribe of Ephraim, and neer unto Sichem; as appareeth, Judg. 9.6, 7. chap. 20.7.

V. 31. *hath lift up any iron*] Namely, to smooth and polish it with any tooles of the artificer, Exod. 27. 21. & Deut. 27.5.

V. 32. *a copie of the law of Moses*] *i.e.* (as some conceive) that

the summe of the law contained in the decalogue, or as others, (and that more probably) the blessings and curses here mentioned, seeing where this writing is enjoyned by Moses, he requireth that they should write upon the stones all the words of *this Law* very plainely, namely, *this Law* of blessings and curses, of which he presently speaketh in the next words following, Deut. 27.8. 12.14.

V. 33. *And all Israel*] To wit, divided into two parts, six Tribes on the one side and six on the other.

stood on this side the ark] In Deut. 27. 12, 13, it is said, that one party stood upon mount Gerizim, to pronounce the blessings, and the other to pronounce the curses upon mount Ebal; but here that half of the Tribes stood over against mount Gerizim, and the other half over against mount Ebal, whereby it appareeth that they stood not upon the top of these mountaines, but upon their affcent neer unto the bottome, that they might be the neerer one to another, and both of them to the ark, which stood in the valley between the mountaines, where they might more conveniently hear the blessings and curses pronounced by the Levites, and so might accordingly give their assent unto them

mount Gerizim and mount Ebal] Both of which mountaines lay in the Tribe of Ephraim, Deut. 11.29.30. Judg. 9. 7. And therefore being farther up in the country, and in some distance from Ai: It seemeth that either this monument and altar, were erected not presently as soon as they had facked Ai, but in some space of time afterward, when they had made a farther progresse in conquering the country, although the story of this action be here inserted; or if now it were done to shew their readinesse to execute Gods commands, as soon as they had made their first entrance into the country, Deut. 11.29. & 27.2.4. and could do it with any conveniency; it seemeth that they got this opportunity by meanes of that terrour and astonishment with which God had possessed the hearts of the inhabitants, upon the occasion of the surprize of these strong Cities, Jericho and Ai.

V. 34. *And afterwards*] *i.e.* After he had built the altar and offered sacrifices upon it, and written the law upon the plaister of the monument.

he read all the words of the law] Not he himself, but one of the Levites by his appointment, for so had Moses expressly commanded, Deut. 27. 14.

V. 35. *which Joshua read not*] Which he did not cause to be read by a Levite, and that according to the manner prescribed by Moses, that is, with a loud voyce, that all the people standing on both sides might hear him, at least their Princes, Elders and chief rulers; neither was it possible that the whole commonalty of the people, consisting of so many hundred thousands of men, women, children and strangers, should hear and understand one man reading, at the same time. And this is intimated by those words, before all the congregation of Israel, whereby is meant that the Levite must read with such a loud and audible voyce as that all might hear him, for otherwise his reading would be to no purpose, if what should be read were not heard and understood.

and the strangers] *i.e.* Not such strangers as came among them for trade and commerce, but such as being converted were Proselites, and together with them made profession of Gods true religion. See ver. 33.

CHAP. IX.

Vers. 1. ON *this side Jordan*] *i.e.* In respect of Moab, to wit, in the land of Canaan where the Israelites now were.

of the great sea] *i.e.* The mediterranean, or in all the coasts adjoyning to that sea.

over against Lebanon] Which lyeth in the North part of Canaan.

heard thereof] To wit, of the facking and burning of Jericho and Ai, which were two frontier Cities of Canaan, and of great strength.

V. 2. *That they gathered themselves*] *i.e.* Combined themselves in a joynt covenant to make war against Joshua and the Israelites that had invaded their Country.

V. 3. *the inhabitants of Gibeon*] Which was a city of the Hivites, Jos. 11. 19. that fell to the tribe of Benjamin, & was given to the priests, Jos. 21. 17. & together with them of certain other townes which were at least in confederacy with them, if not under their jurisdiction, as Chephirah, Beeroth and Kirjath-jearim, v. 17. with whom no peace was to be made, without special warrant from God, or at least special conditions peculiar unto them, which were by Gods appointment.

heard what Joshua had done] The same report came to the other kings, but wrought in them quite contrary effects; in Them a resolution to fight with Joshua, in These to yield and make their peace, which was so ordered by Gods over-ruling providence, inclining the hearts of these Gibeonites to use the meanes of their preservation, and leaving the other to the hardnesse of their own hearts, to go on in such a way as would bring them to destruction, chap. 11. 20.

V. 4. *They did work wilily*] *i.e.* Politiquely and prudently in respect of the matter and substance of their design, but subtilly and crafully in respect of the manner and meanes which they used in the carriage of it, and in both these senses the word here used is commonly taken.

As if they had been ambassadours] To wit, sent unto Joshua from some far country.

and bound up] *i.e.* Pieced together, and mended where they had leaked.

V. 6. *We be come from a far country*] This they pretended, because they had heard that God had forbidden the Israelites to make any league with these curled nations, but having given them their land for a possession, they should utterly destroy and root them out, and had seen an experiment hereof in the ruine of Jericho and Ai, and now feared that it would fall to be their own lot, if by this meanes they did not prevent it, as appareeth, ver. 24. namely, by saying that they were inhabitants of countries far remote, with whom it was lawfull for them to make leagues, if they would submit themselves to become tributaries unto them, Deut. 20.11.

V. 7. *And the men of Israel*] To wit, the Elders, Princes and chief men of Israel, who assisted Joshua in the counsels of State, and the managing of all weighty affaires that concerned the common-wealth.

and how shall we make a league with you?] Seeing God hath expresly forbidden it, hath given unto us your land for a possession and inheritance, will not suffer you to dwell amongst us, but hath commanded us to destroy and root you out, Exod. 23. 31. 32, 33. & 34. 12. & Deut. 7. 2.

V. 8. *We are thy servants*] And not thy enemies, as the Canaanites are, and therefore will not stand upon any tearms and conditions with thee, for the transacting and ratifying of a peace with thee, but as servants wholly submit ourselves to thy pleasure, and will willingly accept of any conditions which thou in thy wisedome shalt think fit to propound.

V. 9. *because of the name*] *i.e.* Of the glory and power of the Lord (which we have heard much of, and with great admiration) shewed in his wonderful works and miracles, which may be a motive to perswade you to contract a firm peace with us, seeing we do adore and magnifie the same great and glorious God whom ye serve and worship.

and all that he did in AEgypt] Which they with much art and skill insist upon, as being things done long since, and therefore might by same come to their knowledge, though they were strangers and lived in a country far remote, and subtilly conceal and passe by Gods great works done of late in their passage over Jordan, and destroying Jericho and Ai, lest their taking notice of these, might have discovered them to be neer neighbours and not strangers dwelling a far off, seeing in such a great distance the things so lately done could not as yet have come to their ears.

V. 11. *Wherefore our elders*] And therefore you have the more reason to hearken unto us, seeing we come not on our own accord, nor upon the private motion of some few of our citizens, but by the command of all our Elders and Governours, and the generall consent of the whole people of our country.

V. 14. *And the men*] *i.e.* The chief rulers and princes who talked with them and heard all their probable discourse.

took their victuals] To wit, into their hands, that they might handle and look upon them, and see if they were such indeed as they reported, and so believed and approved their words, being deceived with the sight of their provisions.

and asked no counsel] Namely, by the high Priest, inquiring of the Lord by Urim and Thummim, as they were commanded, Ex. 28. 30. Num. 27. 21. 1 Sam. 30. 7. 8. which doth not prove that if they had consulted with God, he would have given unto them this answer, that they should have rejected the suit of the Gibeonites desiring peace upon their conditions, but is only spoken to rate the Princes of the neglect of their duty, going orrathly in a businesse of such importance, and not first asking counsell from God.

V. 15. *And Joshua made peace with them, and made a league with them, to let them live, and the Princes of the congregation sware unto them*] For the opening of which words we most clear a great question, whether this which Joshua did in making peace with the Gibeonites, and the Princes in confirming it by oath, were lawfull or unlawfull. The which is perplexed with so many difficulties arising from the text, compared with other places of Scripture, that it is not easily to be resolved. For how could this peace be lawful, being expresly contrary to Gods command, that they should make no peace or league with them, nor suffer them to live among them, but that they should utterly destroy and root them out, because God had given their land for an inheritance to his people, which they could not *injoy* if these cursed nations were not removed: or if it were lawfull, why do the

people murmur and complain of their Princes for doing of that which was just, & why doth Joshua pronounce them accursed, if they had done nothing saving that which was equall and right? And why is it said, that what they did was extorted from them by deceit, implying that they could not lawfully have done what they did, had they not been circumvented by their fraude and dissimulation. On the other side, if their covenant and oath were unlawfull, why did they not break it, especially being drawn from them by deceit, and seeing also there was an errour in the persons unto whom their oath was made, they not being the same men whom they pretended themselves to be? Neither doth it satisfie and clear the doubt, to say, that though the thing unto which they sware were unlawfull, yet the religion of their oath tyed them to observe it, as being made not onely to men but also to God; seeing this cannot binde a man to do that which is simply unlawfull, neither will it plea e God to call him to be our surety, to witnesse that we will do that which is sinfull and expresly contrary to his revealed will.

For the removing of which difficulties, I affirm and hope to prove, that this covenant and oath made by Joshua and the Princes unto the Gibeonites, was in the substance of it lawfull, though extorted from them by fraude and dissimulation. First, because no condition was expressed in it of preserving their lands, liberties or goods, and much lesse their superstitious and idolatrous worship, but onely of their lives; Wherein this peace much differed from that which they might lawfully make with other nations which were far off. For after they had proclaimed ware against them, they might offer and make peace with them upon more easie conditions, then with these Canaanites; namely, they might suffer them to exercise their own religion and superstitions, and not compell them to become proselites, and imbrace theirs. They might also suffer them to enjoy their lands, their countrey and habitations, their laws and liberties, and to hold with them free-trade and commerce. All which conditions were unlawfull to be made with the inhabitants of these cursed countries.

Secondly, because these severe commands of destroying the Canaanites were not absolute and generall, including all and every singular person without any exception or respect had to any conditions; (For then Rahab, her kindred and family, could not have been lawfully spared and preserved) but to be understood on these conditions, if they still continued in enmity with Gods people, and would not sue and seek for peace; if they would not give place unto them, nor suffer them to injoy their inheritance which God had given them; if they would not leave their idolatry and superstitions, and imbrace Gods true religion, and to indanger the Israelites to be corrupted by their allurements, and evil examples; And finally, if they would enjoy their liberties, and live as free-men in the land, and not submit themselves, their land, laws and liberties, their goods, lives, and all they had, to live as servants under the dominion of the Israelites; then they were forbidden to make any peace with them, and they were to destroy and root them out; but contrariwise if they would accept of their lives and peace, by submitting to these conditions, and carefully observing them, then they might have what they desired and sued for.

Thirdly, these commands of destroying these nations were but positive laws, which were alwaies to be tempered and qualified with a morall equity, namely, that notwithstanding the rigour of them, those should be spared and preserved who did forsake their evil vaies, and turn unto God by unfained repentance and new obedience; for should not the Judge of heaven and earth execute righteous judgement? Will he destroy the righteous with the wicked, those who repent with those that live in their sin? Will he leave off to exercise the works of his nature, in shewing mercy to poor penitent sinners, to do his work, his strange work, and to bring to passe his act, his strange act in shewing his wrath, as in the valley of Gibeon? Isa. 28. 21.

Gen. 18.

Fourthly, all Gods promises and threatnings, though never so generall in their expressions, are alwaies to be restrained and limited under the conditions of continuing in obedience, and returning from our sinnes by unfained repentance, though these conditions be often concealed, as plainly appeareth Jer. 18. 7. *At what instant I shall speak concerning a nation and concerning a kingdome, to plush up and pull down and to destroy it.* ver. 8. *If that nation against whom I have pronounced, turne from their evill, I will repent of the evill that I thought to do unto them*, &c. The which we see experimentally verified in the example of the Ninivites, who upon their repentance were freed from that destruction which Gods hand denounced against them by the ministery of Jonas; and of Rahab and her family, in this story.

Fifthly, It is said chapter the 11. verf. 19. 20. that *there was not a City that made peace with the children of Israel, saving the Hivites the Inhabitants of Gibeon, all other they took in battell. For it was of the Lord to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favour, but that he might destroy them as the Lord commanded Moses*; whereby it is plainly implyed, that if they had not continued in their enmity, but according to the practise of the Gibeonites, had desired and sued for peace, and upon the like conditions, the Israelites might lawfully have granted it unto them.

Lastly, that their covenant and oath in making and confirming this peace with them was lawfull in it self, and approved by God, hereby appeareth, in that God was so highly displeased with the breach & violation of it by Saul many years after, that (though it were coloured by a shew of zeal to Gods people) yet his wrath could be no otherwise appeased, when he had continued a fearefull famine upon the whole land for the space of 3. years, then by hanging up of 7 of his sons, and so rooting out almost his whole posterity.

Now these rendos being premised and duly considered, the objections may without any great difficulty be answered. For first, if it be objected that this league was unlawfull, because God had devoted all these cursed nations to a universall destruction, and had expresly forbidden his people any league with them: To this I answer, that this is not to be understood of all and every singular member of all who would not submit themselves to observe the former conditions.

But if then it be further demanded why this command was generall for the destroying of all, without any mention of these conditions, upon the observance whereof some might be exempted and spared: To this I answer, because it was generally and for the most part to be executed, and only some few to be exempted, because God purposing to give up this cursed people to the hardnesse of their own hearts, he knew that there were but a few that would yeeld to these conditions. And secondly, because he knew that his people either through cowardice and fear, or for sloth and love of ease, when they had gotten room enough for their own habitations, would much incline to sit still, and not to procure the war against Gods and their enemies; therefore by these generall commands he stireth them up with zeale and courage to fight his battles and execute his designs. Thirdly, If it be objected that the Israelites themselves did thus understand Gods commands, as though he would have none to be spared, and therefore murmured against their Princes for making this league of sparing their lives: To this I answer, That God might well suffer them to remain ignorant in this point, that they might more readily execute his judgements upon these cursed Nations; and it was an easie matter to continue in this errour, if God was not pleased to enlighten their minds and discover it unto them. Yea well might this prophet stile for want of knowledge in the non-age of the Church, when as the Prophet Jonas himselfe either for want of knowledge, or at least due consideration, did think that Ninive must needs be destroyed, because God had threatned it; although he might at another time have some conceit that God would spare it upon repentance, because he was a gracious God, merciful, slow to anger, and ready to forgive.

Other objections there are which arise out of the following words in the text, which I shall answer in their due place.

V. 17. *Chephirah and Beeroth*] Which came after to the lot of the Benjamites.

and Kiriath-jearim] Which fell to the lot of Judah. And in it the Prophet Urijah was borne, who prophesied against Jerusalem, as the Prophet Jeremiah relateth, Jerem. 26. 16.

V. 18. *Because the princes of the congregation had sworn unto them*] This was the chief reason that restrained them from destroying the Gibeonites, because it came under their cognizance, howsoever they had greatly sinned had they slain them, though the Princes had not taken this oath, seeing with much cruelty and unmercifulnesse they had violated a lawfull covenant (as, before I have shewed,) of which (it seemeth) the common people where wholly ignorant.

murmured against the Princes] Namely, because they had (being circumvented with their dissimulation) sworn to spare their lives, being ignorant that this positive law, of destroying the people, was to be tempered and moderated with a morall equity, to sparing those who were willing to observe all conditions of a lawfull peace; patiently submitting themselves to bear any punishment which their conquerours were pleased to inflict, because they had offended in their manner of obtaining it by fraude and deceit, though they did this being surprized with fear of being utterly destroyed, if they did not by this meanes prevent their ruine.

V. 19. *we have sworne unto them by the Lord God of Israel*] Where they plead their oath, rather than the lawfulnesse of the covenant unto which they had sworn (if at least themselves did rightly understand it) because the people were more apprehensive of this obligation, knowing that it was horrible impiety to break such a sacred oath as was made by the great God of Israel, from whom they received all the good they enjoyed, and which they expected for the time to come; and that it would much dishonour God, and bring a great scandall upon his true religion, when the nations neer and far off, should take notice that they had with much perfidiousnesse and extream cruelty, violated their covenant which they had confirmed with a solemn and sacred oath, by so great and glorious a God as the Lord God of Israel.

now therefore we may not touch them] To wit, because we are bound to save their lives by a solemn oath and lawfull to be kept, for if it had been unlawfull, it might have been lawfully broken, but they sued for peace before we besieged their City, and have willingly submitted to all our conditions.

V. 20. *This we will do*] Namely, upon those conditions expressed, ver. 21. We will save their lives, but so, that they shall for circumventing us with their fraud, become unto us our perpetuall servants, which to an ingenuous man is more bitter then death, the which as it will bring upon them deserved punishment for their deceit, so singular profit unto us in that we shall by this means have them as slaves under us to do all our druggery, and take off from our selves such base services.

Least wrath be upon us] As it surely would be, if we should violate a lawfull oath.

V. 21. *And the Princes said unto them*] Namely, to the murmuring people, that they might appease their anger and quiet their minds, by propounding unto them such a way as would both sufficiently punish the fraud, and bring much profit to Gods people.

Let them be hewers of wood and drawers of water] *i.e.* In the meanest condition among the people, which the Scripture expresseth by this phrase. See Deut. 29. 11.

unto all the Congregation] *i.e.* For the publique service of God to be performed by the whole congregation in the Tabernacle, as Joshua expresseth it, ver. 23. for which purpose they were bound to provide wood and water to be used in their ceremonial washings, fastings, and daily Sacrifices, ver. 27. which was a work of no small care and pains in that Country; unto which service (it is probable) they were bound not all at once, seeing they were in their habitations scattered over the whole land, but in their turns as the Levites were.

V. 22. *And Joshua called them*,] *i.e.* After he and the Princes had consulted together, and had resolved on this course.

wherefore have ye beguiled us] *i.e.* Why have ye used such fraud and deceit in drawing us to make this covenant with you, and to ratifie it by attesting Gods great and glorious name, and have not rather carried on such a work as this with honest simplicity, and with an upright heart and hand, not intermixing therewith such cunning lyes and dissimulation.

V. 23. *now therefore ye are cursed*] *i.e.* because you have not indeavoured to preserve your lives by lawfull meanes, but by lying and dissemblings; therefore (in respect of your temporall condition, you have brought upon your selves and your children this heavie curse of bondage and servitude. In denouncing of which curse he may seeme to relate unto that prophetical curse pronounced by Noah against Cham their great progenitour, that he should be a servant of servants unto his brethren, the which now was verified in his posterity. Gen. 9. 25. But yet this heavy curse through Gods infinite mercy became in some respects a blessing to these Gibeonites, seeing by these services (though base in themselves) they had neerer approach unto God in the service of the sanctuarie, for the good of their soules, and were in a sort given and consecrated unto God, as the name afterwards given them doth import. For these were (as is thought) those Nethinims of whom we read. 1 Chron. 9. 2. and Ezra 2. 43. whose office was to attend upon the Levites in the service of the sanctuary, who though from the first beginning they were employed in this service, yet they are said to be appointed by David and the Princes unto it, in respect that they did order and dispose of them in their severall turnes and courses. Ezra 8. 20. now if David himself, though a great King, chose rather to *be a doorkeeper in the house of his God, then to dwell in the tents of wickedness*. Psal. 84. 10. Then these poore Gibeonites had no damage by their base services, seeing by them they had this privilege of neere approaches unto God.

for the house of my God] *i.e.* the tabernacle now, and the temple afterward; yea for the publique service, of the whole congregation in things appertaining unto God.

V. 24. *And they answered Joshua*] to wit, in a very prudent and politique manner, every word having in it its weight, to worke his and the Princes hearts to mercy and pity; namely, that what they had done, was not out of love to fraude and deceit, but meerely out of feare, to save their lives; that herein they had given credit to those reports which they had heard, of Gods commands and threatnings against them; that they acknowledged the Lord to be not only the God of Israel, but also in an especiall manner Joshua's God, and honour Moses with the title of Gods servant, and will all humilitie acknowledge themselves servants unto Joshua, who were ready and willing to obey all his commands.

V. 25. *we are in thine hand*] *i.e.* in thy power to doe with us and lay upon us what service thou pleaseest, and as it seemeth good unto thee in a common and morall equity, to deale with such as we are all, former circumstances being duly considered.

V. 26. *And so did he unto them*] namely according to that his sentence which he had passed upon them. verf. 23.

V. 27. *for the Congregation*] Not as bond-men to private persons, but for the use and benefit of all Gods people in the publique service of the Sanctuary.

Even to this day] Not only that time wherein this history was written, but even unto perpetuity, and in after ages, as appeareth in the words following, *in the place which he shall chuse.* *i.e.* Either in the Tabernacle now, or in the Temple hereafter.

CHAP. X.

Verf. 1. *Now Adoni-zedek*] whose name signifieth King of righteousnesse; which glorious and specious name he arrogated unto himselfe for his greater honour among the people, although he and his successors were cruell tyrants, as appeareth. Judg. 1. 7. if at least he were his successor and not himself. See annotat. on verse 36.

had heard how Joshua had taken Ai] Where the causes of their confederation and preparations for warre are expressed, and what it was that awakened them out of their lethargie of carelesse security & incogitrance, into which they were fallen by their long wallowing in carnall & sinfull delights, namely their imminent & approaching danger. A man might reasonably have thought, that hearing long before how God for their horrible and hainous sins had given their land to his people, and devoted the inhabitants to utter destruction; how he had made a passage for them through the red sea, and Jordan, and miraculously fed them in the wildernesse, this should have rouzed them out of their dead sleep; but outward words and works will do nothing, till God bring them home to the heart, as we see in the example of these Kings, compared with the contrary practise of the Gibeonites and Hivites.

and were among them] *i.e.* either were daily and familiarly conversant with them in their Campe, their office being to hew wood and draw water for the use of the congregation, or rather held communion with them, by submitting themselves to be under their laws, and joyning with them in Gods service.

V. 2. *this they feared*] *i.e.* Adonizedek and the other Kings of the Country, and their people with them.

V. 3. *wherefore Adoni-zedek*] Who is named first as the chiefe in this confederacie, because he was most active in the businesse, as being more neerly concerned in it, in regard that he was next unto the danger; for he was in the middle way between the Israelites standing campe in Gilgal and Gibeon, and may also be probably thought to be the chiefe of these Kings, and had in such cases some superiority over the rest.

King of Jerusalem] Which is a name compounded of *Jereh*, That is, will provide, so called by Abraham when God had provided a Ram to be sacrificed in the place of Isaac, Gen. 22. 14. and Schalom signifying peace, *q. d.* he will provide peace. Which City with the other foure did afterwards belong to the Tribe of Judah, and were scituate on the South side of it. Hebron twenty two miles from Jerusalem Southerly, Jarmuth, of which name there were two Cities, one here, and the other in the Tribe of Issachar. Lachis scituated five miles from Kiriath-jearim towards the west. 70. which fee 2 King. 18. 14. 2 Chron. 32. 9. and Eglon, called also Adullam, which Rehoboam afterwards re-edified and fortified, 2 Chron. 11. 7. all which Cities were scituate in the mountainous places belonging to Judah.

V. 4. *that we may smite Gibeon*] Unto which they were induced by divers reasons, some whereof are in the text plainly expressed: First, that by destroying them they might deterr and discourage other Cities (as it were) by an exemplary,

plarie punishment from imitating them in the like defection. Secondly, because this City was (as it were) a key of their countrey, which being in the Israelites possession, would open unto them an easie passage to the other Cities adjacent; but being in their hands would, as a strong frontier and fenced City, hinder them from entring farther into the land. Thirdly, because they had made peace with their enemies, and hereby become traitors to their own common-wealth, and were now incorporated into them, and become (as it were) one body, v. 1. Fourthly, because if the Israelites became owners of it, they might have a strong place for retreate on all occasions, a magazine from whence they might store themselves at all times withamunition, victuals, and all necessaries for the warr, and might have ready information how all things passed, being so neer at hand.

V. 5. *The five kings of the Amorites*] By which name is meant the whole nation of the Canaanites, both here and in many other places; because the Amorites had many Colonies in divers parts of Canaan; and among the rest in these mountainous places of Judea, as appeareth Numb. 13. 29. Howsoever that Gibeon and the countrey adjoyning belonged to the Hivites.

V. 6. *slack not thy hand from thy servants*] *i.e.* Make no delay in this our great extreamity, to relieve and succour us against these mighty forces that make war against us, seeing by covenant we are now become thy servants, and consequently under thy protection.

that dwel in the mountains] For all those five Cities named v. 5. were scituate in the mountains, and not like Jericho in a valley.

V. 7. *So Joshua ascended from Gilgal*] Having first (as it is more then probable) asked counsell of God, as appareeth by the following incouragement which he had from God, to go on cheerfully in this expedition, v. 8.

all the people of war] *i.e.* not the whole army (for some were left behind to guard the standing Camp at Gilgal) but those who were his best and most expert Souldiers, most valorous and fit for this present service; whereby it appeareth, that Joshua and the Israelites observed their oath and covenant faithfully and sincerely, without any equivocations; for he might have pretended that though they had sworn not to slay the Gibeonites themselves, yet they were not bound hereby to fight in their defence against those that made war against them.

V. 8. *And the Lord said*] *i.e.* either immediately by himself, or (as it is more probable) being consulted with by Urim and Thummim.

Fear them not] Though Joshua was a most valiant Generall, yet he was not free from humane fears & frailties; for otherwise God doth not use such encouragements in vain, and when there is no need of them. Now this fear might arise either from a suspition of the Gibeonites faithfulnesse and truth in the present cause for which he undertook this expedition, who were newly reconciled enemies, and but lately in covenant with him, and that upon very hard conditions; or that his own army would not courageiously fight for their preservation, who lately murmured against their Princes, because they were not (by reason of their oath) utterly destroyed. Against which and the like fears and jealousies, God encourageth him to go on and fight in their defence, where by the way it plainly appareeth, that God was well pleased with the peace which was made with them, for the saving of their lives, seeing he animateth them to fight in their defence. For otherwise he is displeased with their preservation whom he hath designed to destruction; as we see in the example of Agag and Benhadad, 1 Sam. 15. 18. 1 King. 20. 42.

V. 9. *Joshua therefore came upon them suddenly*] Though he were most assured of victory having Gods promise for it, yet this doth not make him to neglect any policy, industry, diligence or other means conducing thereunto; but knowing that it is the readiest and surest way to supplant an enemy to let upon him suddenly and at unawares, when he is secure and unprepared, he doth with all diligence use this means to serve Gods providence and enjoy the things promised.

V. 10. *And the Lord discomfited them*] he attributeth the glory of the victory to the Lord as the chief and principall cause, who used as his instruments and means the sword and valour of Joshua and men of war, as also the hailstones spoken of, v. 11. cast down upon the Canaanites by his own hand. The which though they were speciall means of their discomfiture, yet the chief cause was Gods sudden affrighting their hearts with fear and astonishment, chap. 2. 11. & 5. 1.

and slew them] To wit, with the sword of the Israelites.

at Gibeon] *i.e.* in the country and confines about it. So ch. 5. 13.

To Beth-horon] Of which name there were two Cities, the one fell to the lot of the Ephramites, and was given to the Levites, and this to the Benjamites.

To Azekah] Scituate between Gibeon and Makkedah.

and unto Ma'kkedah] A City which afterwards was in the uttermost confines of the tribe of Judah towards the west, Jos. 15. 41.

V. 11. *Then the Lord cast down great stones*] That is, in a miraculous manner he rained down upon the flying Canaanites, hailstones of such bignesse and weight, as were sufficient to brain and kill them; the which (as some think) was accompanied with another miracle no lesse wonderfull, in that Gods providence so ordered and disposed of them, that they killed only the flying Canaanites, and not any of the Israelites, though they closely pursued them, and must needs be intermingled with them, seeing they flew them in their flight; though it may be said that the Israelites fell only upon their reare, but the hailstones upon the body of their battell, and those which were formost in the flight; which might be in some good distance from the Israelites that pursued them, which is the more probable, because the number slain is divided, and more are said to be killed with the hailstones which fell upon them where they were thick, that is, the body of the army, then with the sword of the children of Israel.

V. 12. *Then Joshua spake*] *i.e.* when he was in the heat of the pursuit and execution, and feared that in the ordinary length of the day he should want time to accomplish his work in hand, in staying his flying enemies before they recovered their Cities and strong holds.

to the Lord] *i.e.* first he addresseth himself unto God, who by his almighty power created heaven and earth, the sun and moon, and all the heavenly host, and by his all-ruling providence ruleth and ordereth them at his good pleasure; and by fervent and effectuall prayer desired God to effect this great miracle; unto which having an answer from God by the secret instinct of his holy Spirit, that his prayer was heard and his suit granted, apprehended by a lively faith and firme assiance, he uttered the following words in the presence of the people, and for the greater emphasis and efficacie (it is likely) lifted up his eyes unto heaven, and pointing to the Sun and Moon laid upon them from God this powertull command, that they should keep their standing.

in the valley of Ajalon] Which was a Plain into which men descended from Bethoron, v. 11. and in respect of the small distance between it and Gibeon, is by the Prophet Isaias, who alludeth to this story, called the valley of Gibeon, Isa. 28. 21. as indifferently belonging to both these Cities.

V. 13. *And the Sun stood still*] And with it the whole frame of heaven, called the primum mobile, or supream sphear, in which are the fixed Stars; for it would have nothing conduced to Joshua's purpose and desire, that the Sun should have stood still, and desisted from its own proper motion from the west to the east, which is so slow that it is finished but once in the year; if the motion of the first sphear, which is so swift that it goeth about once in 24. hours had not stood still, seeing in the ordinary course of nature it would have carried the Sun away with it, notwithstanding that its own proper motion was contrary to it; now if any shall curiously demand, why so great a miracle as the stopping of the whole heavenly frame, and that long day consisting of so many extraordinary hours added unto it, above the ordinary course of nature, which must needs be known generally of all men, should not be recorded in any heathenish histories; the answer hereunto is easie, that there is no record of antiquity or heathenish stories before the Trojan war, which was many hundred years after Joshuah's times.

Is not this written in the book of Jasher, or the upright] *i.e.* which was one of the Israelitish Annals, so called either because in that story the things acted in those times, were faithfully and uprightly recorded; or because the actions of Gods people were related in it, who both by Moses and Isai are called Jesurun, *i.e.* the upright. The which book of Civill annals, and divers others of like nature are lost and perished, as the book of the wars of the Lord, Numb. 21. 14. if at least that be not the same with this; The books written by Nathan the Prophet, Gad the Seer, Ahijah the Shilonite, Jaddi, Shemaias, Iddo and others, 1 Chro. 29. 29. 2 Sam. 29. 29. 1 Chro. 2. 28. & 2 Chro. 12. 15. 2 Chro. 2. 29. God in the mean time preserving his sacred and holy Scriptures, which are sufficient to instruct us in the knowledg of Gods will, and to make us wise unto salvation, 1 Tim. 3. 16. & 2 Tim. 4. 16.

So the Sun stood still in the midst of heaven] Which some interpret, that it stood over Gibeon at high-noon, others, when it was declining and neer going down, which occasioned Joshua to make this prayer, that he might not by the approaching night be hindered in the pursuit of his enemies; and for either opinion there are brought probable argements. But this point is not much materiall, only this we are to hold, that it enlightned the earth about a whole day, and hasted not to go down untill the people had avenged themselves upon their enemies,

V. 14. *And there was no day like that*] to wit, (as some think) in respect of length, for they compute Hezechia's day to have been of thirty two houres, and this day thirty six houres, or as some others fourty eight houres, and in this the Sun stood still, in that it went only back ten degrees. But the comparison here seemeth not to stand so much in the length of this day above all others, as that at no time God heard the prayer of a man craving the day to be prolonged that they might be avenged on their enemies, as the text it selfe hath it.

V. 15. *And Joshua returned*] *i.e.* either resolved to return after he had gotten the victory; or this is to be referred to the laft verse, to wit, that he returned when he had performed all things related from this verse to the end of the chapter. For the writer of this book sets forth the story of the whole warr succinctly to this verse, and then more largely and particularly to the end of the chapter; neither was it possible that in this one day, though of double length, all things should be done which are afterwards related, and yet also Joshua and his whole army should have time enough to march to and fro from this place to Gilgal, in respect of the great distance between these places.

V. 16. *But these five Kings fled*] Namely, whilest Joshua pursued the victory and chased their armies.

and hid them in a cave] Either because they could not in the heat of pursuit reach unto their fenced Cities, or else thought this cave a place of more security then they, because it was secret and unknown.

at Makkedah] *i.e.* in the Confines and Country adjacent and belonging unto this City, not knowing that the hand of God could there find them, and bring them out to deserved punishment, Amos 9. 2. Psal. 139. 8, 9, 10.

V. 19. *And stay you not*] *i.e.* though these Kings be fled and hid, let not this make you slacken your speed in pursuing the victory, seeing I will take a course to secure them till the fight be finished.

to enter into their Cities] And so put you to the trouble of a new war.

hath delivered them into your hand] And therefore do not through sloth and negligence lose this opportunity which he now offereth unto you.

V. 21. *and all the people*] To wit, which by Joshua's command had pursued the enemy, ver. 19.

V. 22. *to the camp*] *i.e.* the military camp of the army at Makkedah, for the standing camp of the whole people remained still at Gilgal, whether they returned after the victory was wholy compleated, ver. 43.

V. 23. *in peace*] Heb. *i.e.* found and safe.

none moved his tongue] *i.e.* not so much as a dog barked against them, alluding unto that proverbiall speech, Exod. 11. 7. whereby is signified that they were so upheld by Gods protection in all these great undertakings, that they did not now meet with the least opposition; or if we would take it literally, the meaning is, that none of their enemies (they being now through this miraculous victory strucken with fear and amazement) durst provoke them with a reproachfull word, and much lesse bear armes against them.

V. 24. *put your feet upon the necks of these Kings*] The which Joshua did not in insolency of spirit, tyrannically insulting over these Kings, in their misery, (but no doubt by speciall instinct of Gods Spirit, if not by a direct command from him, and that upon just causes and grounds. As *i.e.* to shew his detestation against the horrible impieties and outrageious wickednesse of these Kings, and the cursed nations under their government, in that he inflicted upon them such fearfull punishments, as their sins justly deserved.

Secondly, that he might make them an example to his people, and to deterre them, especially their kings and magistrates from imitating their abominations, lest they should provoke God (who is no accepter of persons) and cause him in his just displeasure to inflict upon them the like punishments. Thirdly, that he might hereby move his people to be severe executioners of his terrible judgements upon these cursed nations, and not out of foolish pity, (unto which otherwise they might be inclinable) to shew mercy unto any of those whom he had destinated to utter destruction. Fourthly, that he might hearten and encourage them to fight valiantly Gods battells, being assured that they should in like manner prevail against all the remainder of Gods and their enemies, if they did not the work of the Lord deceitfully or negligently, Jer. 48. 10. and this end is expressed ver. 25. Lastly, that they might end and conclude their victories in an absolute and glorious triumph, giving the whole praise unto God, who had subdued their enemies and trodden them under their feet, Psalm. 110. 2. Mal. 4. 3.

V. 26. *and hanged them on five trees*] *i.e.* Caused them to be slain and hanged by his command. See chap. 8. 29.

V. 27. *And laid great stones*] *i.e.* In perpetuall memory of the thing done. See chap. 7. 26.

V. 28. *took Makkedah*] See annotat. on v. 10. Like a wise Generall he pursueth his victorie, and taketh advantage upon their suddain fears, following the former great victory, to surprize this City.

and all the souler] *i.e.* All the people, men, women and children, for the cattle were given unto them for a prey. See ver. 40. & chap. 11. 11.

V. 29. *and all Israel with him*] To wit, all that had been with him in this expedition at Gibeon.

unto Libnah] A City scituate in the Tribe of Judah, chap. 14. 42. and given unto the Priests, chap. 21. 13.

V. 31. *unto Lachish*] A strong City in the confines of the Tribe of Judah, Well-ward, chap. 15. 39. whole king was one of those five that made war against Gibeon, ver. 5.

V. 32. *which took it on the second day*] To wit, after they had laid siege unto it. For they took it not the first day, as they did divers of the rest, because, (as it may be probably thought) they were hindred by the comming in of Horam to their aid.

V. 33. *Horam king of Gazer*] A City scituate in the Tribe of Ephraim Josh. 16. 3. 10. Others probably think that it was not this Gezer, because being so far remote from Lachish, there was no cause why Horam should venture himself and his people in relieving it, seeing in respect of the distance between them, they could not be in any present danger: But rather that it was that Gazer mentioned, 1 Chron. 14. 16. where David is said to have slain the Philistines, which was not far off from Lachish, and therefore in like danger with them.

V. 34. *Joshua passed unto Eglon*] In the Tribe of Judah, chap. 15. 39. scituate five leagues from Jerusalem Southward, and three from Emaus. And the king of this City was also one of those five which came against Gibeon.

V. 35. *on that day*] *i.e.* The same day that they encamped against it.

V. 36. *unto Hebron, and they fought against it*] This was an ancient City of Canaan, built seven years before Zoan in Ægypt, Numb. 13. 22. a great and famous City, which had divers others under its dominions, scituate in the Tribe of Judah, chap. 15. 13. and called before Kiriath-jearim. Their king also was one of the five which came against Gibeon, and was hanged at the Cave of Makkedah, but as we usually say, *Rex non moritur*, for no sooner was he dead, but either his heir succeeded him, or the people chose another in his place, who was also slain at this time. But here it may be demanded, how it can be said, that Joshua took Hebron and smote it with the edge of the sword; & chap. 11. 21. that he cut off the Anakims from the mountains, from Hebron, and destroyed them utterly with their Cities, when as it is said afterwards, that Caleb defired Hebron of Joshua for an inheritance, upon condition that he should first conquer it, and drive out the Anakims, the which accordingly he did, as appareeth, chap. 14. 12, 13. & Judg. 1. 9, 10. To which I answer, That that is but briefly touched here, & (as it were) in the passage from one City to another, is in the other places more fully enlarged, and the particular circumstances expressed, namely, that Hebron was taken, and the sons of Anak slain by the Tribe of Juda, conducted by Caleb, who assisted him in this expedition; but here in the generall it is attributed to Joshua, because as Generall of the army he gave it to Caleb as of right belonging unto him, and also by his authority and command allotted unto him a part of his army, namely the Tribe of Judah, to assist him for the getting of it into his possession. And howsoever it may be further objected, that these things were done by Caleb after the death of Joshua, because Judg. 1. 1. it is said so: To this I answer, that though the main body of that history relateth things done after Joshua's death; yet divers things contained in it were done in his life-time, by way of explication and inlargement of such things as are but briefly touched in this book, see Judg. 2. 6, 7, 8. and such are (as I conceive) divers passages of the first chapter. Others conceive, that Hebron was twice taken, once by Joshua here, the which is more fully inlarged in the 14. and 15. chapters; and again the second time after Joshua's death, the Anakims and men of this City (being a warlike people) having again beaten out the Israelites and recovered Hebron their ancient habitation. The which they think to be the more probable, because Jos. 15. 14. it is said, that Caleb did but drive out the sons of Anake, in the booke of Judges that they were slain. cap. 1. 10.

V. 38. *Joshua returned*] *i.e.* Leaving the Southern parts, bended his course towards Gilgal.

Debir] A City in the confines of Judah, butting on the tribe of Simeon, before called Kiriath-sephar, Judg. 1. 12. five or six miles beyond Hebron, toward the South. Another of this name was in the Tribe of Gad, beyond Jordan, chap. 13. 26.

V. 40. *smote all the country of the hilly &c.*] *i.e.* He subdued

dued all that whole region, so that no part was free from ruine and slaughter.

all that breathed] *i.e.* All mankind that there inhabited, both men, women and children, young and old.

as the Lord God of Israel commanded] And therefore it was not to be imputed unto Josua or the Israelites, as an act of cruelty, that they slew so many thousands of all sexes, ages and conditions, seeing they had an expresse command from God to do it, who being justice itself, cannot command any thing which is not most just, and not to obey him, by detracting, altering, lessening or heightening any thing which he requireth, is no mercy or pity, but extream wickednesse.

V. 41. *From Kadesh-barnea*] Which was in the uttermost bounds of Canaan, Northward, and in the Tribe of Juda.

Even unto Gaza] Which is somewhat more then six miles distant from Ascalon bending upon the Sea Coast towards the South.

all the Country of Goshen] Not that in Ægypt, but a City situate in the mountainous places of Judea, of which see chap. 11. 16. & 15.51.

V. 42. *at one time*] *i. e.* In one expedition.

Because the Lord God of Israel] Which is rendred as a reason of these great conquests in so short a time, which otherwise might seem incredible, because the Lord acted with and for them, to whom nothing is impossible, and gave them courage, strength, and good successe in all their enterprises.

V. 43. *and all Israel with him unto the camp to Gilgal*] *i. e.* All the army imployed in this expedition, crowned with victory and loaded with spoiles, returned to their standing camp at Gilgal. And so he endeth the history of the first seven years after their entrance into Canaan, as appareeth by the taking Hebron and Debir, of which see chap. the 14. and 15. and Judg. 1.

CHAP. XI.

Vers. 1. *Jabin King of Hazor*] A City lying in or upon Galilee called Galilee of the Gentiles, not far from Kades.

Had heard those things] To wit, Which are related in the former chapter, namely of the great victories which the Israelites had obtained against the five Kings inhabiting the upper part of Canaan Southerly.

That he sent] To wit, unto the Kings which inhabited the north of Canaan, who together were entred into a confederacie to assist one another in the war against their common enemy; as appeareth chap. 9.1. But being thus combined, why did not these Kings of the north joyn with the southern Kings, that they might have opposed the Israelites with united forces? Surely, seeing in all reason and common policy they should have done so, no cause hereof can be rendred, but that the divine providence did over-rule them, and infatuate their counsels, so as they neglected their only wise and safest course; that so he might make ready way to his people for a more easie conquest; not suffering them to come out against them in their full and united strength, least they might have been discouraged with their vast multitude and great strength, but one after another, that the former being first subdued, Gods people might be heartened and encouraged by their former victories, and might obtain a more easie conquest, when as their enemies were thus weakened by losing half their strength; and they also here by gaining time to refresh themselves against the next fight. Now the reason why Jabin rather then any other of the Kings summoned the rest to this war, notwithstanding that he was further off from the danger then divers of them, may seem to be this, that his City being greater, and chief among the other over which he reigned, he had some jurisdiction and command over the rest.

And to the King of Shimron] Which is called Shimron-meron, chap. 12.40.

V. 2. *And to the Plains south of Cinnereth*] *i.e.* The Plains that lay on the South side of the country of Cinnereth, mentioned, Deut. 2. 17. by the name of Cinnereth. Afterwards called Tiberias by the lake of Genezareth. Luk. 5.1. also the Sea of Cinnereth, Numb. 34.11. afterwards the Sea of Tiberias, and the Galilean Sea.

in the borders of Dor] A city and country afterwards in the tribe of Manasseh, scituate on the coast of the Mediterranean Sea, by Gennezareth on the west.

V. 3. *the Hivite under Hermon*] Which (as some think) is added to distinguish them from the Hivites of Gibeon which had made peace with Israel. For this Hermon was an hill on the north of Canaan.

in the land of Mizpeh] A City adjoyning to Gilead. See Gen. 31.49. Judg. 10.17.

V. 4. *even as the sand that is upon the Sea-shore*] An hyperbolical expression usuall in the Scriptures, to signifie such a huge multitude as is not easily to be numbred.

V. 5. *met together*] Or, assembled by appointment at a set time.

at the waters of Merom] Over which the King of Shimron-meron reigned, where they joyned all their armies into one body, that so being duly marshalled, they might encounter and speedily set upon Israel.

V. 6. *be not afraid because of them*] Though Josua had had much and manifold experience of the truth of Gods promises, and of his gracious assistance, yet through humane frailty and weaknesse of faith, he was subject to fear, in respect of the huge multitude that came against him with so many horses and Chariots, and therefore needed to be thus encouraged.

to morrow about this time] Which is added for the further strengthening of his faith, seeing not only the conquest, but even the very time of victory is designed.

I will deliver them] And therefore thou needest not fear in respect of thine own weaknesse, or thine enemies number and strength, seeing I alone am all-sufficient, who have undertaken to assist you, and promised you victory, to make good my word unto you.

Thou shalt hough their horses] to wit, That being made utterly unserviceable, they might not trust in them and their own strength, but wholly deny themselves and ascribe the whole glory and praise of all their victories unto God alone. See Deut. 17. 16. Judg. 7. 2. 2 Sam. 8. 4. Psal. 20.

and burn their chariots with fire] Which is allo added for the further strengthening of Joshua's faith, in that the Lord giveth him such particular direction before the battle what he should do afterwards, as if already he had gotten the victory.

V. 7. *by the waters of Merom suddenly*] Notwithstanding that he had Gods infallible promise of victory, yet this made him not neglect any prudent or politique meanes whereby he might serve Gods providence for the obtaining of it.

V. 8. *and chased them unto great Zidon*] So called (as Josephus conceiveth) from the eldest son of Canaan, Gen. 10. 15. and it is called great Zidon, not comparatively, as though there were a lesser of that name, (for we read of none but this) but because it was truly great, both in respect of the largenesse and circuit, and also the fame and glory of it, for it was a City of great trade and traffique with Nations far and neer, and was much enobled in the repute of all, for the variety of merchandizing commodities, the art and skill of the inhabitants in all manufactures, and the fairnesse and commodiousnesse of their haven, which made it a fit and safe harbour for ships. In which respects it was doubtfull, whether it or the famous City of Tyrus was the Metropolis or mother City of Phœnicia, and the rather, because Tyrus is called by Isaias the daughter of Zidon, Isa. 23.12. This City was scituate on the Sea-coast of the Mediterranean.

Misrephothmaim] A place not far distant from Zidon, where in were many sulpits wherewith that tract abounded; or, as some take it, glasse-ovens, or hot waters or baths.

the valley of Mizpeh eastward] Scituate under the hill Hermon, in the Tribe of Naphtali.

V. 9. *And Joshua did unto them as the Lord had him*] Where is commended Joshua's obedience to Gods command, and of all his army to their Generall.

V. 10. *turned back*] Having gone far beyond this city in the pursuit of his enemies.

and took Hazor] Which was the Head (not of all Canaan, but) of all those Kingdomes which were subdued in this expedition.

and smote the King thereof with the sword] *i.e.* Jabin who either by flight had escaped out of the battle, and being returned was slain in the City when it was sacked, or he being killed in the fight, it is to be understood of a new King that succeeded him in the government. But it may be objected, that Jabin King of Hazor is said to have tyrannized over the Israelites, Judg. 4.2,3. and therefore he could not be slain here. To which I answer, that this was long after, when for the sins of Gods people the Canaanites had recovered their strength, re-edified their Cities, and Hazor among the rest, and were under the government of a new King of the same name, as was usuall in those times and countries.

V. 11. *smote all the souls*] *i.e.* All the people, having all the cattel for their prey.

V. 12. *as Moses the servant of the Lord commanded*] Namely, from God, whereby the Israelites are cleared of cruelty, seeing they had from God an expresse command to destroy utterly these cursed Nations. For it is justice to kill those whom he designeth to be slaughtered, and foolish and impious pity to spare when he appointeth to kill

V. 13. *that stood still in their strength*] to wit, That had not their wals and bulwarks yet rased and dismantled in the fury of war when the Cities were stormed, these they till preserved entire for their own use, that they might afterwards dwell in them the more safely and securely.

he burnt Hazor] *i.e.* This only City was burnt by Joshua's command, and not through the fury of the Souldiers, as thinking it to be a sufficient evidence of just wrath against these Canaanites, that their chief City was destroyed, though the lesser were spared.

V. 14. *and all the people*] *i.e.* All saving their Idols which they were commanded to consume with fire though they were of gold and silver, and not to convert them to their own use, Deut. 7.25.

V. 15. *and so did Joshua*] *i. e.* He strictly observed his rule, and did nothing rashly out of passion for what he had not an expresse warrant from God, nor neglected any thing through fear or sloth which He commanded.

V. 16. *So Joshua took all that land*] In this and the next verse, he summeth up all that was yet done by Joshua and the Israelites in the land of Canaan.

and the mountain of Israel] Which is to be understood not of any one particular mountain, but of all the mountaines and mountainous places which fell to the share of Israel, only Juda excepted, which had his own mountains peculiar to himself, as appareeth, v. 21.

V. 17. *Even from the mount Halak*] Or, the smooth or bare mountain, so called, because neither grasse, nor herb, nor tree grew upon it.

that goeth up to Seir] Which is a mountain of Idumea and lyeth upon the frontiers of Canaan towards the South.

unto Baal-Gad] Which is a part of Libanus towards the east, at the foot of mount Hermon.

V. 18. *Joshua made war a long time*] *q. d.* Though the warlike expeditions are so briefly related, that they might seem all to have been transacted in a short space, yet in truth this war continued a long time. *i.e.* for the space of neer seven yeares, as appareeth by the computation of Calebs age. For he was fourty years old when he was sent by Moses to search the land; and now he was fourescore and five years old as himself speaketh, chap. 14.10. out of which, if we substract thirty eight years, in which they wandered in the wilderness after his return from espying the land, there remaineth seven years. But why did the Lord exercise his people in so long and tedious a war, which if he had so pleased, might have been both begun and finished in a few moneths? Answer, That though no other reason could be alledged, but his own good pleasure it were sufficient, seeing he is infinite in wisdome, and knoweth what is best, and infinite in goodnesse, and will do that which is best for his own glory and good of his Church and people. But yet diverse reasons might be rendered why he was pleased to have this war thus prolonged. First, because in his administrations and disposations he usually proceedeth in an ordinary way, according to the nature of secondary causes, and not by his absolute power in a miraculous manner. And to subdue populous and warlike nations dwelling in strong and fenced Cities, could not be conquered but in some proceeds of time suitable to the greatnesse of the work. Secondly, that hereby he might exercise the faith and patience of his people waiting and depending upon his power and promises, even when the performance of them was thus delayed. Thirdly, to train them up in obedience to all his commands when they had continuall need of his assistance, and daily experience of his justice in punishing sin, and of his love and goodnesse in supporting and preserving those that fear and serve him. Fourthly, that by this long exercise of armes, he might make his people a warlike nation, and not only valiant to conquer, but allo skilfull to retain what they had conquered, Judg. 3. 2. Fifthly, That hereby they might have more cause to praise and magnifie Gods love and goodnesse towards them, which more clearly appeared unto them in the difficulty of their conquests. And lastly, that the wild Beasts might not increase upon them for want of people to inhabit the whole land, Deut. 7. 22.

V. 19. *There was not a City that made peace*] This is added as a reason to the former verse, why the war continued so long, namely, because the hearts of the Canaanites were so hardened, that they desperately and obstinately resolved to fight it out to the last man, and never so much as desired to have any peace with the Israelites whatsoever came of it.

all other they took in Battle] Whereby is not meant, that they took all the Cities in Canaan, for many remained unsubdued long after Joshua's death, and some even unto David: time; but that all the Cities before mentioned, or all that were taken by Joshua were all vanquished by the sword, and not any of them surrendred by composition, saving the Cities of the Hivites. See chap. 13.4.

V. 20. *For it was of the Lord to harden their hearts*] *i.e.* Either to give them over to the hardnesse of their own hearts, and not to supple and soften them by the oyle of his spirit, or actually to harden them to their utter ruine and destruction, as a just punishment of all their former wickednesse and abominations, Psal. 69.27. See annot. on chap. 9.15.

V. 21. *cut off the Anakims*] Anak the son of Arba was the proper name of a famous Gyant who had three sons, Sheshai, Ahiman, and Talmai, chap. 15.14. called Anakims, with their posterity also, Numb. 13.28. Deut. 1.28. and (as some think) it was a name commonly given to other Gyants.

From the mountaines] Where they lived in a savage manner in Caves and Dens, after they were first driven by Joshua and Caleb from Hebron and Debir, ch. 15. 14,15. where doing much mischief and spoyle in the Country adjacent, Joshua again attempteth them, and quite cutteth them off from all the mountains of Israel, and utterly destroyed all them that inhabited in those places. See annot. on chapter 10. verse 36.

mountains of Judah] In which the Gyants chiefly inhabited, ch. 14.12. Numb. 13.22.

mountains of Israel] Namely, of all other Tribes saving Judah.

Joshua destroyed them utterly with their Cities] Namely, in this his second expedition, for in the former he burnt only Hazor their chief mother City, and reserved other Cities for their own use to dwell in, v. 11. & 13. but in this second expedition against the Anakims he destroyed their Cities, because being strong and defended by valiant and mighty men, they could no otherwise be mastered and taken, unless they were dismanded and utterly ruined.

V. 22. *only in Gaza, in Gath, and in Ashdod*] Which were three Cities of the Philistims, scituate on the Sea-coast, which were by God given to the Israelites, but were not possessed by them, because by their sins they had provoked his wrath against them, so as he would not cast them out before them, but suffered them to remain to be snares and traps unto them, scourges in their sides and thornes in their eyes, as it is ch. 23. 13. Numb. 33.55. In which Cities, the posterity of these Gyants remained even unto Davids time; as namely, Goliah of Gath, whom David slew in a single duel, 1 Sam. 17. and another of that name with his three brethren, who were slain by Davids servants, 2 Sam. 21.

V. 23. *Joshua took the whole land*] *i.e.* Before mentioned; or, it is to be understood figuratively, the whole being put for the greatest part, or all sorts of land, Cities and Countries, champion and mountainous places; or that all the whole country were so stricken with the terrour of his victories, that they durst not again make any more confederacies against him, or by making any new opposition disturbe his peaceable possession of all the land which he had conquered, but that he might now without any interruption quietly proceed to the distribution of it among the Tribes.

according to their divisions by their Tribes] *i. e.* He did not give to every singular man his part, but assigned to every tribe their portions; or, he gave inheritances to all the Israelites, according to their severall Tribes, in which they were numbred, according to that order and manner related in the following chapters.

and the land rested from war] *i e.* There were no more hostile conspiracies to hinder them from peaceable possession of all which they enjoyed.

CHAP. XII.

Vers. 1. *From the river Arnon unto mount Hermon*] Arnon is a River or Torrent which divideth the Moabites from the Amorites on this side Jordan, Numb. 21. 13. and Hermon a part of Libanus towards the east, and with these two the country was bounded on the out side of Jordan, extending it self from the River Arnon, where it fell into the lake Asphaltites, unto mount Hermon.

All the Plain on the east] *i.e.* The champion Country of Moab, extending it self from Arnon towards the left side of Jordan, and the Arabian mountains on the right hand.

V. 2. *and ruled from Aroer*] Where is set down the bounds of Sihons Kingdome, to wit, that side of it opposite to the east, extending from the River Aroer, scituate upon the River Arnon, unto the torrent Jaboke, dividing his Kingdome from that of the Ammonites.

and from half Gilead] to wit, the other half lying in the Kingdome of Og, as appareeth, v. 5.

V. 3. *the Sea of Chinneroth*] See Ch. 11. 2. Deut. 3.27.

the Sea of the Plain] Which Champion lyeth between the Sea of Tiberias and the dead Sea, and on the East side belongeth to both. And it is called the Sea of the Plains, because it is in an even and level Country, which before it was destroyed with fire and brimstone from heaven, was so pleasant and fruitfull, that it was compared to Ægypt, yea even to Paradise, it self, Gen. 13.10.

the salt Sea] So called from the acrimonious and salt taste of its waters.

Beth-Jeshimoth] Signifying a vast and desolate house or place

place scituate in this Champion border of Moab, Ezech. 21. 9.

From the South or Teman under Asdoth-pisgah] Or, the springs of Pisgah, or the hill; which seteth forth the South-borders of Sihons Kingdome, extending itself from the mount of Amon unto the bottome of the mount Abarim.

V. 4. *Og King of Bashan*] Which was a very fruitfull country, excelling in goodly and pleasant pastures.

remnant of the Giants] Namely, of those (as it is probable) which were slain by the Ammonites, Deut. 2. 20, 21. & 3. 11. & ch. 13. 12.

at Ashtaroth and at Edrei] By which some understand that he reigned in the City Edrei near the mountain Ashtaroth; others think that hereby is meant two mansion houses or royall Palaces in which Og dwelt.

V. 5. *and in Salcah*] A City scituate in the utmost borders belonging to Bashan, unto which the border of the Gesburites and the Maachathites adjoyned, which were mountainous, and yet fruitfull places which did lye more inward in that Country.

and half Gilead] For this half was under the dominion of Og, the other half under Sihon. The torrent Jabbok dividing the land of Gilead between these two Kings.

Border of the Gesburites] Geshur was a royall City in the land of Bashan, not far from Damascus. The daughter of Talmai the King of Geshur, Maacha, was Davids wife, and Absaloms mother. 2 Sam. 3. 3. whither he fled after he had murthered Ammon, 2 Sam. 12. 37, 38.

V. 7. *on this side Jordan on the west*] Where he describeth not only the Sea-Coast of Canaan, which properly is called Palestine, but the whole land of Canaan bounded by Jordan on the east, and by the Mediterranean Sea on the west, and extendeth from Libanus unto the borders of Edom, which uttermost borders in the length of the land are signified by the names of those mountains of Baal-Gad, and Halak that goe up to Seir.

goeth up to mount Seir] The name of a mountain, and of a City seated on it. It is a very high mountain scituate on the east side of the land of Hus, which had its name from Esau, who was also called Seir. *i. e.* Hairy.

their divisions] *i. e.* To every one his share.

V. 8. *In the mountains and in the valleys*] By which enumeration he meaneth all places generally whatsoever.

V. 9. *beside Bethel*] Which is added to distinguish it from another City of that name in the country of the Ammonites, against which Jeremie Prophesieth, Jer. 49. 3.

V. 13. *the King of Geder*] Which fell to the possession of the Tribe of Juda, as did also Hormah and Arad, which did lye in the utmost Southern borders.

V. 15. *The King of Adullam*] A City in the land of Judah, 1 Chron. 11. 15. neer unto which was a cave in which David had himselfe when he was persecuted by Saul, 1 Sam. 22. 1.

V. 17. *of Tappuah*] So called from the plenty of apples which grew there, and likewise belonged to the Tribe of Judah.

Hepher] A City belonging to the tribe of Zebulon.

V. 18. *Aphek*] Scituate between Taanach, Jezreel and Megiddo.

V. 19. *Shimron-Meron*] Samaria is here called Meron, because this was the ancient name of it; & afterwards in Omrie's time it was called Samaria after the name of Shemer owner of the hill upon which Samaria was built by Omri.

The King of the Nations of Gilgal] Not that Gilgal neer Jericho, but a famous City of that name in the Country of Galilee, which was also called Galilee of the nations, or of the Gentiles. Esa. 9. 1. because many nations by reason of the commodiousnesse of the ports and havens there, did resort thither for trading and merchandizing. Some think that Tidal mentioned, Gen. 14. 1. was King of this place.

V. 24. *All the Kings thirty and one*] Of which there are here some named which were not mentioned in the former victories before related, which sheweth that not every particular, but only the generall heads of things done are touched upon. Now whereas he here speaketh of thirty and one Kings, many of which reigned over divers Towns besides their chief Cities, this evidenceth the riches of this country of Canaan, and the exceeding fruitfulnesse of that soyle, in that, being of so small a circuit (that is, as good Authors compute it, but an hundred and sixty miles in length from Dan to Beersheba, and only sixty in breadth from Joppe to Jordan) it was sufficient, and that plentifully and bountifully to nourish such a huge multitude of Inhabitants in these times; and in the dayes of David, above thirteen hundred thousand fighting men, besides those who being aged were not fit to bear armes, and also women, young youths, and little children.

CHAP. XIII.

Vers. 1. *Thou art old and stricken in years*] He putteth him in mind of his old age and the short remainder of his dayes, to hasten him on to the dispatching of that work wherein he intended further to imploy him; that is, the dividing of the land already conquered among the tribes, and also to design by lot to every one, in their proportion, those parts which were not yet subdued, nor should be in his life time, as if they were already conquered.

there remaineth yet very much land to be possessed] To wit, after the enemies are vanquished, which I will, after thou art gone, possesse them of according to my promise (if my people keep covenant with me) which I will still reserve unsubdued; that in the mean time I may exercise their faith and try their obedience. Neither had the Lord promised that Joshua should conquer the whole land which he had given to his people, but only that he should bring them into it, Deut. 31. 23. and that he should divide it for an inheritance unto them, chapter 1. 6.

V. 2. *This is the land which yet remaineth*] To wit, unconquered, or, not yet subdued.

all the borders of the Philistims] Which lay along the coast of the Mediterranean Sea; and was given to the Israelites as a part of Canaan, unto which of old it belonged, although the Philistims, then called Caphtorims, having by force cast out the Hivites, were now possessors of it. See Deut. 2. 23. Amos 9. 7.

and all Geshuri] Scituate in Syria, and bordering on the North side of Canaan. See 2 Sam. 15. 8. and 3. 3. & chap. 12. 5.

V. 3. *From Sihor which is before Ægypt*] A River so called because of its blackness, which (as some think) divideth Palestine from Ægypt, Num. 34. 5. but the Hebrew writers think it to be Nilus, Jer. 2. 18. which is called Sihor or black, because of the muddinesse of the water.

also the Avites] Or, Hivites; many of which (it seemeth) continued in some part of the Philistims or Caphtorims country, even in Joshua's time, after they had expelled the greatest part of their Ancestors, and therefore are here mentioned, because the Philistims had no just title to that land in which they dwelt, Deut. 2. 22, 23.

V. 4. *All the land of the Canaanites*] For all the country was not wholly subdued by Joshua, but divers parts of it, only so terrified by the prosperous successe of his victorious army, that they not appearing in any hostile opposition, were no hindrance unto him in his division of the land; and namely Mearah, or the cave that is beside the Sidonians, unto Aphek which is a city that fell to the lot of the tribe of Asher called Aphik, Jud. 1. 31.

to the borders of the Amorites] By which is signified that space of the Country which lyeth between Aphek and the mount Hermon.

And the land of the Giblites] So called of Gebal a promontory above Zidon. See Psal. 83. 7. Ezek. 27. 9. who were a people singularly skilfull and industrious in artificiall manufactures, and therefore used by Salomon in the work of the temple, 1 King 5. 18.

V. 6. *And all the Inhabitants of the hill Countries*] Which though they were conquered by Joshua, yet not wholly extirpated, but left to be scourges to thesides, and pricks in the eyes of Gods people, in case their rebellion against him.

and I will drive them out] *i. e.* I (who am omnipotent and allsufficient by my self alone to do whatsoever I please) do undertake to drive out all these inhabitants which yet remain unconquered, when thou art dead and gone, by such men and means as I shall please to appoint, if my people do not make void the covenant between them and me by their infidelity, rebellion, and disobedience; and to give unto them peaceable possession of all that part of the Country which remaineth as yet unsubdued.

only divide thou it] *i. e.* The whole Land which by oath I have promised to their fore-fathers, both that which is already conquered, and that also which is as yet unconquered. And this he doth for the strengthening of their faith in this assurance, that they should in due time enjoy it (if they were not by their disobedience wanting to themselves) seeing God had already given it unto them by lot, and to provoke them to attempt it with all valour and resolution when they should be called unto it, and not to make any peace with the Inhabitants, either out of cowardly fear, or love of their own ease.

V. 7. *Now therefore divide this*] *i. e.* Seeing thou art stricken in yeares and canst no longer pursue thy Conquest.

V. 8. *with whom*] *i. e.* With the half tribe of Manasse last spoken of, who were to have no part in the land of Canaan, because their portion was already fallen unto them beyond Jordan.

Vers

the summe of the law contained in the decalogue, or as others, (and that more probably) the blessings and curses here mentioned, seeing where this writing is enjoyned by Moses, he requireth that they should write upon the stones all the words *of this Law* very plainely, namely, *this Law* of blessings and curses, of which he presently speaketh in the next words following, Deut. 27. 8. 12. 14.

V. 33. *And all Israel*] To wit, divided into two parts, six Tribes on the one side and six on the other.

stood on this side the ark] In Deut. 27. 12, 13, it is said, that one party stood upon mount Gerizim, to pronounce the blessings, and the other to pronounce the curses upon mount Ebal, but here that half of the Tribes stood over against mount Gerizim, and the other half over against mount Ebal, whereby it appeareth that they stood not upon the top of these mountaines, but upon their assent neer unto the bottome, that they might be the neerer one to another, and both of them to the ark, which stood in the valley between the mountaines, where they might more conveniently hear the blessings and curses pronounced by the Levites, and so might accordingly give their assent unto them.

mount Gerizim and mount Ebal] Both of which mountaines lay in the Tribe of Ephraim, Deut. 11. 29. 30. Judg. 9. 7. And therefore being farther up in the country, and in some distance from Ai: It seemeth that either this monument and altar, were erected not presently as soon as they had sacked Ai, but in some space of time afterward, when they had made a farther progresse in conquering the country, although the story of this action be here inserted; or if now it were done to shew their readinesse to execute Gods commands, as soon as they had made their first entrance into the country, Deut. 11. 29. & 27. 2. 4. and could do it with any conveniency; it seemeth that they got this opportunity by meanes of that terrour and astonishment with which God had possessed the hearts of the inhabitants, upon the occasion of the surprize of these strong Cities, Jericho and Ai.

V. 34. *And afterwards*] *i.e.* After he had built the altar and offered sacrifices upon it, and written the law upon the playster of the monument.

he read all the words of the law] Not he himself, but one of the Levites by his appointment, for so had Moses expresly commanded, Deut. 27. 14.

V. 35. *which Josshua read not*] Which he did not cause to be read by a Levite, and that according to the manner prescribed by Moses, that is, with a loud voyce, that all the people standing on both sides might hear him, at least their Princes, Elders and chief rulers; neither was it possible that the whole commonalty of the people, consisting of so many hundred thousands of men, women, children and strangers, should hear and understand one man reading, at the same time. And this is intimated by those words, before all the congregation of Israel, whereby is meant that the Levite must read with such a loud and audible voyce as that all might hear him, for otherwise his reading would be to no purpose, if what should be read were not heard and understood.

and the strangers] *i.e.* Not such strangers as came among them for trade and commerce, but such as being converted were Proselites, and together with them made profession of Gods true religion, See ver. 33.

CHAP. IX.

Vers. 1. *ON this side Jordan*] *i.e.* In respect of Moab, to wit, in the land of Canaan where the Israelites now were.

of the great sea] *i. e.* The mediterranean, or in all the coasts adjoyning to that sea.

over against Lebanon] Which lyeth in the North part of Canaan.

heard thereof] To wit, of the sacking and burning of Jericho and Ai, which were two frontier Cities of Canaan, and of great strength.

V. 2. *That they gathered themselves*] *i e.* Combined themselves in a joynt covenant to make war against Joshua and the Israelites that had invaded their Country.

V. 3. *the inhabitants of Gibeon*] Which was a city of the Hivites, Jos. 11. 19. that fell to the tribe of Benjamin, & was given to the priests, Jos. 21. 17. & together with them of certain other townes which were at least in confederacy with them, if not under their jurisdiction, as Chephirah, Beeroth and Kirjath-jearim, v. 17. with whom no peace was to be made, without special warrant from God, or at least speciall conditions peculiar unto them, which were by Gods appointment.

heard what Josshua had done] The same report came to the other kings, but wrought in them quite contrary effects; in Them a resolution to fight with Joshua, in These to yield and make their peace, which was so ordered by Gods over-ruling providence; inclining the hearts of these Gibeonites to use the meanes of their preservation, and leaving the other to the hardnesse of their own hearts, to go on in such a way as would bring them to destruction, chap. 11. 20.

V. 4. *They did work wittily*] *i.e.* Politiquely and prudently in respect of the matter and substance of their design, but sutilly and craftily in respect of the manner and meanes which they used in the carriage of it; and in both these senses the word here used is commonly taken.

As if they had been ambassadours] To wit, sent unto Joshua from some far countrey.

and bound up] *i. e.* Pieced together, and mended where they had leaked.

V. 6. *We be come from a far countrey*] This they pretended, because they had heard that God had forbidden the Israelites to make any league with these cursed nations, but having given them their land for a possession, they should utterly destroy and root them out, and had seen an experiment hereof in the ruine of Jericho and Ai, and now feared that it would fall to be their own lot, if by this meanes they did not prevent it, as appeareth, ver. 24. namely, by saying that they were inhabitants of countries far remote, with whom it was lawfull for them to make leagues, if they would submit themselves to become tributaries unto them, Deut. 20. 11.

V. 7. *And the men of Israel*] To wit, the Elders, Princes and chief rulers of Israel, who assisted Joshua in the counsels of State, and the managing of all weighty affaires that concerned the common-wealth.

and how shall we make a league with you] Seeing God hath expresly forbidden it, hath given unto us your land for a possession and inheritance, will not suffer you to dwell amongst us, but hath commanded us to destroy and root you out, Exod. 23. 31. 32, 33. & 34. 12. & Deut. 7. 2.

V. 8. *we are thy servants*] And not thy enemies, as the Canaanites are, and therefore will not stand upon any termes and conditions with thee, for the ratifying and ratifying of a peace with thee, but as servants wholly submit our selves to thy pleasure, and will willingly accept of any conditions which thou in thy wisedome shalt think fit to propound.

V. 9. *because of the name*] *i.e.* Of the glory and power of the Lord (which we have heard much of, and with great admiration) shewed in his wonderfull works and miracles, which may be a motive to perswade you to contract a firm peace with us, seeing we do adore and magnifie the fame great and glorious God whom ye serve and worship.

and all that he did in Ægypt] Which they with much art and skill infill upon, as being things done long since, and therefore might by fame come to their knowledge, though they were strangers and lived in a countrey far remote, and subtilly conceal and passe by Gods great works done of late in their passage over Jordan, and destroying Jericho and Ai, lest their taking notice of these, might have discovered them to be neer neighbours and not strangers dwelling a far off, seeing in such a great distance the things so lately done could not as yet have come to their ears.

V. 11. *Wherefore our elders*] And therefore you have the more reason to hearken unto us, seeing we come not on our own accord, nor upon the private motion of some few of our citizens, but by the command of all our Elders and Governours, and the generall consent of the whole people of our countrey.

V. 14. *And the men*] *i.e.* The chief rulers and princes who talked with them and heard all their probable discourse.

took their victuals] To wit, into their hands, that they might handle and look upon them, and see if they were such indeed as they reported, and so believed and approved their words, being deceived with the sight of their provisions.

and asked no counsel] Namely, by the high Priest, inquiring of the Lord by Urim and Thummim, as they were commanded, Ex. 28. 30. Num. 27. 21. 1 Sam. 30. 7, 8. which doth not prove that it they had consulted with God, he would have given unto them this answer, that they should have rejected the leit of the Gibeonites desiring peace upon their conditions, but is only spoken to taxe the Princes of the neglect of their duty, going on rashly in a businesse of such importance, and not first asking counsell from God.

V. 15. *And Josshua made peace with them, and made a league with them, to let them live, and the Princes of the congregation sware unto them*] For the opening of which words we most clear a great question, whether this which Joshua did in making peace with the Gibeonites, and the Princes in confirming it by oath, were lawfull or unlawfull. The which is perplexed with so many difficulties arising from the text, compared with other places of Scripture, that it is not easily to be resolved. For how could this peace be lawfull, being expresly contrary to Gods command, that they should make no peace or league with them, nor suffer them to live amongst them, but that they should utterly destroy and root them out, because God had given their land for an inheritance to his people, which they could not injoy if these cursed nations were not removed: or if it were lawfull, why doth the

people murmur, and complain of their Princes for doing of that which was just; & why doth Ioshua pronounce them accursed, if they had done nothing, saving that which was equall and righteous? And why is it said, that what they did was extorted from them by deceit, implying that they could not lawfully have done what they did, had they not been circumvented by their fraude and dissimulation. On the other side, if their covenant and oath were unlawfull, why did they not break it, especially being drawn from them by deceit, and seeing allo there was an errour in the persons unto whom their oath was made, they not being the same men whom they pretended themselves to be? Neither doth it satisfie and clear the doubt, to say, that though the thing unto which they sware were unlawfull, yet the religion of their oath tyed them to observe it, as being made not onely to men but also to God; seeing this cannot binde a man to do that which is simply unlawfull, neither will it please God to call him to be our surety, to witnesse that we will do that which is sinfull and expressly contrary to his revealed will.

For the removing of which difficulties, I affirm and hope to prove, that this covenant and oath made by Ioshua and the Princes unto the Gibeonites, was in the substance of it lawfull, though extorted from them by fraude and dissimulation. First, because no condition was expressed in it of preserving their lands, liberties or goods, and much lesse their superstitious and idolatrous worship, but onely of their lives; Wherein this peace much differed from that which they might lawfully make with other nations which were far off. For after they had proclaimed warr against them, they might offer and make peace with them upon more easie conditions, then with these Canaanites; namely, they might suffer them to exercise their own religion and superstitions, and not compell them to become proselites and imbrace theirs. They might also suffer them to enjoy their lands, their countrey and habitations, their laws and liberties, and to hold with them free-trade and commerce. All which conditions were unlawfull to be made with the inhabitants of these cursed countries.

Secondly, because these severe commands of destroying the Canaanites were not absolute and generall, including all and every singular person without any exception or respect had to any conditions, (For then Rahab, her kindred and family, could not have been lawfully spared and preserved) but to be understood on these conditions, if they still continued in enmity with Gods people, and would not lee and seek for peace; if they would not give place unto them, nor suffer them to enjoy their inheritance which God had given them; if they would not leave their idolatry and superstitions, and imbrace Gods true religion, and so indanger the Israelites to be corrupted by their allurements, and evil examples; And finally, if they would enjoy their liberties, and live as free-men in the land, and not submit themselves, their land, laws and liberties, their goods, lives, and all they had, to live as servants under the dominion of the Israelites; then they were forbidden to make any peace with them, and they were to destroy and root them out; but contrariwise if they would accept of their lives and peace, by submitting to these conditions, and carefully observing them, then they might have what they desired and sued for.

Thirdly, these commands of destroying these nations were but positive laws, which were alwaies to be tempered and qualified with a moral equity, namely, that notwithstanding the rigour of them, those should be spared and preserved who did forsake their evill waies, and turn unto God by unfained repentance and new obedience; for should not the Judge of heaven and earth execute righteous judgement? Will he destroy the righteous with the wicked, those who repent with those that live in their sin? Will he leave off to exercise the works of his nature, in shewing mercy to poor penitent sinners, to do his work, his strange work, and to bring to passe his act, his strange act in shewing his wrath, as in the valley of Gibeon? Isa. 28. 21.

Gen. 18.

Fourthly, all Gods promises and threatnings, though never so generall in their expressions, are alwaies to be restrained and limited under the conditions of continuing in obedience, and retaining from our sinnes by unfained repentance, though these conditions be often concealed, as plainly appeareth Jer. 18. 7. *At what instant I shall speak concerning a nation and concerning a kingdome, to plack up and pull down and to destroy it.* ver. 8. *If that nation against whom I have pronounced, turne from their evill, I will repent of the evill that I thought to do unto them*, &c. The which we see experimentally verified in the example of the Ninivites, who upon their repentance were freed from that destruction which God hath denounced against them by the ministery of Jonas 3. and of Rahab and her family in this story.

Fifthly, it is said chapter the 11. vers. 19. 20. that *there was not a City that made peace with the children of Israel, saving the Hivites the Inhabitants of Gibeon, all other they took in battell. For it was of the Lord to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favour, but that he might destroy them as the Lord commanded Moses*; whereby it is plainly implied, that if they had not continued in their enmity, but according to the practise of the Gibeonites, had desired and sued for peace, and upon the like conditions, the Israelites might lawfully have granted it unto them.

Lastly, that their covenant and oath in making and confirming this peace with them was lawfull in it self, and approved by God, hereby appeareth, in that God was so highly displeased with the breach & violation of it by Saul many years after, that (though it were coloured by a shew of zeal to Gods people) yet his wrath could be no otherwise appeased, when he had continued a fearfull famine upon the whole land for the space of 3. years, then by hanging up of 7 of his sons, and so rooting out almost his whole posterity.

Now these reasons being premised and duly considered, the objections may without any great difficulty be answered. For first, if it be objected that this league was unlawfull, because God had devoted all these cursed nations to a universall destruction, and had expressly forbidden his people any league with them: To this I answer, that this is not to be understood of all and every singular man, but of all who would not submit themselves to observe the former conditions.

But if then it be further demanded why this command was generall for the destroying of all, without any mention of these conditions, upon the observance whereof some might be exempted and spared: To this I answer, because it was generally and for the most part to be executed, and only some few to be exempted, because God purposing to give up this cursed people to the hardnesse of their own hearts, he knew that there were but a few that would yeeld to these conditions. And secondly, because he knew that his people either through cowardice and fear, or for sloth and love of ease, when they had gotten room enough for their own habitations, would much incline to sit still, and not to prosecute the war against Gods and their enemies; therefore by these generall commands he stirreth them up with zeal and courage to fight his battles and execute his designs. Thirdly, If it be objected that the Israelites themselves did thus understand Gods commands, as though he would have none to be spared, and therefore murmured against their Princes for making this league of sparing their lives: To this I answer, That God might well suffer them to remain ignorant in this point, that they might more readily execute his judgements upon these cursed Nations; and it was an easie matter to continue in this errour, if God was not pleased to inlighten their minds and discover it unto them. For well might this people faile for want of knowledge in the non-age of the Church, when as the Prophet Jonas himselfe either for want of knowledge, or at least due consideration, did think that Ninive must needs be destroyed, because God had threatned it; although he might at another time have some conceit that God would spare it upon repentance, because he was a gracious God, merciful, slow to anger, and ready to forgive.

Other objections there are which arise out of the following words in the text, which I shall answer in their due place.

V. 17. *Chephirah and Beeroth*] Which came after to the lot of the Benjamites.

and Kiriath-jearim] Which fell to the lot of Judah. And in it the Prophet Urijah was borne, who prophesied against Jerusalem, as the Prophet Jeremiah relateth, Jerem. 26. 26.

V. 18. *Because the princes of the congregation had sworn unto them*] This was the chief reason that restrained them from destroying the Gibeonites, because it came under their cognizance, howsoever they had greatly sinned had they slain them, though the Princes had not taken this oath, seeing with much cruelty and unmercifulnesse they had violated a lawfull covenant (as before I have shewed,) of which (it seemeth) the common people where wholly ignorant.

murmured against the Princes] Namely, because they had (being circumvented with their dissimulation) sworn to spare their lives, being ignorant that this positive law of destroying the people, was to be tempered and moderated with a moral equity in sparing those who were willing to observe all conditions of a lawfull peace: patiently submitting themselves to bear any punishment which their conquerors were pleased to inflict, because they had offended in their manner of obtaining it, by fraude and deceit, though they did this being surprised with fear of being utterly destroyed, if they did not by this meanes prevent their ruine.

V. 19. *we have sworne unto them by the Lord God of Israel*] Where they plead their oath, rather than the lawfulnesse of the covenant unto which they had sworn (if at least themselves did rightly understand it) because the people were more apprehensive of this obligation, knowing that it was horrible impiety to break such a sacred oath as was made by the great God of Israel, from whom they received all the good they enjoyed, and which they expected for the time to come; and that it would much distonour God, and bring a great scandall upon his true religion, when the nations neer and far off, should take notice that they had with much perfidiousnesse and extream cruelty, violated their covenant which they had confirmed with a solemn and sacred oath, by so great and glorious a God as the Lord God of Israel.

now therefore we may not touch them] To wit, because we are bound to save their lives by a solemn oath and lawfull to be kept, for if it had been unlawfull, it might have been lawfully broken, but they sued for peace before we besieged their City, and have willingly submitted to all our conditions.

V. 20. *This we will do*] Namely, upon those conditions expressed, ver. 21. We will save their lives, but so, that they shall for circumventing us with their fraud, become unto us our perpetuall servants, which to an ingenuous man is more bitter then death, the which as it will bring upon them deserved punishment for their deceit, so singular profit unto us in that we shall by this means have them as slaves under us to do all our druggery, and take off from our selves such base services.

Least wrath be upon us] As it surely would be, if we should violate a lawfull oath.

V. 21. *And the Princes said unto them*] Namely, to the murmuring people, that they might appease their anger and quiet their minds, by propounding unto them such a way as would both sufficiently punish the fraud, and bring much profit to Gods people.

Let them be hewers of wood and drawers of water] *i. e.* In the meanest condition among the people, which the Scripture expressetth by this phrase. See Deut. 29. 11.

unto all the Congregation] *i. e.* For the publique service of God to be performed by the whole congregation in the Tabernacle, as Ioshua expresseth it, ver. 23. for which purpose they were bound to provide wood and water to be used in their ceremoniall washings, fastings, and daily Sacrifices, ver. 27. which was a work of no small care and pains in that Country, unto which service (it is probable) they were bound not all at once, seeing they were in their habitations scattered over the whole land, but in their turns as the Levites were.

V. 22. *And Ioshua called them*] *i. e.* After he and the Princes had consulted together, and had resolved on this course.

wherefore have ye beguiled us] *i. e.* Why have ye used such fraud and deceit in drawing us to make this covenant with you, and to ratifie it by attesting Gods great and glorious name, and have, not rather carried on such a work as this with honest simplicity, and with an upright heart and hand, not intermixing therewith such cunning lyes and dissimulation.

V. 23. *now therefore ye are cursed*] *i. e.* because you have not indeavoured to preferve your lives by lawfull meanes, but by lying and dessemblings; therefore (in respect of your temporall condition, you have brought upon your selves and your children this heavie curse of bondage and servitude. In denouncing of which curse he may seeme to relate unto that prophetical curse pronounced by Noah against Cham their great progenitour, that he should be a servant of servants unto his brethren, the which now was verified in his posterity. Gen. 9. 25. But yet this heavy curse through Gods infinite mercy became in some respects a blessing to these Gibeonites, seeing by these services (though base in themselves) they had neerer approach unto God in the service of the sanctuarie, for the good of their soules, and were in a fort given and consecrated unto God, as the name afterwards given them doth import. For these were (as is thought) those Nethinims of whom we read. 1 Chron. 9. 2. and Ezra 2. 43. whose office was to attend upon the Levites in the service of the sanctuary, who though from the first beginning they were imployed in this service, yet they are said to be appointed by David and the Princes unto it, in respect that they did order and dispose of them in their severall turnes and courses. Ezra. 8. 20. now if David himself, though a great King, chose rather to *be a dorekeeper in the house of his God, then to dwell in the tents of wickedness*. Psal. 84. 10. Then these poore Gibeonites had no damage by their base services, seeing by them they had this priviledge of neere approaches unto God.

for the house of my God] *i. e.* the tabernacle now, and the temple afterward; yea for the publique service, of the whole congregation in things appertaining unto God.

V. 24. *And they answered Ioshua*] to wit, in a very prudent and politique manner, every word having in it its weight, to worke his and the Princes hearts to mercy and pity; namely, that what they had done, was not out of love to fraude and deceit, but merely out of feare, to save their lives; that herein they had given credit to those reports which they had heard, of Gods commands and threatnings against them; that they acknowledged the Lord to be not only the God of Israel, but also in an especiall manner Ioshua's God, and honour Moses with the title of Gods servant, and with all humilitie acknowledge themselves servants unto Ioshua, who were ready and willing to obey all his commands.

V. 25. *we are in thine hand*] *i. e.* in thy power to dee with us and lay upon us what service thou pleaseest, and as it seemeth good unto thee in a common and morall equity, to deale with such as we are all, former circumstances being duly considered.

V. 26. *And so did he unto them*] namely according to that his sentence which he had passed upon them. vers. 23.

V. 27. *for the Congregation*] Not as bond-men to private persons, but for the use and benefit of all Gods people in the publique service of the Sanctuary.

Even to this day] Not only that time wherein this history was written, but even unto perpetuity, and in after ages, as appeareth in the words following, *in the place which he shall chuse.* *i. e.* Either in the Tabernacle now, or in the Temple hereafter.

CHAP. X.

Vers. 1. *Now Adoni-zedek*] whose name signifieth King of righteousnesse; which glorious and specious name he arrogated unto himselfe for his greater honour among the people, although he and his successors were cruell tyrants, as appeareth. Judg. 1. 7. if at least he were his successor and not himself. See annotat. on verse 36.

had heard how Ioshua had taken Ai] Where the causes of their confederation and preparations for warre are expressed, and what it was that awakened them out of their lethargie of carelesse security & incogitancie, into which they were fallen by their long wallowing in carnall & sinfull delights, namely their imminent & approaching danger. A man might reasonably have thought, that hearing long before how God for their horrible and hainous sins had given their land to his people, and devoted the inhabitants to utter destruction; how he had made a passage for them through the red sea, and Iordan, and miraculously fed them in the wilderness, this should have rouzed them out of their dead sleep; but outward words and works will do nothing, till God bring them home to the heart, as we see in the example of these Kings, compared with the contrary practise of the Gibeonites and Hivites.

and were among them] *i.e.* either were daily and familiarly converfant with them in their Campe, their office being to hew wood and draw water for the use of the congregation, or rather held communion with them, by submitting themselves to be under their laws, and joyning with them in Gods service.

V. 2. *that they feared*] *i.e.* Adonizedek and the other Kings of the Country, and their people with them.

V. 3. *wherefore Adoni-zedek*] Who is named first as the chiefe in this confederacie, because he was most active in the business, as being more nearly concerned in it, in regard that he was next unto the danger; for he was in the middle way between the Israelites standing campe in Gilgal and Gibeon, and may also be probably thought to be the chiefe of these Kings, and had in such cases some superiority over the rest.

King of Jerusalem] Which is a name compounded of *Jereh*, That is, will provide, so called by Abraham when God had provided a Ram to be sacrificed in the place of Isaac, Gen. 22. 14. and Schalom signifying peace, *q. d.* he will provide peace. Which City was the other four did afterwards belong to the Tribe of Judah, and were scituate on the South side of it. Hebron twenty two miles from Jerusalem Southerly. Jarmuth, of which name there were two Cities, one here, and the other in the Tribe of Issachar. Lachis scituated five miles from Kiriath-jearim towards the west. Of which see 2 King. 18. 14. 2 Chron. 32. 9. and Eglon, called also Adullam, which Rehoboam afterwards re-edifyed and fortified, 2 Chron. 11. 7. all which Cities were scituate in the mountainous places belonging to Judah.

V. 4. *that we may smite Gibeon*] Unto which they were induced by divers reasons, some whereof are in the text plainly expressed: First, that by destroying them they might deterr and discourage other Cities (as it were) by an exemplary

plarie punishment from imitating them in the like defection. Secondly, because this City was (as it were) a key of their countrey, which being in the Israelites possession, would open unto them an easie passage to the other Cities adjacent; but being in their hands would, as a strong frontier and fenced City, hinder them from entring farther into the land. Thirdly, because they had made peace with their enemies, and hereby become traitors to their own common-wealth, and were now incorporated into them, and become (as it were) one body, v. 1. Fourthly, because if the Israelites became owners of it, they might have a strong place for retreate on all occasions, a magazine from whence they might store themselves at all times with amunition, victuals, and all necessaries for the warr, and might have ready information how all things passed, being so neer at hand.

V. 5. *The five kings of the Amorites*] By which name is meant the whole nation of the Canaanites, both here and in many other places; because the Amorites had many Colonies in divers parts of Canaan; and among the rest in these mountainous places of Iudea, as appereeth Numb. 13. 29. Howsoever that Gibeon and the countrey adjoyning belonged to the Hivites.

V. 6. *Slack not thy hand from thy servants*] *i.e.* Make no delay in this our great extreamity, to relieve and succour us against these mighty forces that make war against us, seeing by covenant we are now become thy servants, and consequently under thy protection.

thou dwel in the mountains] For all those five Cities named v. 5. were scituate in the mountains, and not like Jericho in a valley.

V. 7. *So Joshua ascended from Gilgal*] Having first (as it is more then probable) asked counsell of God, as appereeth by the following incouragement which he had from God, to go on cheerfully in this expedition, v. 8.

all the people of war] *i.e.* not the whole army (for some were left behind to guard the standing Camp at Gilgal) but those who were his best and most expert Souldiers, most valorous and fit for this present service; whereby it appereeth, that Joshua and the Israelites observed their oath and covenant faithfully and sincerely, without any equivocations; for he might have pretended that though they had sworn not to slay the Gibeonites themselves, yet they were not bound hereby to fight in their defence against those that made war against them.

V. 8. *And the Lord said*] *i.e.* either immediately by himself, or (as it is more probable) being consulted with by Urim and Thummim.

Fear them not] Though Joshua was a most valiant Generall, yet he was not free from humane fears & frailties; for otherwise God doth not use such encouragements in vain, and when there is no need of them. Now this fear might arise either from a suspition of the Gibeonites faithfulnesse and truth in the present cause for which he undertook this expedition, who were newly reconciled enemies, and but lately in covenant with him, and that upon very hard conditions; or that his own army would not courageiously fight for their preservation, who lately murmured against their Princes, because they were not (by reason of their oath) utterly destroyed. Against which and the like fears and jealousies. God encourageth him to go on and fight in their defence, where by the way it plainly appereeth, that God was well pleased with the peace which was made with them, for the saving of their lives, seeing he animateth them to fight in their defence. For otherwise he is displeased with their preservation whom he hath designed to destruction; as we see in the example of Agag and Benhadad, 1 Sam. 15. 18. 1 King. 20. 42.

V. 9. *Joshua therefore came upon them suddenly*] Though he were most assured of victory having Gods promise for it, yet this doth not make him to neglect any policy, industry, diligence or other means conducing thereunto; but knowing that it is the readiest and surest way to supplant an enemy to set upon him suddenly and at unawares, when he is secure and unprepared, he doth with all diligence use this means to serve Gods providence and enjoy the things promised.

V. 10. *And the Lord discomfited them*] he attributeth the glory of the victoryto the Lord as the chief and principall cause, who used as his instruments and means the sword and valour of Joshua and men of war, as also the hailstones spoken of, v. 11. cast down upon the Canaanites by his own hand. The which though they were speciall means of their discomfiture, yet the chief cause was Gods sudden affrighting their hearts with fear and astonishment, chap. 2. 11. & 5. 1.

and slew them] To wit, with the sword of the Israelites.

as Gibeon] *i.e.* in the country and confines about it. So ch. 5. 13.

To Bethhoron] Of which name there were two Cities, the one fell to the lot of the Ephramites, and was given to the Levites, and this to the Benjamites.

To Azekah] Scituate between Gibeon and Makkedah.

and unto Makkedah] A City which afterwards was in the uttermost confines of the tribe of Judah towards the west, Jos. 15. 41.

V. 11. *Thus the Lord cast down great stones*] That is, in a miraculous manner he rained down upon the flying Canaanites, hailstones of such bignesse and weight, as were sufficient to brain and kill them; the which (as some think) was accompanied with another miracle no lesse wonderfull, in that Gods providence so ordered and disposed of them, that they killed only the flying Canaanites, and not any of the Israelites, though they closely pursued them, and must needs be intermingled with them, seeing they slew them in their flight; though it may be said that the Israelites fell only upon their rear, but the hailstones upon the body of their battell, and those which were formost in the flight; which might be in some good distance from the Israelites that pursued them, which is the more probable, because the number slain is divided, and more are said to be killed with the hailstones which fell upon them where they were thick, that is, the body of the army, then with the sword of the children of Israel.

V. 12. *Then Joshua spake*] *i.e.* when he was in the heat of the pursuit and execution, and feared that in the ordinary length of the day he should want time to accomplish his work in hand, in staying his flying enemies before they recovered their Cities and strong holds.

to the Lord] *i.e.* first he addresseth himself unto God, who by his almighty power created heaven and earth, the sun and moon, and all the heavenly host, and by his al-ruling providence ruleth and ordereth them at his good pleasure; and by fervent and effectuall prayer desired God to effect this great miracle; unto which having an answer from God by the secret instinct of his holy Spirit, that his prayer was heard and his suit granted, apprehended by a lively faith and firme affiance, he uttered the following words in the presence of the people, and for the greater emphasis and efficacie (it is likely) lifted up his eyes unto heaven, and pointing to the Sun and Moon laid upon them from God this powerfull command, that they should keep their standing

in the valley of Ajalon] Which was a Plain into which men descended from Bethoron, v. 11. and in respect of the small distance between it and Gibeon, is by the Prophet Isaias, who alludeth to this story, called the valley of Gibeon, Isa. 28. 21. as indifferently belonging to both these Cities.

V. 13. *And the Sun stood still*] And with it the whole frame of heaven, called the primum mobile, or supream sphear, in which are the fixed Stars; for it would have nothing conduced to Joshua's purpose and desire, that the Sun should have stood still, and desisted from its own proper motion from the west to the east, which is so slow that it is finished but once in the year; if the motion of the first sphear, which is so swift that it goeth about once in 24. houres had not stood still, seeing in the ordinary course of nature it would have carried the Sun away with it, notwithstanding that its own proper motion was contrary to it; now if any shall curiously demand, why so great a miracle as the stopping of the whole heavenly frame, and that long day consisting of so many extraordinary houres added unto it, above the ordinary course of nature, which must needs be known generally of all men, should not be recorded in any heathenish histories; the answer hereunto is easie, that there is no record of antiquity or heathenish stories before the Trojan war, which was many hundred years after Joshuah's times.

Is not this written in the book of Jasher, or the upright] *i.e.* which was one of the Israelitish Annals, so called either because in that story the things acted in those times, were faithfully and uprightly recorded; or because the actions of Gods people were related in it, who both by Moses and Isai are called Jesurun, *i.e.* the upright. The which book of Civill annals, and divers others of like nature are lost and perished, as the book of the wars of the Lord, Numb. 21. 14. if at least that be not the same with this; The books written by Nathan the Prophet, Gad the Seer, Abijah the Shilonite, Jaddi, Shemaias, Iddo and others, 1 Chro. 29. 29. 2 Sam. 29. 29. 1 Chro. 2. 28. & 2 Chro. 12. 15. 2 Chro. 2. 29. God in the mean time preserving his sacred and holy Scriptures, which are sufficient to instruct us in the knowledg of Gods will, and to make us wise unto salvation, 1 Tim. 3. 16. & 2 Tim. 4. 16.

So the Sun stood still in the midst of heaven] Which some interpret, that it stood over Gibeon at high-noon, others, when it was declining and neer going down, which occasioned Joshua to make this prayer, that he might not by the approaching night be hindered in the pursuit of his enemies; and for either opinion there are brought probable arguments. But this point is not much materiall, only this we are to hold, that it enlightened the earth about a whole day, and hasted not to go down untill the people had avenged themselves upon their enemies.

V. 14. *And there was no day like that*] to wit, (as some think) in respect of length, for they compute Hezechia's day to have been of thirty two houres, and this day thirty six houres, or as some others fourty eight houres, and in this the Sun stood still, in that it went only back ten degrees. But the comparison here seemeth not to stand so much in the length of this day above all others, as that at no time God heard the prayer of a man craving the day to be prolonged that they might be avenged on their enemies, as the text it selfe hath it.

V. 15. *And Joshua returned*] *i.e.* either resolved to return after he had gotten the victory; or this is to be referred to the last verse, to wit, that he returned when he had performed all things related from this verse to the end of the chapter. For the writer of this book fetts forth the story of the whole warr succinctly to this verse, and then more largely and particularly to the end of the chapter; neither was it possible that in this one day, though of double length, all things should be done which are afterwards related, and yet also Joshua and his whole army should have time enough to march to and fro from this place to Gilgal, in respect of the great distance between these places.

V. 16. *But those five Kings fled*] Namely, whilest Joshua pursued the victory and chased their armies.

and hid them in a cave] Either because they could not in the heat of pursuit reach unto their fenced Cities, or else thought this cave a place of more security then they, because it was secret and unknown.

at Makkedah] *i.e.* in the Confines and Country adjacent and belonging unto this City, not knowing that the hand of God could there find them, and bring them out to deserved punishment, Amos 9. 2. Psal. 139. 8, 9, 10.

V. 19. *And stay you not*] *i.e.* though these Kings be fled and hid, let not this make you slacken your speed in pursuing the victory, seeing I will take a course to secure them till the fight be finished.

to enter into their Cities] And so put you to the trouble of a new war.

hath delivered them into your hand] And therefore do not through sloth and negligence lose this opportunity which he now offereth unto you.

V. 21. *and all the people*] To wit, which by Joshua's command had pursued the enemy, ver. 19.

V. 21. *to the camp*] *i.e.* the military camp of the army at Makkedah, for the standing camp of the whole people remained still at Gilgal, whether they returned after the victory was wholy compleated, ver. 43.

V. 23. *in peace*] Heb. *i.e.* found and safe.

none moved his tongue] *i.e.* not so much as a dog barked against them, alluding unto that proverbiall speech, Exod. 11. 7. whereby is signified that they were so supheld by Gods protection in all these great undertakings, that they did not now meet with the least opposition; or if we would take it litterally, the meaning is, that none of their enemies (they being now through this miraculous victory strucken with fear and amazement) durst provoke them with a reproachfull word, and much lesse bear armes against them.

V. 24. *put your feet upon the necks of these Kings*] the which Joshua did not in insolency of spirit, tyrannically insulting over these Kings, in their misery, (but no doubt) by speciall instinct of Gods Spirit, if not by a direct command from him, and that upon just causes and grounds. As first, to shew his detestation against the horrible impieties and outragious wickednesse of these Kings, and the cursed nations under their government, in that he inflicted upon them such fearfull punishments, as their sins justly deserved.

Secondly, that he might make them an example to his people, and to deterre them, especially their kings and magistrates from imitating their abominations, least they should provoke God (who is no accepter of persons) and cause him in his just displeasure to inflict upon them the like punishments. Thirdly, that he might hereby move his people to be severe executioners of his terrible judgements upon these cursed nations, and not out of foolish pity, (unto which otherwise they might be inclinable) to shew mercy unto any of those whom he had destinated to utter destruction. Fourthly, that he might hearten and encourage them to fight valiantly Gods battells, being assured that they should in like manner prevail against all the remainder of Gods and their enemies, if they did not the work of the Lord deceitfully or negligently, Jer. 48. 10. and this end is expressed ver. 25. Lastly, that they might end and conclude their victories in an absolute and glorious triumph, giving the whole praise unto God, who had subdued their enemies and trodden them under their feet, Psalm. 110. 2. Mal. 4. 3.

V. 26. *and hanged them on five trees*] *i.e.* Caused them to be slain and hanged by his command. See chap. 8. 29.

V. 27. *And laid great stones*] *i.e.* In perpetuall memory of the thing done. See chap. 7. 26.

V. 28. *took Makkedah*] See annotat. on v. 10. Like a wise Generall he pursueth his victorie, and taketh advantage upon their suddain fears, following the former great victory, to surprize this City.

and all the soules] *i.e.* All the people, men, women and children, for the cattle were given unto them for a prey. See ver. 40. & chap. 11. 11.

V. 29. *and all Israel with him*] To wit, all that had been with him in this expedition at Gibeon.

unto Libnah] A City scituate in the Tribe of Judah, chap. 14. 42. and given unto the Priests, chap. 21. 13.

V. 31. *unto Lachish*] A strong City in the confines of the Tribe of Judah, West-ward, chap. 15. 39. whose king was one of those five that made warr against Gibeon, ver. 5.

V. 32. *which took it on the second day*] To wit, after they had laid siege unto it. For they took it not the first day, as they did divers of the rest, because, (as it may be probably thought) they were hindred by the comming in of Horam to their aid.

V. 33. *Horam king of Gazer*] A City scituate in the Tribe of Ephraim Josh. 16. 3. 10. Others probably think that it was not this Gezer, because being so far remote from Lachish, there was no cause why Horam should venture himself and his people in relieving it, seeing in respect of the distance between them, they could not be in any present danger: But rather that it was that Gazer mentioned, 1 Chron. 14. 16. where David is said to have slain the Philistims, which was not far off from Lachish, and therefore in like danger with them.

V. 34. *Joshua passed unto Eglon*] In the Tribe of Judah, chap. 15. 39. scituate five leagues from Jerusalem South-ward, and three from Emaus. And the king of this City was also one of those five which came against Gibeon.

V. 35. *on that day*] *i.e.* The same day that they encamped against it.

V. 36. *unto Hebron, and they fought against it*] This was an ancient City of Canaan, built seven years before Zoan in Egypt, Numb. 13. 22. a great and famous City, which had divers others under its dominions, scituate in the Tribe of Judah, chap. 15. 13. and called before Kiriath-jearim. Their king also was one of the five which came against Gibeon, and was hanged at the Cave of Makkedah, but as we usually say, *Rex non moritur*, for no sooner was he dead, but either his heir succeeded him, or the people chose another in his place, who was also slain at this time. But here it may be demanded, how it can be said, that Joshua took Hebron and smote it with the edge of the sword, & chap. 11. 21. that he cut off the Anakims from the mountaines, from Hebron, and destroyed them utterly with their Cities, when as it is told afterwards, that Caleb desired Hebron of Joshua for an inheritance, upon condition that he should first conquer it, and drive out the Anakims, the which accordingly he did, as appereeth, chap. 14. 12, 13. & Judg. 1. 9, 10. To which I answer, That that is but briefly touched here, & (as it were) in the passage from one City to another, is in the other places more fully enlarged, and the particular circumstances expressed, namely, that Hebron was taken, and the sons of Anak slain by the Tribe of Juda, conducted by Caleb, who assisted him in this expedition; but here in the generall it is attributed to Joshua, because as Generall of the army he gave it to Caleb as of right belonging unto him, and also by his authority and command allotted unto him a part of his army, namely the Tribe of Judah, to assist him for the getting of it into his possession. And howsoever it may be further objected, that these things were done by Caleb after the death of Joshua, because Judg. 1. 1. it is said so: To this I answer, that though the main body of that history relateth things done after Joshua's death; yet divers things contained in it were done in his life-time, by way of explication and inlargement of such things as are but briefly touched in this book, see Judg. 2. 6, 7, 8. and such are (as I conceive) divers passages of the first chapter. Others conceive, that Hebron was twice taken, once by Joshua here, the which is more fully inlarged in the 14. and 15. chapters; and again the second time after Joshua's death, the Anakims and men of this City (being a warlike people) having again beaten out the Israelites and recovered Hebron their ancient habitation. The which they think to be the more probable, because Jos. 15. 14. it is said, that Caleb did but drive out the sons of Anake, in the booke of Judges that they were slain. cap. 1. 10.

V. 38. *Joshua returned*] *i.e.* Leaving the Southern parts, bended his course towards Gilgal.

Debir] A City in the confines of Judah, butting on the tribe of Simeon, before called Kiriath-sephar, Judg. 1. 12. five or six miles beyond Hebron, toward the South. Another of this name was in the Tribe of Gad, beyond Jordan, chap. 13. 26.

V. 40. *smote all the countrie of the hilly &c.*] *i.e.* He subdued

dued all that whole region, so that no part was free from ruine and slaughter.

all that breathed] i.e. All mankind that there inhabited, both men, women and children, young and old.

as the Lord God of Israel commanded] And therefore it was not to be imputed unto Josua or the Israelites, as an act of cruelty, that they flew so many thousands of all sexes, ages and conditions, seeing they had an expresse command from God to do it, who being justice it self, cannot command any thing which is not most just, and not to obey him, by detracting, altering, lessening or heightening any thing which he requireth, is no mercy or pity, but extream wickednesse.

V. 41. *From Kadesh-barnea*] Which was the uttermost bounds of Canaan, Southward, and in the Tribe of Juda.

Even unto Gaza] Which is somewhat more then six miles distant from Ascalon bending upon the Sea Coast towards the South.

all the Country of Goshen] Not that in Ægypt, but a City situate in the mountainous places of Judea, of which see chap. 11. 16. & 15.51.

V. 42. *at one time*] i. e. In one expedition.

Because the Lord God of Israel] Which is rendred as a reason of these great conquests in so short a time, which otherwise might seem incredible, because the Lord acted with and for them, to whom nothing is impossible, and gave them courage, strength, and good successe in all their enterprises.

V. 43. *and all Israel with him unto the camp to Gilgal*] i. e. All the army imployed in this expedition, crowned with victory and loaded with spoiles, returned to their standing camp at Gilgal. And so he endeth the history of the first seven years after their entrance into Canaan, as appeareth by the taking Hebron and Debir, of which see chap. the 14. and 15. and Judg. 1.

CHAP. XI.

Vers. 1. *Jabin King of Hazor*] A City lying in or upon Galilee called Galilee of the Gentiles, not far from Kades.

Had heard those things] To wit, Which are related in the former chapter, namely of the great victories which the Israelites had obtained against the five Kings inhabiting the upper part of Canaan Southerly.

Thus he sent] To wit, unto the Kings which inhabited the north of Canaan, who together were entred into a confederacie to assist one another in the war against their common enemy; as appareth chap. 9.1. But being thus combined, why did not these Kings of the north joyn with the southern Kings, that they might have opposed the Israelites with united forces? Surely, seeing in all reason and common policy they should have done so, no cause hereof can be rendred, but that the divine providence did over-rule them, and infatuate their counsels, so as they neglected their only wise and safest course; that so he might make ready way to his people for a more easie conquest; not suffering them to come out against them in their full and united strength, left they might have been discouraged with their vast multitude and great strength, but one after another, that the former being first subdued, Gods people might be heartened and encouraged by their former victories, and might obtain a more easie conquest, when as their enemies were thus weakened by losing half their strength; and they also here by gaining time to refresh themselves against the next fight. Now the reason why Jabin rather then any other of the Kings summoned the rest to this war, notwithstanding that he was further off from the danger then divers of them, may seem to be this, that his City being greater, and chief among the other over which he reigned, he had some jurisdiction and command over the rest.

And to the King of Shimron] Which is called Shimron-meron. chap. 12.40.

V. 2. *And to the Plains south of Cinneroth*] i.e. The Plaines that lay on the South side of the country of Cinneroth, mentioned, Deut. 2. 17. by the name of Cinneroth. Afterwards called Tiberias by the lake of Genezareth. Luk. 5.1. also the Sea of Cinneroth, Numb. 34.11. afterwards the Sea of Tiberias, and the Galilean Sea.

in the borders of Dor] A city and country afterwards in the tribe of Manasseh, scituate on the coast of the Mediterranean Sea, by Gennezareth on the west.

V. 3. *the Hivite under Hermon*] Which (as some think) is added to distinguish them from the Hivites of Gibeon which had made peace with Israel. For this Hermon was an hill on the north of Canaan.

in the land of Mizpeh] A City adjoyning to Gilead. See Gen. 31.49. Judg. 10.17.

V. 4. *even as the sand that is upon the Sea-shore*] An hyperbolicall expression usuall in the Scriptures, to signifie such a huge multitude as is not easily to be numbred.

V. 5. *met together*] Or, assembled by appointment at a set time.

at the waters of Merom] Over which the King of Shimron-meron reigned, where they joyned all their armies into one body, that so being duly marshalled, they might encounter and speedily set upon Israel.

V. 6. *be not afraid because of them*] Though Josua had had much and manifold experience of the truth of Gods promises, and of his gracious assistance, yet through humane frailty and weaknesse of faith, he was subject to fear, in respect of the huge multitude that came against him with so many horses and Chariots, and therefore needed to be thus encouraged.

to morrow about this time] Which is added for the further strengthening of his faith, seeing not only the conquest, but even the very time of victory is designed.

I will deliver them] And therefore thou needest not fear in respect of thine own weaknesse, or thine enemies number and strength, seeing I alone am al-sufficient, who have undertaken to assist you, and promised you victory, to make good my word unto you.

Thou shalt hough their horses] to wit, That being made utterly unserviceable, they might not trust in them and their own strength, but might wholy deny themselves and ascribe the whole glory and praise of all their victories unto God alone. See Deut. 17.16. Judg. 7. 2. 2 Sam. 8. 4. Psal. 20.

and burn their chariots with fire] Which is also added for the further strengthening of Joshua's faith, in that the Lord giveth him such particular direction before the battle what he should do afterwards, as if already he had gotten the victory.

V. 7. *by the waters of Merom suddenly*] Notwithstanding that he had Gods infallible promise of victory, yet this made him not neglect any prudent or politique meanes whereby he might serve Gods providence for the obtaining of it.

V. 8. *and chased them unto great Zidon*] So called (as Josephus conceiveth) from the eldest son of Canaan, Gen. 10. 15. and it is called great Zidon, not comparatively, as though there were a lesser of that name, (for we read of none but this) but because it was truly great, both in respect of the largeneſſe and circuit, and also the fame and glory of it, for it was a City of great trade and traffique with Nations far and neer, and was much enobled in the reputé of all, for the variety of merchandizing commodities, the art and skill of the inhabitants in all manufactures, and the fairnesse and commodiousnesse of their haven, which made it a fit and safe harbour for ships. In which respects it was doubtfull, whether it or the famous City of Tyrus was the Metropolis or mother City of Phœnicia, and the Tyrus was the Metropolis or mother City of Phœnicia, and the Tyrus, rather, because Tyrus is called by Isaias the daughter of Zidon, Isa. 23.12. This City was scituate on the Sea-coast of the Mediterranean.

Misrephothmaim] A place not far distant from Zidon, where in were many saltpits wherewith that tract abounded; or, as some take it, glasse-ovens, or hot waters or baths.

the valley of Mizpeh eastward] Scituate under the hill Hermon, in the Tribe of Naphtali.

V. 9. *And Joshua did unto them as the Lord had him*] Where is commended Joshua's obedience to Gods command, and of all his army to their General.

V. 10. *turned back*] Having gone far beyond this city in the pursuit of his enemies.

and took Hazor] Which was the Head (not of all Canaan, but) of all thole Kingdomes which were subdued in this expedition.

and smote the King thereof with the sword] i. e. Jabin who either by flight had escaped out of the battle, and being returned was slain in the City when it was facked, or he being killed in the fight, it is to be understood of a new King that succeeded him in the government. But it may be objected, that Jabin King of Hazor is said to have tyrannized over the Israelites, Judg. 4.2,3. and therefore he could not be slain here. To which I answer, that this was long after, when for the sins of Gods people the Canaanites had recovered their strength, re-edified their Cities, and Hazor among the rest, and were under the government of a new King of the same name, as was usuall in those times and countries.

V. 11. *smote all the souler*] i. e. All the people, having all the cattel for their prey.

V. 12. *as Moses the servant of the Lord commanded*] Namely, from God, whereby the Israelites are cleared of cruelty, seeing they had from God an expresse command to destroy utterly these cursed Nations. For it is justice to kill those whom he designeth to be slaughtered, and foolish and impious pity to spare when he appointeth to kill.

V. 13. *that stood still in their strength*] to wit, That had not their walls and bulwarks yet rased and dismantled in the fury of war when the Cities were stormed, these they still preserved

ved entire for their own use, that they might afterwards dwell in them the more safely and securely.

he burnt Hazor] i.e. This only City was burnt by Joshua's command, and not through the fury of the Souldiers, as thinking it to be a sufficient evidence of just wrath against these Canaanites, that their chief City was destroyed, though the lesser were spared.

V. 14. *and all the spoyle*] i. e. All saving their Idols which they were commanded to consume with fire though they were of gold and silver, and not to convert them to their own use, Deut. 7.25.

V. 15. *and so did Joshua*] i. e. He strictly observed his rule, and did nothing rashly out of passion for what he had, nor an expresse warrant from God, nor neglected any thing through fear or sloth which He commanded.

V. 16. *So Joshua took all that land*] In this and the next verse, he summeth up all that was yet done by Josua and the Israelites in the land of Canaan.

and the mountain of Israel] Which is to be understood not of any one particular mountain, but of all the mountaines and mountainous places which fell to the share of Israel, only Juda excepted, which had his own mountains peculiar to himself, as appareth, v. 21.

V. 17. *Even from the mount Halak*] Or, the smooth or bare mountain, so called, because neither grasse, nor herb, nor tree grew upon it.

that goeth up to Seir] Which is a mountain of Idumea and lyeth upon the frontiers of Canaan towards the South.

unto Baal-Gad] Which is a part of Libanus towards the east, at the foot of mount Hermon.

V. 18. *Joshua made war a long time*] q. d. Though the warlike expeditions are so briefly related, that they might seem all to have been transacted in a short space, yet in truth this war continued a long time. i.e. for the space of neer seven years; as appareth by the computation of Calebs age. For he was fourty years old when he was sent by Moses to search the land; and now he was fourescore and five years old as himself speaketh, chap. 14.10. out of which, if we substract thirty eight years, in which they wandered in the wildernesse after his return from enjoying the land, there remaineth seven years. But why did the Lord exercise his people in so long and tedious a war, which if he had so pleased, might have been both begun and finished in a few moneths? I answer, That though no other reason could be alledged but his own good pleasure it were sufficient, seeing he is infinite in wisdome, and knoweth what is best, and infinite in goodnesse, and will do that which is best for his own glory and good of his Church and people. But yet divers reasons might be rendered why he was pleased to have this war thus prolonged. First, because in his administrations and dispensations he usually proceedeth in an ordinary way, according to the nature of secondary causes, and not by his absolute power in a miraculous manner. And to these populous and warlike nations dwelling in strong and fenced Cities, could not be conquered but in some processe of time suitable to the greatnesse of the work. Secondly, that hereby he might exercise the faith and patience of his people waiting and depending upon his power and promises, even when the performance of them was thus delayed. Thirdly, to train them up in obedience to all his commands when they had continuall need of his assistance, and daily experience of his justice in punishing sin, and of his love and goodnesse in supporting and preserving those that fear and serve him. Fourthly, that by this long exercise of armes, he might make his people a warlike nation, and not only valiant to conquer, but also skillfull to retain what they had conquered, Judg. 3. 2. Fifthly, That hereby they might have more cause to praise and magnifie Gods love and goodnesse towards them, which more clearly appeared unto them in the difficulty of their conquests. And lastly, that the wild Beasts might not increase upon them for want of people to inhabit the whole land, Deut. 7. 22.

V. 19. *There was not a City that made peace*] This is added as a reason to the former verse, why the war continued so long, namely, because the hearts of the Canaanites were so hardened, that they desperately and obstinately resolved to fight it out to the last man, and never so much as desired to have any peace with the Israelites whatsoever came of it.

all other they took in Battle] Whereby is not meant, that they took all the Cities in Canaan, for many remained unsubdued long after Joshua's death, and some even unto Davids time; but that all the Cities before mentioned, or all that were taken by Joshua were all vanquished by the sword, and not any of them surrendred by composition, saving the Cities of the Hivites. See chap. 13.1.

V. 20. *For it was of the Lord to harden their hearts*] i.e. Either to give them over to the hardnesse of their own hearts, and not to supple and soften them by the oyle of his spirit, or actually to harden them to their utter ruine and destruction, as a just punishment of all their former wickednesse and abominations, Psal. 69. 27. See annot. on chap. 9.15.

V. 21. *cut off the Anakims*] Anak the son of Arba was the proper name of a famous Gyant who had three sons, Sheshai, Ahiman, and Talmai, chap. 15.14. called Anakims, with their posterity also, Numb. 13.28. Deut. 1.28. and (as some think) it was a name commonly given to other Gyants.

From the mountaines] Where they lived in a savage manner in Caves and Dens, after they were first driven by Joshua and Caleb from Hebron and Debir, ch. 15. 14,15. where doing much mischief and spoyle in the Country adjacent, Joshua again attempteth them, and quite cutteth them off from all the mountains of Israel, and utterly destroyed all them that inhabited in those places. See annot. on chapter 10. verse 36.

mountains of Judah] In which the Gyants chiefly inhabited, ch. 14.12. Numb. 13.22.

mountains of Israel] Namely, of all other Tribes saving Judah.

Joshua destroyed them utterly with their Cities] Namely, in this his second expedition, for in the former he burnt only Hazor their chief mother City, and reserved other Cities for their own use to dwell in, v. 11. & 13. but in this second expedition against the Anakims he destroyed their Cities, because being strong and defended by valiant and mighty men, they could not otherwise be mastered and taken, unlesse they were dismantled and utterly ruined.

V. 22. *only in Gaza, in Gath, and in Asdod*] Which were three Cities of the Philistims, situate on the Sea-coast, which were by God given to the Israelites, but were not possessed by them, because by their sins they had provoked his wrath against them, so as he would not cast them out before them, but suffered them to remain to be snares and traps unto them, scourges in their sides and thornes in their eyes, as it is ch. 23. 13. Numb. 33.55. In which Cities, the posterity of these Gyants remained even unto Davids time; as namely, Goliah of Gath, whom David slew in a single duel, 1 Sam. 17. and another of that name with his three brethren, who were slain by Davids servants, 2 Sam. 21.

V. 23. *Joshua took the whole land*] i.e. Before mentioned, or, it is to be understood figuratively, the whole being put for the greatest part, or all sorts of land, Cities and Countries, champion and mountainous places; or that all the whole country were so stricken with the terrour of his victories, that they durst not again make any more confederacies against him, or by making any new opposition disturbe his peaceable possession of all the land which he had conquered, but that he might now without any interruption quietly proceed to the distribution of it among the Tribes.

according to their divisions by their Tribes] i. e. He did not give to every singular man his part, but assigned to every tribe their portions; or, he gave inheritances to all the Israelites, according to their severall Tribes, in which they were numbred, according to that order and manner related in the following chapters.

and the land rested from war] i.e. There were no more hostile conspiracies to hinder them from peaceable possession of all which they enjoyed.

CHAP. XII.

Vers. 1. *From the river Arnon unto mount Hermon*] Arnon is a River or Torrent which divideth the Moabites from the Amorites on this side Jordan, Numb. 21. 13. and Hermon a part of Libanus towards the east, and with these two the country was bounded on the out side of Jordan, extending it self from the River Arnon, where it fell into the lake Asphaltites, unto mount Hermon.

All the Plains on the east] i.e. The champion Country of Moab, extending it self from Arnon towards the left side of Jordan, and the Arabian mountains on the right hand.

V. 2. *and ruled from Aroer*] Where is set down the bounds of Sihons Kingdome, to wit, that side of it opposite to the east, extending from the River Aroer, scituate upon the River Arnon, unto the torrent Jabokc, dividing his Kingdome from that of the Ammonites.

and from half Gilead] to wit, the other half lying in the Kingdome of Og, as appareth, v. 5.

V. 3. *the sea of Cinneroth*] See ch. 11. 2. Deut. 3.17.

the Sea of the Plains] Which Champion lyeth between the Sea of Tiberias and the dead Sea, and on the East side belongeth to both. And it is called the Sea of the Plaine, because it is in an even and level Country, which before it was destroyed with fire and brimstone from heaven, was so pleasant and fruitfull, that it was compared to Ægypt, yea even to Paradise it self, Gen. 13.10.

the salt Sea] So called from the acrimonious and salt taste of its waters.

Beth-Jeshimoth] Signifying a vast and desolate house or plac-

place scituate in this Champion border of Moab, Ezech. 21.9.

From the South to Temen under Ashdoth-pisgah] Or, the springs of Pisgah, or the hill; which fetcheth forth the South-borders of Sihons Kingdome, extending it self from the mouth of Arnon unto the bottome of the mount Abarim.

V. 4. *Og King of Bashan*] Which was a very fruitfull country, excelling in goodly and pleasant pastures.

remnant of the Gyants] Namely, of those (as it is probable) which were slain by the Ammonites, Deut. 2. 20, 21. & 3. 11. & ch. 13. 12.

in Ashtaroth and at Edrei] By which some understand that he reigned in the City Edrei near the mountain Ashtaroth; others think that hereby is meant two mansion houses or royall Palaces in which Og dwelt.

V. 5. *and in Salcah*] A City scituate in the utmost borders belonging to Basan, unto which the border of the Gessurites and the Maachathites adjoyned, which were mountainous, and yet fruitfull places which did lye more inward in that Country.

and half Gilead] For this half was under the dominion of Og, the other half under Sihon. The torrent Jabbok dividing the land of Gilead between these two Kings.

Border of the Gessurites] Geshur was a royall City in the land of Bashan, not far from Damascus. The daughter of Talmai the King of Geshur, Maacha, was Davids wife, and Absalloms mother, 2 Sam. 3. 3. whither he fled after he had murthered Ammon, 2 Sam. 12. 37, 38.

V. 7. *on this side Jordan on the west*] Where he describeth not only the Sea-Coast of Canaan, which properly is called Palestine, but the whole land of Canaan bounded by Jordan on the east, and by the Mediterranean Sea on the west, and extending from Libanus unto the borders of Edom, which utermost Borders in the length of the land are signified by the names of those mountains of Baal-Gad, and Halak that goe up to Seir.

goeth up to mount Seir] The name of a mountain, and of a City seated on it. It is a very high mountain scituate on the east side of the land of Hus, which had its name from Esau, who was also called Seir. *i. e.* Hairy.

their divisions] *i. e.* To every one his share.

V. 8. *In the mountains and in the valleys*] By which enumeration he meaneth all places generally whatsoever.

V. 9. *beside Rephel*] Which is added to distinguish it from another City of that name in the country of the Ammonites, against which Jeremie Prophesieth, Jer. 49. 3.

V. 13. *the King of Geder*] Which fell to the possession of the Tribe of Judah, as did also Hormah and Arad, which did lye in the utmost South borders.

V. 15. *The King of Adullam*]. A City in the land of Judah, 2 Chron. 11. 15. neer unto which was a cave in which David hid himselfe when he was persecuted by Saul, 1 Sam. 22. 1.

V. 17. *of Tappuah*] So called from the plenty of apples which grew there, and likewise belonged to the Tribe of Judah.

Hepher] A City belonging to the tribe of Zebulon.

V. 18. *Aphek*] Scituate between Taanach, Jesreel and Megiddo.

V. 19. *Shimron-Meron*] Samaria is here called Meron, because this was the ancient name of it; & afterwards in Omrie's time it was called Samaria after the name of Shemer owner of the hill, upon which Samaria was built by Omri.

V. 20. *The King of the Nations of Gilgal*] Not that Gilgal neer Jericho, but a famous City of that name in the Country of Galilee, which was also called Galilee of the nations, or of the Gentiles, Isa. 9. 1. because many nations by reason of the commodious nesse of the ports and havens there, did resort thither for trading and merchandizing. Some think that Tidal mentioned, Gen. 14. 1. was King of this place.

V. 24. *All the Kings thirty and one*] Of which there are here some named which were not mentioned in the former victories before recited, which sheweth that not every particular, but only the generall heads of things done are touched upon. Now whereas he here speaketh of thirty and one Kings, many of which reigned over divers Towns besides their chief Cities, this evidenceth the riches of this country of Canaan, and the exceeding fruitfullnesse of that soyle, in that, being of so small a circuit (that is, as good Authors compute it, but an hundred and fifty miles in length from Dan to Bersheba, and only fifty in breadth from Joppe to Jordan) it was sufficient, and that plentifully and bountifully to nourish such a huge multitude of Inhabitants in these times, and in the dayes of David, above thirtieen hundred thousand fighting men, besides those who being boyes were not fit to bear armes, and also women, young youths, and little children.

CHAP. XIII.

Vers. 1. *Then art old and stricken in years*] He putteth him in mind of his old age and the short remainder of his dayes, to hasten him on to the dispatching of that work wherein he intended further to imploy him; that is, the dividing of the land already conquered among the tribes, and also to design by lot to every one, in their proportion, those parts which were not yet subdued, nor should be in his life time, as if they were already conquered.

there remaineth yet very much land to be possessed] To wit, after the enemies are vanquished, which I will, after thou art gone, possesse them of according to my promise (if my people keep covenant with me) which I will still reserve unsubdued, that in the mean time I may exercise their faith and try their obedience. Neither had the Lord promised that Joshua should conquer the whole land which he had given to his people, but only that he should bring them into it, Deut. 31. 23. and that he should divide it for an inheritance unto them, chapter 1. 6.

V. 2. *This is the land which yet remaineth*] To wit, unconquered, or, not yet subdued.

all the borders of the Philistims] Which lay along the coast of the Mediterranean Sea; and was given to the Israelites as a part of Canaan, unto which of old it belonged, although the Philistims, then called Caphtorims, having by force cast out the Hivites, were now possessors of it. See Deut. 2. 23. Amos 9. 7.

and all Gessuri] Scituate in Syria, and bordering on the North side of Canaan. See 2 Sam. 15. 8. and 3. 3. & chap. 12. 5.

V. 3. *From Sihor which is before Ægypt*] A River so called because of its blackness, which (as some think) divideth Palestine from Ægypt, Num. 34. 5. but the Hebrew writers think it to be Nilus, Jer. 2. 18. which is called Sihor or black, because of the muddinesse of the water.

also the Avites] Or, Hivites; many of which (*i. e.* seemeth) continued in some part of the Philistims or Caphtorims country, even in Joshua's time, after they had expelled the greatest part of their Ancestors, and therefore are here mentioned, because the Philistims had no just title to that land in which they dwelt, Deut. 2. 22, 23.

V. 4. *All the land of the Canaanites*] For all the country was not wholly subdued by Joshua, but divers parts of it, only terrified by the prosperous successe of his victorious army, that they not appearing in any hostile opposition, were no hindrance unto him in his division of the land, and namely Mearah, or the cave that is beside the Sidonians, unto Aphek which is a city that fell to the lot of the tribe of Asher called Aphik, Jud. 1. 31.

to the borders of the Amorites] By which is signified that space of the Country which lyeth between Aphek and the mount Hermon.

And the land of the Giblites] So called of Gebal a promontory above Zidon. See Psal. 83. 7. Ezek. 27. 9. who were a people singularly skilfull and industrious in artificiall manufactures, and therefore used by Salomon in the work of the temple, 1 King 5. 18.

V. 6. *And all the Inhabitants of the hill Country*] Which though they were conquered by Joshua, yet not wholly extirpated, but left to be scourges to thesides, and pricks in the eyes of Gods people, in case of their rebellion against him.

and I will drive them out] *i. e.* I (who am omnipotent and sufficient by my self alone to do what soever I please) do undertake to drive out all these inhabitants which yet remain unconquered, when thou art dead and gone, by such men and means as I shall please to appoint, if my people do not make void the covenant between them and me by their infidelity, rebellion, and disobedience; and to give unto them peaceable possession of all that part of the Country which remaineth as yet unsubdued.

only divide thou it] *i. e.* The whole land which by oath I have promised to their fore-fathers, both that which is already conquered, and that also which is as yet unconquered. And this be doth for the strengthening of their faith in this assurance, that they should in due time enjoy it (if they were not by their disobedience wanting to themselves) seeing God had already given it unto them by lot, and to provoke them to attempt it with all valour and resolution when they should be called unto it, and not to make any peace with the Inhabitants, either out of cowardly fear, or love of their own ease.

V. 7. *Now therefore divide this*] *i. e.* Seeing thou art stricken in years and canst no longer pursue thy Conquest.

V. 8. *with whom*] *i. e.* With the half tribe of Manasse last spoken of, who were to have no part in the land of Canaan, because their portion was already fallen unto them beyond Jordan.

even as Moses] *i. e.* Even as Moses by Gods appointment gave unto the two Tribes and an half their inheritance beyond Jordan, so do thou who succeedest him in government confirme this gift unto them, in the same manner, and on the like conditions.

V. 9. *from Aroer which is upon the bank*, &c.] Where the whole region without Jordan given by Moses to the two tribes and an half, is first generally described, from Arnon to Libanon; and then more especially is expressed what portion fell to every tribe. And this Aroer some think was double, one situate on the bank, and the other in the midst of the River, not only because the words here so carry it, but also because the Prophet Isai so speaketh of it, Isa. 17. 2. *The Cities of Aroer are forsaken.*

Medeba] Scituate neer Arnon.

Dibon] A City built by the Gadites in the fourth place wherein the Israelites pitched their Camp, and therefore called Dibon Gad, Num. 33. 45. by anticipation. These Cities are mentioned by Isaias, ch. 15. 2.

V. 11. *of the Gessurites*, &c.] See annot. on ch. 12, 5. which Moses had given to the two tribes and an half, but his Army not proceeding in their invasion to the utmost bounds of those Coasts, these Countries here named, were not as yet conquered, nor the Inhabitants cast out, that the Israelites might have them in present possession, as appeareth, vers. 13.

V. 11. *For these did Moses smite*] Not the Gessurites and Maachathites, nor the remnant of the Gyants, but all the Kingdome of Og in Bashan, whom he slew not long before his death, together with Sihon King of the Amorites.

V. 13. *expelled not the Gessurites*, &c] Either because they would not, by being taken up in this service, hinder their expedition into the land of Canaan, which was a work of greater weight, or because they had for the present room enough in the Country for their people and Cattle, and therefore might forbear the conquering of these parts till better leisure.

but the Gessurites] *q. d.* But, whatsoever the cause was, yet without doubt, herein they grievously sinned, in that having conquered Canaan, and returned into their Country, they still contrary to Gods command even to this day, have suffered them to live amongst them, as thinking that they had Cities and ground sufficient for their use, though they lived with them. And so either for feare or love of ease, disobeying Gods command, this remainder not being cast out, became snares, and pricks, and scourges for their hurt, as God threatned, Num. 33. 55. ch. 23. 13. Judg. 2. 3.

V. 14. *he gave none inheritance*] *i. e.* Moses being fo appointed by God, gave no inheritance to Levi, as appeareth in the last verse of this chapter: Namely, he gave unto them no regions or parts of the Country, as to the other Tribes, upon which they might live by tillage and husbandry, but only some Cities to dwell in, and the Suburbs belonging to them, with some circuit of ground for the feeding of their cattle; because God was to be their portion, and all that remained of the oblations offered unto him by the other tribes, which he assigned unto them as his free gift, for the maintenance of them and their families.

the sacrifices of the Lord] *i. e.* All that remained of the sacrifices, Num. 18. 8. to 23. Deut. 10. 9. & 18. 2. where by a figure of the part for the whole, we are to understand all other oblations due unto God, as tithes, first fruits, &c.

V. 15. *And Moses gave*] There he describeth the particular possessions allotted to these Tribes without Jordan, with their severall bounds belonging to them, which Moses authorized by God, assigneth unto them, to the end, that every one of these Tribes, and all belonging unto them, might know their own, and contenting themselves therewith, might not encroach one upon another.

according to their families] *i. e.* Assigning (as some think) to every family its portion; or as others, for all and singular families according to their several stocks and kindreds: That is, Moses and Joshua, by Gods appointment and direction, assigned unto every tribe sufficient portions for all the families belonging to them, but not a particular inheritance for every singular family; for that work was to be done by the Magistrates and Officers which belonged to every severall tribe.

V. 16. *And their Coast was from Aroer*] Most of these Cities after mentioned, belonging lately to Sihon King of the Amorites, in former times belonged to the Moabites; but were by force taken from them by the Amorites, otherwise the Israelites could not have possessed them, being prohibited by God, to take from the Moabites any part of their country, Deut. 2. 9.

From Aroer] Which was a city in the borders between the Reubenites and the Gadites, who also built it, as also Dibon and Ataroth, Numb. 32. 34. and lying in the Confines between them, they are said to belong to them both, sometimes the one, and sometimes the other; and in this place is allotted to Reuben, as the utmoit bounds of his inheritance.

V. 17. *Heshbon*] Which was a City belonging both to the Reubenites and Gadites; and hence it is said, that the Gadites gave it to the Levites, ch. 21. 39. And here it is said to be in the tribe of Reuben, who also built it, Num. 32. 37. Jos. 21. 39. 1 Chron. 6. 81. it is said, that Gad gave it to the Levites. And the reason hereof is this, because lying in the confines of both Tribes, it was promiscuously inhabited by them both, and attributed sometimes to the one, and sometimes to the other.

Bamoth-Baal] Scituate in those mountains by which the river Arnon runneth; and was the place from whence Balaam blessed Israel. Bamoth were high places in which the Gentiles worshipped their Idols; and in this high place the Idol Baal was worshipped, which name signifying a lord, was given to many of their Idols, and here as some think Saturn, others Jupiter.

Beth-baalmon] Which signifieth the house or Temple of this Idol Baal, in which he dwelt and was worshipped, Jer. 48. 23.

V. 19. *in the mount of the valley*] By which is signified (as some think) Abarim, Nebo or Pisgah, a place famous, because Moses body was there buried by God himself; that (as some think) the people might not idolize it, or (as others) that they might not carry it with them (as Joseph's bones) into Canaan, into which God had said that he should not enter.

V. 20. *Beth peor*] Where (as some think) the filthy Idol of the nations, called Priapus, was worshipped.

V. 21. *And all the Kingdome of Sihon*] *i. e.* All that part of his Kingdome that did lye within those bounds before mentioned; for there was another part of his Kingdome that was given to the tribe of Gad.

whom Moses smote with the Princes of Midian] But not all at the same time; for these Princes (it seemeth) either as confederates with Sihon, or (as it is more probable) under his jurisdiction (seeing they are afterwards said to be Dukes of Sihons) coming to aid him against the Israelites; upon his defeat and slaughter escaped out of battle and fled into their own country; and there in a second expedition appointed by God, they were slain, as appeareth, Num. 31. 8.

V. 22. *Balaam also the son of Beor the Sooth-sayer*] Who is also called a Prophet, 2 Pet. 2. 16. because he had the knowledg of the true God, acknowledged that the events of things were disposed and ordered by his providence and appointment, and spoke of many things concerning the state of the people of Israel and other nations, David, and Christ himself, as a true Prophet, uttering divine oracles as from the mouth of God. But here he is called a Sooth-sayer, in respect of his notorious wickednesse, ambition and covetousnesse, and in respect of his ends and aimes in all he did, which were not Gods glory or love of his truth revealed unto him, or of his people whom he blessed, but his own advancement, and the wages and reward of his divination, according to the manner of wicked Soothsayers.

among them that were slain] *i. e.* The Princes of Midian, for though when he parted with Balac, he purposed to return into his own country to Pethor, which was far remote from Midian, yet in his journey he turned aside to Midian, or returned thither back again to receive a reward for his wicked counsell given to the Midianites, by which the Israelites were drawn into sin and severely punished. But some others do very probably think that he was a Midianite by nation and birth, and not an Aramite, though for his greater glory and credit, he boasteth himself to be so, because the Aramites and Chaldeans were in those times most famous for Diviners and Astrologians.

Num. 24. 14, 24.

V. 23 *was Jordan and the borders thereof*] *i. e.* Jordan and the Cities bordering upon it were the bounds of the Reubenites inheritance from the west.

V. 24. *And Moses gave unto the Tribe of Gad*] In this, and the foure verses following, he describeth Gads inheritance, which bordered upon the Reubenites towards the South, on the east upon the Ammonites and the hils of Arabia, on the west upon Jordan, on the North it extended unto Mahanaim beyond Jabok.

V. 25. *And their Coast was Jaezer*] Which was scituate five miles from Jordan, and fifteen from Hesbon, and bounded their country on the South; and in former times belonged to the Moabites, Isa. 16. 9. Jer. 48. 32.

and all the Cities of Gilead] *i. e.* All within the bounds afterwards mentioned; for half Gilead was given to the Tribe of Manasseh for an inheritance, v. 30.

and half the land of the children of Ammon] To wit, which Sihon had taken from them, for otherwise God had expressly forbidden the Israelites to take any thing from the Ammonites, which was in their present possession, Deut. 2. 19. And hence it was, that Jephthah denyeth that they had taken any thing from them, but from Sihon, Judg. 11. 15.

before Rabbah] The chief City of the Ammonites, called also

also Philadelphia in Syria by Ptolomy Philadelphus.

V. 26. *Rosach Mizpeh*] *i.e.* A watch-tower; or an high hill like those on which we see our Becons for discovery, which was a city beyond Jabbok toward the North. And was also called Ramoth in Gilead, chap.20.8. and was after a city of Refuge, given unto the Levites.

and from Mahanaim] Not far from Ramah, scituate in the uttermost angle of Gads inheritance, towards the North-east, neer mount Gilead, so called from the two hosts of angels appearing there to Jacob, Gen. 32. 2.

Debir] See Annotat. on chap. 10.38.

V. 27 *And in the valley*] *i.e.* That sweet and pleasant champion or Plain, lying upon Jordan, and extending to the lake Genezareth.

the rest of the Kingdome] To distinguish it from the other part towards the South, which the Reubenites possessed.

Jordan eastward] *i.e.* In the land of Moab.

V. 30. *all the Kingdome of Og*] See annot. on v. 25.

and all the towns of Jair] Who was of the tribe Judah on the fathers side, and only the grand child of Manasseh on the mothers side, as appeareth, 1 Chron. 2. 21,22. Yet being a Mamasse on the mothers side, he adjoyned himself to that tribe; and therefore is said to have been the son of Manasseh, Num. 32. 41. who being a valiant man that had a chief hand in conquering these Cities, they were afterwards called by his name.

V. 31. *were pertaining to the children of Machir*] Because the children of Machir had taken Gilead, and dispossessed the Amorites that were in it, therefore it was given unto them by Moses, as by right of conquest belonging to them. See Num. 34.39. ch.17.2.

even to one half] For his six sons had received their inheritance on the other side of Jordan with the nine Tribes, ch.17. 2. 5.

V. 32. *In the Plaines of Moab*] Extending from the mouthes of Jordan and Arnon, whereby they empty and discharge themselves into the dead Sea, along by the Kingdome of Sihon, between Jordan on the west, and the Arabian mountains on the east: Which Plaines the Moabites formerly possessed before they were driven out by the Amorites.

V. 33. *But unto the Tribe of Levi*] See annot. on v. 14.

CHAP. XIV.

Vers.1. AND *these are the Countries*] *q.d.* As we have spoken before of the Countries, which Moses by Gods appointment gave to the two Tribes and an half beyond Jordan: So now we are to speak of those which were assigned to the nine tribes and an half in the land of Canaan, according to their severall distributions by lot.

which Eliazer the Priest] All which men were by name designed to this office by God himself before they entred into Canaan. And first Eliazer the high Priest as a chief Governour in the Israelitish State, and best understanding Gods lawes by which they were to be governed, and alwayes ready by Urim and Thummim to ask counsell of God in all difficult cases; and was also herein a type of Christ, by whom only we enter into, and enjoy the heavenly Canaan; and into those severall mansions which he hath there prepared for us, Joh. 14. 1, 2.

V. 2. *By lot was their inheritance*] The land was divided by lot, which is wholly at Gods disposing: first, that they might hereby acknowledg him to be Lord paramount, who hath the whole earth at his disposing, & more especially, that as supream Lord he was owner of this promised land, from whom, (as having given it to his people) they derived all the right which they had unto it: Secondly, that thereby all murmurings, quarrels and contentions, might be prevented, which otherwise would necessarily have followed both against their magistrates, if in their dividing it they had not given them their inheritance in such a place, or in such a proportion as they desired; and amongst the tribes one with another, whilest divers of them would have coveted the same country, and out of pride and self-love, would have thought themselves as worthy of it as any of the rest. Thirdly, that they might be contented with their portion, seeing God only wise had allotted it unto them. And lastly, to make it appear, that the prophecies of Jacob and Moses were from God, seeing the inheritances of the tribes did by lot fall unto them according to their predictions. Now the manner according to which they proceeded, was thus: The whole country was divided into so many parts as there were tribes to possesse them, yet so, as that the bounds of every Province were not so precisely limited before the Tribe had drawn the lot, but that afterwards they might be enlarged or lessened, according to the greatnesse or smalnesse of the number that belonged unto it, Num.26.4,6. & 33. 54. And that first generall division was ordered immediately from God by lot, whereby was determined what Country or Province every tribe should inherit, but the enlarging or lessening of it according to their number, great or smal, was left to the wisdome and prudence of the high Priest, Jothua and the Elders, whom God had appointed to divide it, as it is, v. 1. & ch. 17. 14.

by the hand of Moses] *i.e.* By his ministerie.

V. 4. *For the children of Joseph were two Tribes*] To wit, the blessing of birth-right being devolved to him from Reuben, Jacobs eldest son, for his hainous incestuous sin: Which is here added as a reason to shew, that though Levi had no inheritance, the number of the Tribes was not lessened, seeing the posterity of Josephs two sons were either of them reputed a tribe, Gen.48.5. 1 Chron. 5.1.

V. 5. *And they divided the land*] *i.e.* Not in present act, but in their intention, according to which, they agreed upon an order according to which the whole land should be divided, both that part which they now possessed, and that also which was not yet subdued. The like phrase we have, Gen. 37.21. Ex. 12.48.

V. 6. *Then the children of Judah came*] *i.e.* Being of the same tribe with Caleb, they came to assist him in his suite, for the obtaining of that inheritance which God had formerly promised him in the generall, Num. 14.24. Deut. 1.36. And that this was done before the subduing of Hebron, appareth v. 12. being compared with ch.10. 36,37.

in Gilgal] Where the first division of the land began, because the Ark was then there, which being the visible signe of Gods presence, it was most fit that to weighty a businesse, as this dividing of the land was, should be there done in his sight, who assigned unto every tribe their inheritance; and therefore when the Ark was removed to Shiloh, that which remained to be done in this division was there finished, as appareth, ch. 18. 1, 6.

And Caleb the son of Jephunneh] Ob. but 1 Chron. 2. 18. he is said to be the son of Hezron: Answer, that Hezron was Judah's grand child, who descended with him into Ægypt 22 years two hundred years before Caleb was sent to search the land; and therefore he could not be his immediate father, but grandfather, or great grandfather, who in the Scriptures are called fathers, because their posterity descend from their loyns. Others more probably think, that this Caleb the sonne of Jephunneh, was not that Caleb the son of Hezron, mentioned, 1 Chron. 2.18. But another of that name descended from Kenaz of the tribe of Juda, and is called therefore the Kenezite, of whom mention is made, 1 Chron. 4. 13, 15. and said to be the father of Othniel (though not immediately) who was also the younger brother of Caleb, Judg. 1.13.

Thou knowest the thing] *i.e.* I appeale unto thy self, who alone knowest what God said unto us by Moses after we came from searching the land, and had faithfully related what we had seen, and what we thought of it, seeing none but thou remainest alive to take notice of it.

the thing that the Lord said] What is meant by this thing here spoken of, is much controverted. Some think that God for their faithfull dealing in his cause, graciously accepting of their service, did not only promise that they two only should survive all the rest, and enter into the land of Canaan; but that also he would generally advance them to honour and dignity above others; the which Caleb here pleadeth, because by this speciall favour shewed from God unto them two above others, he was in a good capacity to have the grant of any lawfull or reasonable suite. Others think that he meaneth hereby a promise from God of some speciall parts of the land given unto them, as this of Hebron and the Country adjacent, to Caleb, and Timnath-Serah to Jothua; seeing it is said, ch. 19. 50. that this was given unto Jothua according to the Word of the Lord.

Moses the man of God] Which words adde much weight to his suite, seeing the Lord Jehovah who performed all his promises had spoken it, and Moses his faithfull servant had related it from him, as it were from his owne mouth.

V. 7. *Fourty yeares old was I*] He with others were sent to spie the land two years after their comisg out of Ægypt when he was fourty years old, and after that they wandred in the wildernesse thirty and eighe years, Deut. 2.14. and now he saith v. 10. that he was 85 years old, whereby it appareth, that this was the seventh year after their coming into Canaan, and that they were above six years in conquering of it. See annot. on ch. 1. v. 18.

as it was in my heart] *i.e.* In my relation I concealed no part of the truth, but spake all that of which I was persuaded in my heart. Namely, that God would give unto us the land of Canaan, notwithstanding the great strength of their Inhabitants and of their Cities, as now it is come to passe.

V. 8. *made the heart of the people melt*] *i.e.* Made them fearfull and faint-hearted, by telling them of the invincible strength of their enemies.

but

but I wholly followed the Lord my God] *i.e.* Persuaded the people without fear to enter into the land, resting upon Gods promises and powerfull assistance. And this approbation God himself giveth unto Caleb, Numb. 14. 24. See chap. 9. 14.

V. 9. *And Moses sware on that day*] To wit, by Gods motion and direction; yea God himself confirmed this grant unto him by his own oath, Numb. 14. 21, 22, 23, 24. that both he and his seed after him should inherit the promised land.

The land whereon thy feet have trodden] Which cannot be understood of the whole land of Canaan in generall, (for that was not given to Caleb and his posterity) but of some speciall part of it, and namely (as it is most probable) of that part of the Country in which Hebron was scituate. For seeing the fainthearted spies that accompanied him, took occasion from the Gyants which there inhabited, to discourage the people from attempting the Conquest of the Country; and contrariwise Caleb did encourage them to set upon it, assuring them, that they should easily by Gods assistance vanquish those Gyants, and overcome all other difficulties; therefore it is most likely, that these places should be given unto him and his posterity for their inheritance, which (in a sort) he had first conquered by faith, into which through fear and want of faith others durst not enter nor approach.

V. 10. *the Lord hath kept me alive*] Where he expresseth another argument to further the obtaining of his suite, taken from Gods miraculous preservation of him, not only in a state of life, when as all the rest of the people of his age, saving himself and Jothua, perished in the wildernesse, but also in that strength and vigour of body and mind, that he was now at the age of 85 yeares (when usually nature declineth and groweth weak and feeble) as able to undertake and performe any difficult service, as he was at the age of fourty yeares when Moses sent him to espy the land.

wandered in the wilderness] To wit, by Gods speciall command, as a punishment inflicted on them for their rebellion and unbelief, Num. 14.25. & Heb. 3.19.

V. 11. *For war*] *i.e.* Not only for counsell and the imployments of a sedentary life, which usually best suite with such an age, but for the most hard services and most difficult exploits of war.

both to go out and to come in] A proverbiall speech often used: So Deut. 31.2. Num. 27.17. Which signifieth an ability to performe our duty in any course of life, and here particularly, that he was yet an able Commander, and fit to conquer the Country which he desired, and to subdue the Gyants.

V. 12. *Give me this mountain*] *i.e.* this mountainous country of Judah, wherein Hebron and Debir are scituate.

whereof the Lord spake in that day] Whereby it more plainly appareth, that he had a particular promise from God, that he would give this place to him and his seed for an inheritance; wherein (as before) he appealeth to Jothua's knowledge; the which promise was made to Caleb on that day, because hearing how the Anakims were there, and that the Cities were great and fenced, he was notwithstanding confident in the assurance of faith, that he should overcome all these difficulties and conquer that country.

if so be the Lord will be with me] The which he speaketh not as one doubting his successe in this enterprize, but as one that denying himself and his own strength, did rest wholly by faith upon Gods promises and powerfull assistance, in which only he could prevaile against all difficulties in this undertaking.

as the Lord hath said] *i.e.* As he hath formerly promised, whereby again it appareth, that he had from God a speciall promise of inheriting this mountainous place, although we doe not find this promise related in expresse words.

V. 13. *And Jothua blessed him*] *i.e.* Having granted his request, he prayed God to blesse him with good successe and comfortable fruition of his inheritance.

Hebron for an inheritance] *i.e.* The Country and Territorie in which Hebron and Debir were scituate, with the towns and villages belonging to them. For Hebron it self was a free city, and was out of the Tribe of Judah, given by lot to the Levites, ch.21.11,12. 1 Chron. 6.56. Neither was it given unto him on that condition propounded by him, of driving out the Inhabitants by his proper forces; for Jothua himself and the whole army assisted him for the subduing of it, and afterwards gave it unto Caleb, as we see, ch. 10. 37. whereby it appareth, that this suite of Caleb, for the obtaining of Hebron, was propounded unto Jothua before the slaughter of the five Kings, and the conquering of their countries, though we have the generall story of it in the 10 chapter; unlesse we would rather think, that Hebron, and the Country adjoyning, was first given to Caleb, (even as other Provinces to the severall Tribes by lot;) but afterwards this with other Cities, were by lot cast upon the Levites; unto which disposition of God, Caleb gave his willing assent (as also the severall Tribes did in their portions;) and the rather, because both he and his posterity, with all the rest in that country, should by having Gods Levites living among them, be the better instructed in the knowledge of God, and in all the wayes of his true religion.

V. 15. *Kiriath-Arba*] Or, the City of Arba; So called, either because he built it, or reigned in it, being a great man both in his authority, strength, and stature, yea so reputed amongst the Gyant-like Anakims themselves.

and the land had rest from war] Not at the time when Caleb made this request, for then both Hebron for which he here sueth, and a great part of the land was not yet conquered; but after that Jothua with his Army had subdued it, and given it to Caleb, for a possession. The which words are used, ch. 11. 23. After the finishing of that war before related in the tenth and eleventh chapters, and because of the digression made from that story in the three following chapters, are here repeated as an introduction to the following relation of the division of the land, for which they had gotten a good opportunity by their present peace and cessation from armes.

CHAP. XV.

Vers.1. THIS then was the lot] In the former chapter and the first verses he began to speak of the division of Canaan among the nine tribes and an half, but made a digression from it, v. 6. upon the occasion of Calebs suite to have his inheritance (which God himself had before in the time of Moses given unto him) conferred accordingly upon him, before they came to make the division among the tribes by lot; and now after this was done according to his desire, he returneth to speak of the division by Lot. In which they proceeded (according to the Hebrew writers have it) after this manner. First, in the performance of this action, they in a solemn manner, being (as it may be probably thought, in respect of the weightinesse of so great a work) duly prepared by fasting and prayer, Judg. 20. 26. Act. 1. 24. presented themselves before the doore of the Tabernacle, in which was the Ark referred as the visible sign of Gods presence, that performing this action (as it were, in Gods sight) their hearts might be affected with more reverence in the doing of it. And there Eleazar the high Priest, Jothua their chief Governour and Generall, together with their Elders and Magistrates of every Tribe assisting in the action, they had two Urns or pots for this service; and in one of them were put the names of their severall tribes, and in the other, the names of the severall Territories, Provinces, or portions of the land, as they had first divided them, according to that notice which they had taken of them by such surveyers as they had imployed in that service. And then these severall lots being jumbled and shaken together, they were drawn out of the severall urnes (by the high Priest, as some think, because he was most impartiall, and might grace the action with greater authority) first, the name of the tribe out of the one, and then the name of the portion and inheritance which should be given unto it out of the other. Some others think, that there was but only one pot or urne, in which were put the lots of the severall Provinces, and then that every tribe in order, according to their dignity, were to draw them out severally one after another; as first the tribe of Judah, then the tribes of Joseph, and so in the rest: but the former opinion is more probable, seeing that course of drawing seemeth lest partiall, as the nature of a lot requireth, most peaceable, as not liable to strife about questions of precedencie, and better suiteth with divers phrases used in this lottery, as, that the lot came forth to Simeon, came up to Zebulon, came out to Issachar, ch. 19. 1, 10, 17. which seemeth to imply that when the lot of their name was first drawn, then the lot of their portion also came forth, that is, was drawn out for them.

of the tribe of the children of Judah] The lot of this tribe came out first by a speciall providence of God, and fell out in the chiefest and richest part of all the land; that hereby the people might take notice of Gods purpose to prefer them before all the other Tribes. And here we have first described the utmost borders of Judah's inheritance on the South side, in the foure first verses, beginning at that angle or end next unto the east, towards the wildernesse of Edom,

The wilderness of Zin] Not that into which the Israelites first entred when they came out of Ægypt, but another on the South side of the dead Sea. For in the Hebrew they are written with divers letters, the one with Tsade, the other with Samech.

V. 2. *of the salt Sea*] *i.e.* The lake of Sodom called the salt Sea, because it is sulphureous and bituminous.

V. 3. *Maaleha crabbim*] Or, the going up to Acrabbim, so called from the Scorpions and Snakes which abounded in that hill, Jud. 1. 36.

Kadesh-barnea] Which was the utmost borders of the land of promise, Deut. 1. 20. and was the fifteenth station where the Israelites encamped after their comming out of Ægypt.

V. 4. *unto the river of Ægypt*] *i. e.* An arme of the River Nilus running into the Mediterranean Sea; by which description of the South borders belonging to the inheritance of the Tribe of Juda, it appeareth, that they begun at the utmost parts of the salt Sea, bending towards the South, and thence winding towards the west, first to the hill Acrabbim, and thence to Kadesh barnea, thence to Hesron and Adar, and lastly winding about to Karkaa.

V. 5. *And the east border was the salt Sea*] *i. e.* The lake Asphaltites, that is, their east border was drawn from that utmost end where the South border began, unto that part where Jordan falleth into it.

unto the end of Jordan] To wit, where it falleth into the salt Sea.

V. 6. *Betharabah*] Signifying an house of solitude, taking its name from the solitarinesse of the place where it was situate.

the stone of Bohan] Set up (as it seemeth) for a monument or remembrance of some things that concerned him, or some notable act done by him there: for the tribe of Reuben had no land on that side of Jordan.

V. 7. *went up towards Debir*] There were two Cities of this name, the one called formerly Kiriath-Sepher which Othniel took, neer Hebron, but this other was scituate neer Jabbok, not far from Jericho.

Gilgal] Called also Gelioth, ch. 18. 17. scituate over against Adummim, which did lye between Jericho and Jerusalem, a place much haunted with theeves and robbers, to which Christ in the parable, Luk. 10. alludeth.

*at Enroge*l] Or, the fullers well, which was neer Jerusalem, as appeareth, 1 King. 19. 49.

V. 8. *the valley of the sonne of Hinnom*] Which was neer Jerusalem, a place, of old, very sweet and pleasant, being watred with the brook Cedron which ran by it, but was afterwards horribly abused and prophaned with abominable idolatry, the people there offering, with more then barbarous torments, their children to Molech; in detestation whereof, it was afterwards defiled by the commandall of good Josiah, and made the common lay-stall for Carions and all manner of filth, and after that called the valley of slaughter, and a common place of burial for innumerable numbers of those who in Gods wrathfull displeasure perished in their sins. See 2 King. 23. 10. 2 Chron. 28. 3. Jer. 7. 31. 32. 33. & 19 5. And in the New Testament by a little change of the letters, it is called Gehenna, and taken for the place of hell torments, Matth. 18. 9. and 23. 33.

unto the South side of the Jebusite] Jerusalem was of old by the Canaanites called Jebus, Judg. 19. 11. after the name of one of Canans sons, Gen. 10. 16 and it was the Metropolis of the Jebusites, which they long possessed, even some part of it in Davids time: why it was afterwards called Jerusalem, See annot. upon ch. 10 3. And this City it self belonged to the Tribe of Benjamin, but the Fort of Sion, which stood in some distance from it, to the tribe of Juda.

V. 10. *unto mount Seir*] Not that in Edom, but another of that name in the land of Judah.

Beth-shemesh] Of which name there were two Cities, one in the Tribe of Issachar, but this in the Tribe of Judah, 2 King. 14. 11. which was given to the Levites, chap. 21. 16. 1 Sam. 6. 12.

V. 11. *The west border was to the great Sea*] *i e.* The Mediterranean or mid-land Sea; which wholly determined the borders of the tribe of Judah on the west side, and therefore needed no further description of them.

V. 13. *And unto Caleb*] See ch. 14. 13.

V. 14. *And Caleb drove thence*] See annot. on ch. 10. 36. & 11. 21.

V. 15. *And he went up thence*] This expedition is attributed to Caleb, because though Joshua and the army performed it together with him, as it appeareth, chap. 10. 37, 38. yet it was done at his suit and chiefly for his sake, to whom Hebron was given by Gods speciall command to Joshua, as appeareth vers. 13. of this chapter, and in a great part atchieved by himselfe, with Othniel and others his allies and friends of his Tribe assisting him. Some think (though not foprobably) that after it was conquered by Joshua, it was again repossessed by the Canaanites, and afterwards again recovered by Caleb after Joshua's death. And others conceive, that Caleb himself properly being assisted by his friends and allies conquered these Cities, but that by anticipation it is attributed to Joshua, because Caleb attempted this conquest by Joshua's concession and authority. See the annotation on chapter 10. verse 37.

Kiriath-Sepher] Which signifieth a City of books or literature; because it was (as is supposed) a place in which was kept a famous library, in which many notable monuments and ancient records of many things done ever since the flood were reserved; unto which the name Dabir seemeth to relate, as signifying a secret place, or a place of secrets, and sacred.

V. 16. *And Joshua said, he that smiteth*] Which he speaketh not out of diffidence in respect of the difficulty of the work, which made him by this promise to call in some other to atchieve it, he himself being a most valiant man, and one who by Gods assistance had obtained so many victories, but like a noble and magnanimous commander, having himself by his many famous exploits gotten fame and honour enough, he giveth this occasion to some of his fellow-Souldiers to partake with him in the glory of his victories, thereby to animate them in noble actions, and to shun the envie of self-seeking and vainglory; but as it was not out of diffidence to atchieve this action, and much lesse out of cowardice or sloth which kept him from attempting it; so we may well think that it was by speciall instinct and direction of Gods Spirit, that he might give unto Othniel this occasion of ennobling his virtue and valour in the sight of the people, whom he intended afterwards, when Caleb was dead, to make their Judge and Deliverer.

to him will I give Achsah my daughter] In the Scriptures parents are said to give their daughters in marriage, to shew their authority in disposing of their children, and the Apostle implyeth as much, 1 Cor. 7. 36, 37. but this authority was not absolute to give them to whom they pleased, but it must be with their daughters liking and consent, which in marriage is most essentiall and necessary, Gen. 24. 51. 57. and so it is here to be understood.

V. 17. *the brother of Caleb*] Some here by brother understand kinsman, because usually kinsmen in the Scripture are called brothers; but it cannot be so taken here, as may appear, if we compare this place with Judg. 1. 13. where he is said to be his younger brother; which phrase or title is proper to a brother and not to a kinsman. The reason why they thus interpret it, is, because they hold that marriages between brothers and sisters children are unlawfull, seeing degrees further remote are forbidden: To which I answer, that the law of God, which is the only rule by which we may judge what is lawfull or unlawfull, doth no where forbid such marriages, but contrariwise, we read that Zelophehad's daughters were by Gods own command married to their fathers brothers sonne, Num. 36. 10, 11. And whereas it is objected, that degrees further off are forbidden, it is not so in the transversie line of kindred, but only in the right or direct line of fathers, mothers, and the oblique line of uncles and aunts, and so upward and downward, even from Adam to those that now live, because all these are in the nature of parents and children, but in the crosse line it is not so.

V. 18. *when she came to him*] To wit, to Othniel her husband, and being to remove from her fathers to her husbands house, she took this opportunity of their parting when parents hearts are more tender then they usually are when they live together, to persuade her husband to move her father in this suite, as being (out of her modesty and awfull reverence of her father) loth to do it her self, and the rather, because he had already out of his fatherly love to her, and his high esteem of his new son in law, given unto them a large portion; or as others, (which as I conceive, is more agreeable to that which followeth) she moved her husband to give her leave, that she might make this suite to her father, which being obtained, she returned to her father, and out of her reverence and respect to him, and coming also as an humble suiter, she lighted off her Asse before she spake unto him. So Gen. 24. 64. 1 Sam. 25. 23. The which Caleb observing, and not knowing the cause of her so sudden return, he asked her what she would have, or what she meant thereby.

V. 19. *give me a blessing*] *i.e.* A gift or boon, with thy fatherly blessing upon it, Gen. 33. 11.

Thou hast given me a south land] Whereby she intimateth, that though she had received a large portion, yet it was not convenient unlesse he would be pleased to make unto it a necessary addition; seeing that which he had given her was a South land, which lying upon the South or noon Sun in those hot Countries, must needs be dry and barren, unlesse also there were springs to water it.

Give me also springs of water] *i.e.* Adde unto my former portion which thou hast already given me, some other land where in there are springs of water, that so by watring them, they may be made fruitfull.

he gave her the upper springs and the nether springs] *i.e.* Land, which though it did lye high, had springs of water in it, and so might the more easily be drained and derived to other dry and barren grounds that did lye lower then they; and lower springs, which

which made the grounds in which they were fruitfull, as being levell with them; all which lands Caleb gave unto his daughter, not for a perpetuall inheritance (for having divers sons, as appeareth, 1 Chron. 4. 15. the law of God did binde him to let it descend unto them, and would not permit him to alienate it from them, by giving it to his daughter, Num. 27. 8, 9.) but as a dowry and annuity onely for terme of her life; or at most to the year of Jubilee, when it was to return to the male heires if there were any.

V. 20. *This is the inheritance*] He returneth to the description of Judah's inheritance by enumeration of many Cities belonging to it, from which he had made a digression upon the occasion of Calebs story, v. 13.

V. 21. *Kabzeel*] A City scituate upon the Coast of Edom Southward, neer unto the dead Sea. The place where Benajah the son of Jehojadah was born, 2 Sam. 23. 20.

V. 32. *all the cities are twenty and nine*] There are reckoned up thirty and eight Cities, and how then could there be but twenty and nine? Some answer that nine of these belonged to the Tribe of Simeon, who had their inheritance out of the Tribe of Judah, chap. 19. 1. And because their inheritances were not yet divided, these belonging to Simeon, are numbred among the Cities of Judah. Others think these twenty nine onely were walled Cities, and the other nine no Cities, but country townes of some speciall note adjoyning to them.

V. 36. *Fourteen cities and their villages*] Here also are reckoned fifteen Cities, and therefore either one of them was no City, but some great noted town, or as others conceive, Gederah and Gederothaim are but severall names of one and the same City, and then they all make but fourteen. And they read it thus, Gederah or Gederothaim, as it is also in the margin of our new translation.

V. 41. *Beth-dagon*] Of which name there were two Cities, one in the Tribe of Asser, the other this in the Tribe of Judah.

V. 47. *the great sea and the border thereof*] *i.e.* The shore or sea coast, with all Cities and villages belonging unto it.

V. 55. *Maon*] Scituate in the Southerne part of Canaan, tending towards the East, neer the utmost coast of the dead sea, from which City the wilderness adjoyning had its name, in which David hid himself from Saul, 1 Sam. 23. 25.

Ziph] Which City also gave its name to the mountain adjoyning, which was neer the hill Hachilah, where David hid himself, being pursued by Saul, 1 Sam. 26. 1.

V. 61. *In the wildernesse*] After the enumeration of those Cities which were scituate in the more fruitfull and usefull places of the country, he now mentioneth those which were seated in the waste and deserts, which were so barren that they were not for tillage, but onely usefull for the feeding of cattell.

V. 62. *and the city of Salt*] So called from the abundance of salt-pits which were in that place.

V. 63. *As for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out*] In many places of Scripture, it is said, that Jebus did belong to the Benjamites as their inheritance, and the same that is here said of Judah, is spoken of the Benjamites, namely, that the children of Benjamin did not drive out the Jebusites, but suffered them to dwell among them, Judg. 1. 21. whence this question ariseth, to which Tribe Jebus belonged, seeing by this place and divers others, it seemeth that it did belong to Judah? To which it is answered, that part of it belonged to the one Tribe, and part to the other, and that it was promiscuously inhabited by them both, as standing in both their borders; the City it self for the most part in the portion of Judah, and the tower of Sion somewhat remote from it, with some of the South parts adjacent belonged to Benjamin; and therefore it is imputed as a great fault, that either for sloth, or cowardize, or diffidence and distrust in Gods power and promises, in respect of the strength of their fortifications, they did not joyn together to drive them out, but suffered them still to live amongst them. Which had they done and not been wanting to themselves, in neglecting Gods absolute commands, they might have had assurance of good successe in their, enterprize, notwithstanding the great strength of all their enemies; but failing in their duty, God would not cast them out before them, but suffered them to remain, to be scourges in their sides, and pricks in their eies, Judg. 2. 20, 21.

unto this day] *i.e.* In which this History was written, for though a part of it was taken by Judah, Judg. 1. 8. yet it was not wholly conquered till Davids time, 2 Sam. 5. 6. and then it was totally subdued; which is an evidence (by the way) that this history was not written by Ezra, as some have conceived, seeing he lived many years after David, but by some other that lived between Davids dayes and his, who was the writer of this story.

CHAP. XVI.

Vers. 1. *And the lot of the children of Joseph*] *i.e.* Of Ephraim, and the half Tribe of Manasseh.

Fell from Jordan by Jericho] Judahs inheritance fell on the South of Canaan, and Josephs on the North by a speciall providence, that these Tribes being the strongest and most valiant of all the rest, might, as a strong guard, defend the whole Kingdome on both sides from all invasions of forraign enemies.

unto the waters of Jericho on the east] Where first the borders of Josephs inheritance, are described from the East to the West. And here by the waters of Jericho, are meant those waters that flowed from Elishaes fountain, the bitternesse whereof he cured by casting salt into it; and is scituate on the North-east side of Jericho, on the bottome of an hill, which extendeth to Beth-el, and watereth all those fields, by trenches and sluces made into them, 2 King. 2. 21.

V. 2. *Bethel*] Where Jacob in his journey slept, and saw that divine vision, Gen. 28. 19. and is twelve miles distant from Jerusalem.

to Luz] Not that spoken of, Gen. 28. 19. but that mentioned Judg. 1. 26.

Archi] The place from whence Hushai came, Davids Counsellor, 2 Sam. 16. 16.

Ataroth] Eusebius affirmeth, that there were two Cities of this name, one neer Rama, the other a town four miles distant from Samaria.

V. 4. *Manasseh*] To wit, half that Tribe which had not its inheritance beyond Jordan, but in the land of Canaan.

took their inheritance] Namely, which fell unto them by common lot, that is, either of them respectively, as their severall inheritances fell unto them by their severall lots. Or, as others think, having but one lot common to them both, they afterwads divided their inheritances one with another, by a speciall and private lot among themselves.

V. 5. *And the border*] *i.e.* The Easterne bounds of Ephraims inheritance, reached from Ataroth in the Southerne border, to Bethoron on the North side.

V. 7. *and came to Jericho*] *i.e.* To some of the territories thereof; for the City Jericho it self, and some parts adjoyning to it, fell to Benjamins lot, chap. 18. 21.

V. 9. *And the seperate cities*] Namely, which did lie within the bounds of the Tribe of Manasseh, in the first division by lot, but were afterwards added to the Tribe of Ephraim, because their portion, which is here described, was in respect of their numerous multitude too streight for them, as they complain in the next chapter.

V. 10. *And they drave not out the Canaanites*] *i.e.* They did not quite expell them, as God had commanded, but onely made them to become tributaries unto them; wherein as they grievously sinned against God, either out of cowardize or sloth, so also they discovered their bale covetousnesse, in that for gain they were content to permit these cursed Canaanites, to harbour and live amongst them, and therein directly rebelled against Gods expresse commandement, Exod. 23. 5, 32, 33. Deut. 7. 2. Judg. 1. 29. It might indeed seem a work of great difficulty utterly to expell them, because dwelling upon the sea coasts, they had entercourse and trading with all the neighbour nations, and in that respect might have drawn them in to their assistance, whereof it was that some parts of that country remained unconquered, even unto Solomons time; yet had they attempted it, they should certainly have prevailed, having Gods command for the undertaking of it, and his gracious promises of his powerfull assistance, to whose Omnipotency nothing is impossible, or so much as difficult.

unto this day] *i e.* When our Author wrot this Story, yea, to the dayes of Solomon, when the King of Ægypt subdued it, slew the Canaanites that dwelt in it, and gave it for a present to his daughter, Solomons wife, 1 King. 9. 16. Where again we have another evidence that Ezra was not the Author of this Story, as some conceive, being deluded by that counterfeit Esdras in the Apocrophal history, Esdras 14. 22 Seeing these Canaanites were wholly rooted out in Solomons dayes, who lived many yeers before Ezras time.

CHAP. XVII.

1 *He first born of Joseph*] Gen. 41. 52. & 46. 20. though by Gods decree and Jacobs blessing Ephraim was preferred before him, Gen. 48. 1, 19.

for Machir] Who was the only son of Manasseh, from whom all that tribe descended, Gen. 50. 23. whereof it is, that the whole tribe of Manasseh beareth the name of Machir, Judg. 5. 14.

the first born of Manasseh] In the Scripures an only son is called sometimes the first born, though no other is born after him

that is, not relatively, but simply, because he first openeth the womb. So our Saviour is called the Virgin Maries first born, though she had no other sons besides him, Mat. 1. 25.

because he was a man of war] *i. e.* Therefore he had Gilead and Bashan allotted unto him, that is, half of those Countries (for the other half behalf belonged to the Tribe of Reuben. See chap. 13. 25, & Deut. 3. 12. 13.) and so a double portion was due unto him, because he had not only right unto it, as being the first born, Deut. 21. 17. but also because he had conquered it by his sword, Numb. 32. 39. 40.

V. 2. *the rest of the children*] To wit, those who had no portion on the other side in the land of Canaan.

by their families] *i. e.* The heads of their families, descending from them and bearing their name.

V. 3. *But Zelophehad*] This story is more fully related, Numb. 26. 33. & 27. 1. & 36. 2, 3. See the Annot. there.

V. 5. *And there fell portions to Manasseh*] That is, six of them to the six sons, mentioned ver. 2. one of which was Hepher, whose sirst part was by Gods command divided amongst the five daughters of Zelophehad, the grand-children of Hepher, which in all make up the number of ten portions.

V. 6. *the daughters of Manasseh*] *i. e.* Which lineally descended from him, but were the daughters of Zelophehad.

V. 9. *among the cities of Manasseh*] *i. e.* The Cities and lands belonging to Ephraim and Manasseh, were mingled one with another. See ch. 16. 9. And so it is said in the former ver. 8. that Manasseh had the land of Tappuah, together with the hamlets and villages contained in them; but the City Tappuah it self, though it were on the border of Manasseh, yet it belonged to the Tribe of Ephraim.

V. 10. *toward the sea*] To wit, the Syrian sea.

V. 12. *the children of Manasseh could not drive*] This is to be referred to the times after Joshua's death, as we may see, Judg. 1. 27. 28. where the same thing is related. And as I have formerly shewed, the cause why they could not drive them out, was either their cowardize, that they durst not, or their sloth because they would not attempt it, or else their rebellion and sinfull disobedience against God, and their want of faith, and diffidence in his promises and power, which moved him in his just displeasure, to professe that he would not drive them out before them, Judg. 2. 3. 21. See chap. 16. 10.

but the Canaanites would dwell] *i. e.* Resolving to dwell still in their own Cities, they stood upon their own strength and defence, and kept them from entring.

V. 13. *they put the canaanites to tribute*] See annotat. on chap. 16. 10.

V. 14. *And the children of Joseph*] *i. e.* Both the two tribes of Ephraim and Joseph, as appeareth vers. 15. 16. 17.

Spake unto Joshua] Namely, after their inheritance was fallen unto them by Lot, and they were now come to see and take possession of it; and then perceiving that the bounds and limits of it were too streight for their numerous tribes, they make this complaint unto him.

give me but one lot] They had 2 lots or portions, but their meaning is, that they were so small, that they were scarce sufficient for one of their tribes to inherit, in regard of their multitude; not that Joshua and the rest of the dividers had given unto them too little a circuite of land for them to inhabite, but because the hilly and mountainous places were unfit for habitation, in regard that they were overgrown with woods; and partly because the champion and Plains were inhabited by the Canaanites, who were a warlike people, and had the advantage of their iron chariots.

seeing I am a great people] For in their last numbring these two tribes, were eighty five thousand and two hundred strong, Numb. 26. 34. 37.

V. 15. *If thou be a great people*] Joshua acknowledgeth what they said, namely, that they were a great people; but retorteth the strength of their argument against themselves, namely, that if they were so numerous, then they had strength sufficient to enlarge their borders, by driving out their enemies, both out of those mountainous places, and out of the champions and Plaines which were allotted unto them for their inheritance; and though the mountaines abounded with wood, and therefore were not arable or habitable, yet having men enough to set upon the work, they might easily cut down those woods, and make those places fit for their use.

in the land of the Perizzites] Who were a savage and wild people, living far from cities, in woods and mountaines, and much given to spoyl and prey.

and of the gyants] Who dwelt in caves and dens, and like barbarous people lived upon spoyl and rapine; these Joshua persuades the children of Joseph to conquer and expell, that they might inhabit in their country.

mount Ephraim] So called by anticipation.

V. 16. *The hill is not enough for us*] *q. d.* Suppose we should drive them out, yet the hill, that is, these mountainous places being added to all that we now possesse, will not be large enough for our habitation.

and all the Canaanites that dwel in the lands of the valleys have chariots of iron] *i. e.* Have hooks like sithes on either side of the chariot, fastned in their axle-trees, which rushing suddenly into an army, will cut and (as it were) mowe down all that stand in their way, and two other hooks bending towards the earth, which did tear those that fell down under them; and therefore having this advantage, they can hardly be vanquished and expelled, Judg. 1. 19. & 4. 3. Others, by hill understand mount Ephraim, now in their possession, and that the valleys of the Canaanites were in the way to the mountainous woods, unto which they could have no accesse to cut them down and conquer the Perizzites, but by passing through the valleys where these Canaanites dwelt, that had this advantage of these iron chariots.

V. 17. *Thou shalt not have one lot only*] *i. e.* seeing you are a people that excell in number and strength, ye have no need to complain of having but one lot, and a place too narrow and streight for your habitation, for if it be not your own default through sloth, cowardize, or diffidence in Gods power and promises, you may inlarge it when you please. And therefore as there is great reason, that you being a great and numerous people, should have a portion large enough for you to inhabite; so upon the same ground, there is as great reason that you imploy double strength to get a double portion.

V. 18. *But the mountain shall be thine*] *i. e.* All those mountainous places, when thou hast cut down the wood growing upon them, shall be fit for thy habitation, being made arable and fruitfull; and the out goings of it, that is, all the champion Country and Valleyes adjacent unto them shall be thine also; seeing if thou dost attempt it, God will surely inable thee to drive out the Canaanites, notwithstanding all their strength, and the advantage which they have of their iron Chariots, he being almighty and all-sufficient to make good all his promises, if by faith and affiance thou relyest upon him.

CHAP. XVIII.

Vers. 1. *Assembled together at Shiloh*] *i. e.* Withdrew themselves from their stationary camp at Gilgal, which was in the Confines of the Country, and assembled at Shiloh, which is a City in the Tribe of Ephraim, unto which place they removed the Tabernacle no doubt by Gods speciall appointment, Deut. 12. 5. partly out of their respect unto Joshua their Generall, who was an Ephramite, even as afterwards for the like cause it was removed to Nob (which was therefore (as it is very probable) called the City of the Priests, because they resided there to officiate in the Tabernacle, 1 Sam. 22. 19.) in the tribe of Benjamin, which was in honour of Saul their King who was a Benjamite, and after that to Jerusalem, out of the same respect to David who was of that Tribe of Judah; and partly, that the people might with more conveniency frequent the Tabernacle, the place of Gods publick worship, as being more near the heart of the Country then Gilgal, which was seated in the outmost border. And in this place it continued three hundred and sixty years, till for the sins of Israel and the Inhabitants there, it was removed, Jer. 7. 12.

and the land was subdued before them] *i. e.* All that part of the Country which lay neer unto that place. So that they had no impediment to hinder them from proceeding in the division of that part of Canaan which remained still undivided.

V. 2. *And there remained among the children of Israel seven Tribes*] For in the division which was begun at Gilgal, onely Judah, Ephraim, and half the Tribe of Manasseh had by lot received their inheritances, and not the seven Tribes that remained there; seeing the division at that time proceeded no further, yea was for a long time after intermitted and laid aside, as Joshua plainly implyeth in the next verse; but upon what reason this delay was made it is not evident; only the causes are guessed at by probable conjectures: As that it was because the people were discontented with the first beginnings of the division, as thinking it partiall, seeing a greater and more fruitfull portion was allotted to Judah then was likely to fall unto any of the rest that remained. Or else because they deferred the division, till they might have a more exact survey and discoverie of the land, then they could yet have, by reason that a great part of the land undivided was still in the possession of the enemies, that were not yet cast out. But, as I conceive, to be most probable, because they were tyred with a long war and abounded with spoyle, and therefore being weary and wanting nothing, they gave themselves to rest and ease; and wallowing in pleasure and delight, they cared not to have their inheritance allotted to them, lest hereby they should be put upon the pains and perill of a new war, which they should be necessitated to undertake for the getting of it out of the hands of their enemies, which was that slackness and sluggishnesse for which Joshua reproveth them in the next words.

V. 3.

V. 3. *How long are you slack?*] *q. d.* Why do you through sloth neglect to enter into your inheritances, seeing there is no let on Gods part, who as he hath freely given it, so he is powerfull and al-sufficient to enter you into the possession of it; and those also whom he hath appointed to divide it unto you by lot, are ready to performe their duty in that behalf. And well might he reprove them for slacknesse, if that be true which expositors conceive, to wit, that the first division begun in Gilgal was put off seven years, before they undertook to finish it at Shiloh, for so the time was as long in the dividing of the land, as it was in Conquering.

V. 4. *Give out from among you*] He doth not himself choose them, but putteth it upon the people to make their own choice, that he might avoid al suspition of partiality, and preferve them from murmuring against their proceedings and reports, seeing the whole businesse was transacted by those in whom they reposed most confidence.

three men] Which words (as some think) have an emphasis, as though he should say, such men as are of masculine courage and vigour; it being a great work which they were to undertake, and full of danger, seeing they were to make this survey, not onely in such parts of the country as were already subdued, but also in those which were still in the possession of their enemies.

For each tribe] To wit, that the whole businesse might be carried on with all indifferencie, and none might have cause to complain of any partiall dealing.

and go through the land] *i. e.* Through all and every part of it, whether already conquered, or which is not as yet conquered.

and describe it] To wit, what is the largenesse of every severall region and province, and what, and how many are the cities, towns and villages in every of them; that so having a catalogue, or, (as it were) a map of them, they might the better know how afterward justly to divide them among the seven tribes, according as their severall inheritances should by lot fall unto them; and might give equall shares to every tribe, as they were in number, few or many.

V. 5. *Judah shall abide in their coast*] *i. e.* In this new and second division of the remainder of the land among the seven tribes, Judah and the house of Joseph shall still retain their inheritances, as they did formerly by lot fall unto them, to wit, the one in the South, the other in the North part of Canaan; but not in respect of the circuit and largenesse of their portion; for according to that first and rude draught, Judahs part was lo large, that Simeons inheritance was taken out of it, as we see chap. 19. 9. And so Jacobs prophecie, in his blessing of this tribe was verified, that the Simeonites should be divided and scattered in Israel, Gen. 49. 7.

in their coasts of the North] *i. e.* Not in relation to the whole land of Canaan, but to the tribe of Judah onely.

V. 6. *ye shall therefore describe*] *i. e.* Ye shall take order that it shall be described by these surveyers which you choose, three men out of every tribe.

that I may cast lots for you before the Lord our God] *i. e.* The tabernacle and the ark contained in it, the visible signes of Gods presence; the which is added to work in the hearts of the surveyers a more religious care in the performance of their duty, and to move them to use therein all diligence and faithfulnesse, without any partiality or respect of persons, seeing at their returne, they should be called to give an account of all which they had done, in the sacred presence and sight of Almighty God.

V. 7. *But the Levites*] See annotat. on chap. 13. 14.

V. 8. *And the men arose*] *i. e.* With all speed, diligence and courage they undertook and set upon this difficult and dangerous work, God making them secure and confident under his protection, and so fitting them for the work unto which he called them.

that I may here cast lots] *i. e.* That by casting lots I may distribute unto every tribe their inheritance, being assisted by those, who by Gods appointment are designed to this work.

V. 9. *And the men went*] *i. e.* Using (no doubt) the most prudentiall means they could devise to keep themselves, when they were in their enemies country, from being discovered, though they placed their chief safety in Gods protection, who had strucken their enemies with such fear and amazement, by his peoples many and miraculous victories, that they lurked in their cites and strong holds, little heeding what these surveyers did in the parts of the country neer unto them.

and described it by cities] *i. e.* In their book or map, they set down their severall regions with their limits, their cities, with their situation and bounds, and the towns and villages belonging to them, with their number and names; leaving the speciall division of them among the seven tribes to be determined by lot, by the ministerie of Joshua, Eleazar, and the rest, before the tabernacle.

and came again to Joshua] *i. e.* The whole number that were sent out, and not one of them wanting; which was an evidence of Gods approbation of their action, and his provident care watching over them, seeing this their expedition was not onely dangerous, but also long and tedious, continuing for the space of seven moneths, as Josephus relateth it.

according to their divisions] *i. e.* To each of the seven tribes their portion and inheritance.

V. 11. *And the lot of the tribe of the children of Benjamin came up*] To wit, out of the urne or vessel into which it had been put, namely, a double lot; out of one urne the name of Benjamin, and out of the other that portion of land that was allotted unto him. And here we may observe that Benjamin by a speciall providence had a double preheminence above the other six tribes; First, that he had the precedency before them, And secondly and especially, in that his portion fell next unto the sons of Joseph, who were most nearly allyed unto him, as descending both of them from Rachel the beloved wife, and also on the other side unto Judah, and so were seated in the richest and fruitfullest part of the land, and had in their inheritance some part of Jerusalem the chief city, in a part whereof (though not in their portion) was the Temple built, the place of Gods holy habitation, according to Moses his prophecy, concerning this tribe, Deut. 33. 12. *And of Benjamin, he said, the beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders.*

V. 12. *And their borders on the North side*] Here first are described their North borders, from the East unto the West, which did but upon the South borders of the tribes of Joseph, and have been before described.

V. 13. *from thence towards Luz*] Where the description bendeth towards the South, leaving Luz on the right hand. Of which see chap. 16. 2.

which is Beth-el] And neer unto Ai and Bethaven, chap. 7. 2. Another Bethel was in the tribe of Benjamin.

V. 14. *Kiriath-jearim*] So called by the Israelites, to extinguish the name of their idol god Baal.

V. 15. *And the South quarter*] Here and in the four verses following, are described the South borders of the Tribe of Benjamin, extending from the West to the East, which are the same with the North borders of Judah, saving that they are described in a contrary order, from the East to the West.

V. 17. *and went forth*] To wit, from En-Shemes.

towards Gelilloth] Called also Gilgal. ch. 15. 7.

stone of Bohan] See annot. on ch. 15. 6.

went down to Arabah] Or, the Plain and Champion country, called also Beth-Abarah. ch. 15. 6.

V. 19 *North bay*] Or, the tongue of the sale Sea. See ch. 15. 1.

V. 28. *and Jebusi*] Or, the City of the Jebusites. Whence it is plain, that Jebus or Jerusalem belonged in part to the tribe of Benjamin; though it is certain also that the Tribe of Judah as well as of Benjaminhad a part and did inhabit it. And the reason is, because these two tribes were so nearly united both in a bond of neighbourhood, and also love and friendship, that they were linked together, as if they had been but one Tribe, and so enjoyed one with another a community of habitation, and all other privildeges. And thus they continued to the last, Benjamin still adhering to Judah, when all other Tribes separated from it.

CHAP. XIX.

Vers. 1. *Was within the inheritance of the children of Judah*] *i. e.* The whole Tribe of Simeon had by Gods own appointment all their inheritance allotted unto them out of the inheritance formerly allotted unto the tribe of Judah, that Jacobs prophecie might be fulfilled in them, that they should be scattered among the other tribes, Gen. 49. 7. Now the immediate cause or reason of this is expressed, v. 9.

V. 2. *And they had in their inheritance*] The bounds of Simeons portion are not dilineated, as they of the other Tribes were, because being in Judah's lot, they were comprehended within their border and limits which were formerly described; but only certain Cities and Townes that were in their inheritance are named. Of which particularly to speak, it is not necessary, as being a work of more difficulty then of use and profit.

Beer-sheba, or Sheba] For it was called by both these names; though but one City, and it signifieth seven, or a well of seven waters, and plenty of waters, or, the well of the oath. So called upon the occasion of the Covenant made between Abraham and Abimelech, and confirmed by oath, Gen. 21. 31, 32. Now that both these names do signifie but one and the same City, hereby it appeareth, in that, if they had been two, there should have been here fourteen cities instead of thirteen, ver. 6. And besides

besides in 1 Chro. 4.28. where this is related and repeated, Sheba is not mentioned.

V. 3. *and Balah*] Which city is called Bilhah; and Azem, Ezem; and Eltolad, Tolad; and Bethul, Bethuel; 1 Chron. 4. 29,30. And such alterations in names, are frequent in the scriptures and other authors, caused by length of time and other accidents.

V. 8. *to Baalath-Beer, Ramath*] Which two names, do, as some think, signifie one and the same city.

V. 9. *Out of the portion*] See annot. on vers. 1.

for the part of the children of Judah was too much] i.e. Either comparatively, in respect of other tribes, who upon a second survey were found to have far lesse portions left them for their inheritance then this of Judah; or simply too much for them, that is, much more then they needed, or could well be imployed for their commodious habitation, in respect of the number of their tribe, and the largeneſſe of the country allotted unto them. And therefore by Gods wise providence, an inheritance for Simeon, as being in number the feweſt and leaſt of all the other tribes, was allotted unto them, for the good of them both, that by their united strength they might guard and defend the country, which was the frontier part of Canaan on the South, against the inroades of forraign enemies, and against the rage and violence of wild beasts, with which it was much infested, by reason of the wildernesse adjoyning unto it; and also that they might (having a sufficient number of inhabitants) the better improve their land to the best advantage, by tillage and husbandry.

V. 10. *And the third lot came up for the children of Zebulun*] Namely, according to the prophetical predictions of Jacob and Moses, that their inheritance should be scituate upon the sea coast.

was unto Sarid] Or haid upon Sarid, where their border begun; now the mount Carmel did lie like a promontory upon the sea coast, where Sarid was placed, which was the South west border of Zebulun's inheritance.

V. 12. *of Chisloth-Tabor*] This mount Tabor was an high mountain scituate in the lower Galilee, at the bottome where-of did run the river Kison, which flowed to Genezareth, and (as some think) was that high mountain, upon which Christ was transfigured, Mark. 9.2.

V. 13 *Gittah Hepher*] Which was the birth place of Jonah, 2 King. 14. 25.

V. 15. *and Bethlehem*] Not that in the tribe of Judah, where Christ was borne, but another of that name, in the tribe of Zebulun.

twelve cities with their villages] i.e. Twelve of them onely belonged to the tribe of Zebulun; for those above that number which are here mentioned, standing upon the frontiers, did belong to other tribes, or else some of them were the chiefest of those villages here mentioned, which belonged to their cities.

V. 18. *their border was towards Israel*] Scituate neer unto mount Gilboa, where Saul and all Israel had that great defeat, 1 Sam. 31. A place as pleasant and fruitfull as any part of Canaan, which fell for an inheritance to the tribe of Issachar, according to Jacobs and Moses his prophesies, Gen. 49.14. Deut. 33. 18, 19.

and Shunem] Where the Shunamite lived, that so curteously entertained Elisha, and where Abishag Davids virgin-wife and nurse was borne.

V. 21. *Engannim*] There was another city of this name in the tribe of Judah, and another neer Jordan. For in divers tribes there were cities of the same name, and were onely differenced by the severall tribes in which they were, one from another, as Beth-Shemes, Misph, &c.

V. 24. *And the fifth lot came out for the tribe of Asher*] Nothing can be more casuall then lots, yet we may observe here that they were singularly guided by Gods providence, seeing all things foretold by Jacob, above three hundred and fifte years past, came here to passe according to his prediction, both in respect of the tribes, and the nature of the places and parts of the country which by lot did fall unto them respectively for their inheritances. For first, the sons of Jacob, which he had by his wives, did receive their inheritances by lot; and among them, first Judah the Law-giver, from whom Christ descended, then the sons of Joseph, who had the double portion, and of Benjamin, both descended from beloved Rachel; then the other five sons of Leah, and after them the sons of the Handmaids in their order. And because the tribe of Gad, the first borne of Zilpah, Leahs hand maid, had already received upon special suit his inheritance on the other side of Jordan; the next lot came out for Asher her second son; and lastly, for the two sons of Bilhah, Rachels hand-maid, Dan and Naphtali.

V. 26. *And reacheth to Carmel Westward*] i.e. To that part of the mount Carmel, which like a promontory, reacheth out into the midland sea. Now this mount Carmel and the country about it was a fruitfull soyl, which falling by lot to Asher, Jacobs prophetical blessing was therein verified, Gen. 49. 20. *Out of Asher his bread shall be fat, and he shall yeeld royall dainties*, Isa. 33. 9 & 35. 2. So Moses prophesie was likewise fulfilled, Deut. 33. 24.

V. 27. *and goeth to Cabul*] Some think it not to be the name of a city, but of a region or country, containing in it twenty cities which Solomon gave to Hiram, 1 King. 9. 11. and the rather, because he reckoneth here but two and twenty cities, whereas if this were one of the number there should be three and twenty. But it seemeth that this Cabul was not that; for that Cabul was so first named by Hiram on that occasion, because it was displeasing and dirty, or therefore displeasing besides dirty. Besides that Cabul was not a part of the land of promise (as this here spoken of was) but some place adjoyning to it, for otherwise it had been unlawfull for Solomon to alienate it by giving it to a stranger.

V. 28. *And Hebron*] not that in Judah, but in this tribe of Asher, which in the originall are differenced by divers letters, this with Aijin, that with Cheth.

and Kanah] this is the great Kanah lying not farre from Sidon, in Galilee of the Gentiles. The lesser Kanah was in Zebulons inheritance in the lower Galilee, where Christ wrought his first miracle in turning water into wine. Joh. 2. 1. and where also he cured the son of a certaine noble man who was sicke at Capernaum.

unto great Zidon] Not so called becaufe there was a lesse, but in respect of its fame and excellency. See annot. on ch. 11. 8. Now this Zidon was not a part of Canaan, but only bounded it on the North part from the east unto the west, but yet was given to the tribe of Asher, as appeareth, Judg. 1, 31.

V. 29. *and to the strong City Tyre*] Which was a Mart city, famous through out the world, and so fortified both by nature and art, that the thought her self invincible. This bordered on the tribe of Asher to the west, but was not allotted to its inheritance, that we any where read of. Though others think that it belonged to the tribe of Asher by Gods gift, as divers other Countries neer Canaan, but could never be gotten out of the heathens possession, no not in the time of David and Solomon, 2 Sam. 5. 11. 1 King. 4. 1. as a just punishment of Israels sinne, because they did not at first endeavour to cast them out according as God had commanded, being discouraged (as it seemeth) by the strength of the City; which as its name Tsor signifieth, i. a rock, so it was built upon a rock, and environed with rocks, and the Sea round about.

V. 33. *and thoun goings thereof were at Jordan*] The east border of the tribe of Naphthali beginning at Heleph went along by the bankes of Jordan, in a large extent as far as the lake of Genezareth, wherein Jacobs prophesie was fulfilled, Gen. 49. 21. *Naphtali is an hinde let loose, giving pleasant words*; whereby is signified that the tribe of Naphtali, should inherit a safe and fruitfull country, with fewest liberty and freedome; like an Hinde which being out of the danger of toyles and nets, wherewith huntsmen in pursuit of their game beset woods and forrests, do securely feed in pleasant pastures, skipping and playing as they are feeding: So the tribe of Naphtali should securely enjoy all these delights, and the rather because being ingenu us in their carriage, they should gain the favour of all by their courtesie and humanity, and give all men content by their faire language and pleasing words. And their portion thus falling in a fruitfull soile, Moses prophesie was also verified, Deut. 33. 23.

V. 35. *And the fenced cities are Ziddim, &c.*] Here are numbred up certain cities dispersed here and there in the tribe of Naphtali, which are not (many of them) elsewhere mentioned in the Scriptures.

Hammath] A city scituate in the utmost North-end of Canaan, from whence the length of the land is sometimes described to extend from the entrance of Hamath, to the river of Ægypt, 1 King. 8. 65. Numb. 13. 21.

Cinnereth] Afterwards called Genesareth, and by Herod the great Tiberias, which gave its name to the Sea of Galilee.

V. 41. *And the Coast of their inheritance was Zorah*] We shall find that some of these Cities here given to Dan, were first in the number of those which were given to Judah, but all their portion in that first division at Gilgal was not setled upon them for perpetuall inheritance, but that for the present it might be under their protection against the incursions of their common enemies; and therefore upon the second and more exact survey their portion proving much too large (as hath been said) not only Simeons inheritance was wholly taken out of it, but for the same reasons before alleadged upon vers. 1. 9. of this Chapter, divers Cities and places belonging to Judah were by this second lot at Shiloe, taken out of that tribe, and given to the tribe of Dan.

Zorah] The place where afterwards Sampson was borne. Judg. 13. 2. and buried between Zorah and Eshtaol in the burying place of Manoah his father. Judg. 16 31.

V. 43. *Timnathah*] where Sampson tooke a wife of the daughters of the Philistims.

V. 47. *went out too little for them*] not becaufe that the inheritance allotted unto them was not large enough if they might have injoyed it, but because for their great and grievous sinnes, and especially their abominable Idolatry, for which they are branded above the other tribes; God suffered their enemies to prevail against them, and to drive them out of the champion country which was the chief part of their inheritance, into the mountains, Judg. 1. 34.

went up to fight against Leshem, and took it] This happened after Joshua's death, as appeareth, Judg. 18. where this story is related; and was in the time of the Israelites Anarchis, vers. 1. And as some think, between the death of Joshua and the time when Othniel was Judge; whence it appeareth that this Book was not written by Joshua, unlesse we will say that some particulars related in it were afterwards inserted by some holy man, guided by the same spirit, that lived in after times. And it is related in this place to remove a doubt, Namely, how Dan came to inhabite in these Northern parts of the land, when as the inheritance which by lot fell unto them was Southerly, neer the tribe of Judah, and this was because, by the Amorites, or Philistims, they were driven out of their inheritance, and were fain to plant themselves where they could find any room, and that was Leshem, which was in the lot of Naphtali, but at this time under the protection of the Zidonians; though living in such a distance from them, that they were not able to keep them from such a suddain surprize.

and called Leshem Dan] To writ, after the name of their Patriarch Dan. This city was scituate at the bottome of mount Lebanon, in the utermost Northern border of the land, opposite to Beersheba in the Southern borders, and afterwards called Cæsarea Philippi.

V. 49. *children of Israel gave inheritance to Joshua*] Which was an evidence of their love, in their willing condescending to his request; and of Joshua's modestie and humility, in that he was pleased to acknowledge it the peoples gift, whereas it was onely their free assent to the word of the Lord delivered by Moses, namely, that Joshua and Caleb, for their faithfull service in espying the land, and giving a true testimony, contrary to that of all the other spies, should have such parts of the land, when it was conquered, as they desired.

V. 50. *even Timnath-Serah in mount Ephraim*] Called Timnath-Heres, Judg. 2. 9. where Joshua was afterwards buried, Judg. 24. 30. In which this most noble General may be an example unto all that should succeed him of his rank and condition in all ages, of humility, modestie and temperance; in that, after all his famous exploits in war and peace, for which he might justly have challenged the chief honours and preferments of that conquered kingdome, in which he had been the chief actor and instrument; he was so far from all ambition and covetousnesse, that he is content with a small portion of land in his own tribe, and that not the richest and fruitfullest, but in a mountainous country, such as others enjoyed amongst whom he dwelt, and not in a stately pallace and royall citie, adorned with Sumptuous buildings, but in an old ruinous one, which he was faine to build before he could inhabit it. And this mean preferment he did not eagerly and hastily desire, (much lesse use violence to pull it from others) but was content to be last served, not so much as desiring to have this place of habitation allotted unto him, before the land was divided among the tribes, and every one of them had their lot and inheritance.

V. 51. *These are the inheritances*] This verse is the conclusion of all which hath been laid concerning the distribution of the land of Canaan, from the fourteenth Chapter hitherto.

CHAP. XX.

Vers. 1. *THE Lord also spake unto Joshua*] To wit, either visibly unto him, as chap. 5. 15. or by Prophetical revelation, or the ministery of the high Priest, enquiring of God by Urim and Thummim.

V. 2. *Appoint out for you cities of refuge*] Which might be places of Sanctuary, whereunto those that had killed any unwillingly at unawares, by some casualty, might live in safety from the rage of the next kinsmen of him that was slain, who were the pursuers of blood, till their cause being heard and known, and their innocency appearing, they might be acquitted and freed from danger. And in this case the law provided for the preservation of the innocent, who had not shed the bloud of their neighbour out of any maliciousnesse of will, but meer casualty, the Lord acting by them as bare instruments in his hand without their purpose and intention; lest the next of kin to him that was slain should in a suddain rage, stirred up in him by extreamity of grief for the losse of his dear and beloved kinsman, fall upon and slay him in his furie, looking onely upon his own losse, and not upon his innocency who had brought it upon him against will, nor at the hand of God executing his righteous judgements, though by an unknowing and unwilling instrument, whereby the land would have been defiled with bloud, and could not have been cleansed but by the bloud of him who had in his rage unjustly shed it.

whereof I spake unto you by the hand of Moses] i.e. By his ministery, whom I used as my mouth to reveale my will unto you, Exodus 21. 13. Numb. 35. 6, 11, 14, 15. &c. Deut. 19. 2, 3.

V. 3. *unawares and unwillingly*] For no place might secure a wilfull murtherer, no not the temple or altar, Exod. 21. 14. 1 King. 2. 31. 34

from the avenger of blood] i.e. From the kindred of the party slain, to whom the executing of just revenge belonged.

may flee thither] i.e. To that citie of refuge which is next unto the place where the party was slain, or unto that whereunto he may flee with most safetie and conveniencie.

V. 4. *Shall stand at the entring of the gate*] Which was usually the place appointed in those dayes for judicature, as being most accessible for all commers, citie and country, forraigners and inhabitants, and most remote and quiet from the businesse of the Citie, neither interrupting their trading and commerce, nor yet in the way to be interrupted by it.

and shall declare his cause in the eares of the Elders] i.e. The manner of his fact, and what moved him to flee thither, in the presence and hearing of the Magistrates, that so they might judge whether or no he were fit to be received under their protection, till his cause might be brought to a just triall between his accusers, the witnesses, and himself the defendant.

they shall take him into the city] To wit, if at this first hearing it doth probably appear that he is not guilty of murther. See Numb. 35. 22, 23. Deut. 19. 4, 5.

and give him a place that he may dwell among them] Namely, both for his own security, and for his sake also that doth pursue him, that the fight of the slayer may not renew his grieſe, and exasperate him to a desire of revenge, and that he might have some time to digest his sorrow, and to bring his heart to a just moderation in seeking revenge.

V. 5. *a avenger of blood*] So called, because by vindicating his bloud that is slain out of his hand that killed him, in taking away his life, for his, he doth in a sort free him from his unjust oppression, and set him at liberty.

because he smote] Heb. because he killed him.

V. 6. *And he shall dwell in that City*] To wit, injoying his life and liberty, till his cause were tryed, yea though that afterwards he should be found guilty of murther. For Gods law required that the murtherer should dye, yet by no other meanes than by the hand of the Magistrate in a legall proceeding; or by one of his own blood, that in a fort was shed in his, and hereby provoked in his just anger to take revenge.

until he stand before the Congregation] i.e. Either that in the City of refuge when the accusers and witnesses are come thither to prosecute the cause against him; or else the City next unto the place where the fact was done; that if he were found guilty, the law might be executed, or being acquitted and cleared, he might be returned to the City of refuge whence he came, where he was to live as an exile from his own house and Country; and that for these causes: First, that by this punishment God might shew how horrible and execrable the sin of murther is in his sight, seeing he would not let the least appearance of it go unpunished. Secondly, because these casuall actsare for the most part joyned with some heedlesnesse, carelesnesse, and want of due providence; for which (though the offenders be freed from capitall punishment, yet) they were made to smart for it, that they might learn to be more cautious and carefull for the time to come. And lastly, for the preventing of a further mischief, when the avenger of blood hath hereby fome satisfaction, and is not by the sight of the party who hath slain his dear kinsman, incensed against him, his heart boyling with desire of revenge,

until the death of the high Priest] Because (as some think) the whole Church and Common-wealth, sustaining in his death a greater and more publique losse, who being in greatest power and authority, ought to be most dear to the people, all private griefs were to be moderated, and to give way unto it. But howsoever we are thus to understand it, that the death of the high Priest was herein a type of our

our onely high Priest Jesus Christ, who by his precious death hath wrought a perfect reconciliation between God and us, and hath procured the full pardon of all our sins, and perfect liberty from the purslaing wrath of God, and all the enemies of our salvation. Joh. 8. 36.

that shall be in those dates] Which cannot be understood of his dayes in which the fact was committed, but in his who lived in the dayes when the cause had been heard, the party cleared and remitted to the citie of refuge. For otherwile the high Priest dying between the time of the fact, and hearing of the cause, the party cleared should not have lived at all in the citie of refuge, but the high Priest being dead, in whose time the deed was done, he might have immediately returned to his own house.

V. 7. *And they appointed Kedesh in Galilee*, &c.] The places appointed for cities of refuge belonged to the Levites, that by the dignitie of their calling, all things belonging to this present businesse might be carried on with more authority, the Levites and Priests being best acquainted with the lawes of God, and therfore most able to judge in these and all other cases between man and man, Malac. 2. 7. And *because* they were best able to suppresse all outrages, and insolencies in those who were transported with passion, and to instruct both the slayers, and those that pursued them, in their duties and carriage towards one another.

in mount Naphtali] These cities were scituate upon high mountaines or great Plaines, that being conspicuous they might the more easily be discovered, by those who had occasion to flee unto them, and so not indangered by their inquiring the way unto them, if at least the avengers of blood did holy pursue them.

In the mountain of Judah] That is, in the mountainous country belonging to Judah, Luk 1. 39. 65.

V. 8. *And on the other side Jordan*] There were as many cities appointed for refuge in the two tribes and an half beyond Jordan, as for the nine tribes and an halfe on the other side in Canaan; because though they were not of so great a circuit, being much narrower in breddth, yet they extended as far in length, and therefore required as much time and labour to get unto them. And they were so ordered and appointed by Gods especiall providence that they stood in all parts of the land, and for the most part in a like distance one from another; as for example, Hebron in the Southerne parts, Kades in the North, and Sichem in the middle way between them, that so the slayers might have the more convenience, and better opportunity to flee unto some one of them, in what part soever of the land they inhabited.

V. 9. *and the stranger*] *i.e.* Either the Proselite living among them, and converted to their religion; or generally all strangers, who upon the occasion of traffick or otherwise did come among them; seeing justice is to be administred to all men without respect of persons.

untill he stood before the congregation] *i.e.* Till his cause were heard in a legall and judicious manner before the Magistrates and Judges, in the great assembly of the people, and he found and pronounced guiltlesse.

CHAP. XXI.

Vers. 1. *The heads of the fathers of the Levites*] *i.e.* The chief Elders among the families of the Levites, to wit, the Kohathites, the Gershonites, and the Merarites. See 1 Chron. 6. 45, 62, 63. For Levi the third sonne of Jacob and Leah, had three sonnes, Gerson, Kohath and Merari; Kohath had four, Amram, Izahar, Hebron and Uzziel; Amram begat Aaron, Moses and Miriam; Aaron, besides Nadab and Abihu, had two sonnes, Eleazar and Ithamar, who succeeded their Father in the Priesthood, and of them came all the Priests, both the high Priests and all the rest of that order, by Gods own appointment and choice, Numb. 17 5. 8. who were called Aaronites, to distinguish them from all the rest of the Levites, Kohathites and Merarites; even as also they were distinguished; but here joyne together in a common suite. And now they came, namely, as soon as they had made an end of dividing the land amongst the other tribes; neither was it to any purpose for them to come any sooner, because they were to have their cities and inheritances out of the severall tribes and portions allotted unto them, which they could not have till their inheritances were fallen unto them. Neither could they put off this their suite any longer, but were to obtain it as soon as the cities and lands were by lot fallen to all the tribes, before they had taken possession of them; in regard of the great and unnecessary trouble which they should have been put to, in making way to the Levites by their remove out of their cities and habitations.

V. 2. *at Shiloh*] Where now the tabernacle and ark were seated, and where they had made their second division of the land among the nine tribes and an half.

The Lord commanded by the hand] *i.e.* By the ministrie of Moses, using him as his mouth to declare his mind and will unto the people, according to their own suite, Exod. 20. 19. where they do not challenge their cities and lands from the peoples gift, but as of due belonging unto them by vertue of Gods command. Neither was it onely a generall command, that they should have Cities and lands, and the rest left to the pleasure of the people, but the number of them is plainly expressed that they should be fourty eight, and the lands and suburbs belonging to them, exactly measured in their extent; besides all other meanes of their maintenance are precisely appointed, as being the portion which God had appropriated to himself, and allowed unto them as his Ministers who did him service; that so they might not stand to the will and devotion of the people, but acknowledge the Lord onely for their benefactor.

V. 3. *The children of Israel*] *i.e.* They readily granted this their suite, which came thus backed by Gods commandement, and gave unto the Levites these Cities and suburbs, which were in every part thoroughout the land; and as the Cities of refuge given to the Levites, were seated in a like distance, that the slayers who needed them might more easily flee unto them; so it is most probable, that the rest of the cities belonging to them were so ordered, that they were here and there scituate in every part of the land, and in some such proportion of distance one from another, that the people with more ease might resort unto them, for instruction and direction in the waies of God.

V. 4. *and the children of Aaron the preist*] Where the good providence of God is most observable, who so disposed of the lots, that Aarons posterrite, whose service was most usefull and necessarie in the tabernacle and temple, had their cities and inheritance allotted unto them out of the portions of Judah, Simeon, and Benjamin, which were nereest to the place of their service, that they might hereby be ready at hand to performe it for the peoples better content and their owne greater ease.

Thirteen Cities] Which were not given unto them for presente use, seeing the preists at this time were so few in number, that one part of any of these Cities was too large for their habitation, but as an inheritance for their posterity that should succeed them, when they were increased to a number suitable to their cities. Whereby their errour is confuted (in which I confesse my selfe formerly was) that their cities and lands were given the Levites onely for their present use and habitation, and not in respect of title and dominion, which still remained unto the tribe to which it was by lot first given. But here it appeareth that the Priests had their cities in their own title and right, though they had no present use of them for habitation. And besides it appeareth, Levit. 25. 32. that the Levites had power to mortgage their interest in their cities and houses, even to the year of Jubilee, as men of other tribes had, although they had this priviledge above others, that they might redeem them at their pleasure, and the reason is given, because *the houses of the Cities of the Levites were their possession, among the children of Israel.*

V. 5. *The rest of the children of Kohath*] Which were onely Levites and not Priests or Aaronites.

ten Cities] Every tribe gave more or fewer Cities, according as their inheritance was great or little, Num. 35. 8.

V. 6. *And the children of Gershon*] The children of Kohath were preferred before the children of Gershon, though he were the elder brother, because the Aaronites and Priests descended of him, and the Gershonites before the Merarites, because these came of the youngest brother.

V. 7. *with their suburbs*] *i.e.* Gardens, arable land, and pastures adjoyning to the Cities, which were one thousand Cubits from the wall of the City round about, Numb. 35. 4.

V. 9. *and out of the Tribe of the children of Simeon*] Judah's and Simeons Cities are here joyned, because Simeons inheritance was taken out of Judah's, and did lye within it. See ch. 19.

V. 10. *which the children of Aaron being of the family of the Kohathites*] For Aaron came of Kohath, and therefore the Priesthood remained in that family, though none of them were Priests, but they onely that descended from Aaron.

V. 11. *And they gave them the City of Arbah*] Or, Kiriatharba. See ch. 14. 15. & 15. 13.

which City is Hebron] The mountain of Hebron was given to Caleb, but not the city it self, even as all the cities of the severall tribes were generally given to them as their lot fell; but before they were singularly divided amongst them according to their several families, the cities which were to be the Levites portion were by lot taken out of them. And so here, the country about Hebron was given to Caleb, but not the city it self. Yea, but not only the country and villages about Hebron, but Debir also neer unto it, which was likewise given unto the Levites, v. 15. and was a strong city, walled and fortified, and was given to Caleb, as well as the Country about it; or else why did he promise it as a reward of so difficult a service, that he would give to him that should take it, his daughter to wife; For why should he invite any to take it, if it were not his, and to be enjoyed by him when it was taken? And the like may be said of Hebron. To which it is answered by good Expositors, that it was necessary for Caleb, if he would enjoy the countrie about these cities, that he should first take the cities themselves and root out the inhabitants, though the cities were given afterwards to others which were his friends.

V. 12. *But the fields of the city*] To wit, the rest, the fields besides or beyond the two thousand cubites which were to be given to the Levites with the Citie, Numb. 35. 5.

V. 13. *Thus they gave to the children of Aaron*] The names of these cities given, and of others that follow, are rehearsed, 1 Chron. 6. with some difference of names, Holon is called Hilen, Almon Alemeth, and Kibzaim Jokneam, &c. Which alteration was caused by long processe of time, and because some of these cities had divers names.

the children of Aaron] *i.e.* The Priests of the familie of the Kohathites, of which Aaron was their first Progenitour.

out of those two tribes] Namely, Judah and Simeon, v. 9.

V. 18. *Anathoth*] The city where the Prophet Jeremy was borne.

Almon] Alias Alemeth, both names signifying youth; and it is called Bahurim, which hath the same signification, 2 Sam. 3. 16.

V. 20. *And the families of the children of Kohath, the Levites*] Which were not Priests, as not being descended from Aaron; but were the next of kin in blood unto him, and therefore have the next place allotted unto them.

V. 21. *Shechem*] This city and Hebron, were the two cities of refuge under the Kohathites.

Gezer] See Judg. 1. 29.

out of the half tribe of Manasseh] Namely, that half which dwelt in Canaan.

V. 27. *the children of Gershon*] Who was the eldest son of Levi, and therefore had the next lot to the Kohathites, in whose familie was the priesthood, and therefore hath the priviledge of the first lot.

the other half tribe of Manasseh] Namely, which dwelt beyond Jordan.

Golah] This city and Kadesh were the cities of refuge under the Gershonites.

V. 34. *the children of Merari, the rest of the Levites*] They are called the rest, because Merari was the youngest brother, Gen. 46. 11. and therefore his children here are last numbred.

V. 36. *Bezer*] Bezer and Ramoth were the cities of refuge among the Merarites and beyond Jordan, chap. 20. 8. though Bezer here be not so expressed, as the rest of those cities are.

V. 41. *were fourty eight cities with their suburbs*] Levi was the least of the tribes in number, and yet had 48. cities allotted unto them, which was double and treble to divers tribes, that were far more numerous then they. The reasons whereof are these; First, because the whole number of their cities are reckoned, whereas in other tribes many cities are not mentioned, but those which were chief and principall. Secondly, the cities belonging to other tribes had many other towns & villages belonging to them in which they dwelt, whereas the Levites had none but their cities only, unto which they were confined for their habitations, whereas they of other tribes were at their liberty to dwell in their villages and country houses. And lastly, because the Lord (no doubt) would have this tribe provided for in a bountifull manner, seeing he himself took upon him to be their portion, and made choice of them to do him more peculiar and special services in his sanctuary, and in all the parts of his worship, than any of the other tribes.

V. 43. *And the Lord gave unto Israel all the land*] For though the Canaanites at this time possessed many places in that country; yet the Lord, the supream soveraign of heaven and earth, who hath all at his disposing, might be said to have given them all the land, because he had given them a full right unto it, both by promise and lot, and had already by conquest possessed them of the greatest part of it; and was ready to enter them into the possession of that which remained, in that time when it should be fitest for them to enjoy it; neither had the Lord ever promised to give them the possession of the whole land all at once, but by sitting degrees, Exod. 23. 29. *I will not drive them out before thee in one year, lest the land become desolate, and the beasts of the field multiply against thee*, v. 30. *But by little and little I will drive them out before thee, untill thou be increased, and inherit the land*; and in the mean while did but make use of their enemies to keep out the wild beasts, and to husband and manure the land, which otherwise would have turned into a wilderness; whom also he had struck with such a fear and astonishment, that they durst not rise up against them to disturbe their peace, or to hinder them from the quiet enjoying of all which they now possessed, and when they were fit to receive it, he would give them all that remained, if at least by their sin and rebellion, their sloth or cowardize, they did not make themselves uncapable of his gift.

and they possessed it] *i.e.* So much of it as they had subdued or thought needfull for their present use, and might possesse more when they should desire it, if they did not hinder themselves through their own default.

V. 44. *And the Lord gave them rest*] To wit, from war; and let them enjoy all which they had conquered, with peace and tranquillity.

and there stood not a man of all their enemies against them] *i.e.* They were victorious in all their wars, and no enemy was able to resist them, nor to do them any hurt, namely, of all those who assayled them, or were assaulted by them, whilest Joshua being their generall did lead their army.

V. 45. *There failed not ought of any good thing*] *i.e.* Which the Lord knew to be truly good for them to receive. And amongst the rest, this is to be reputed one, that the Lord would not presently, and at once, expell all their enemies out of the land of promise. Exodus 23. 29. 30.

CHAP. XXII.

Vers. 1. *Then*] *i.e.* When God had fulfilled all his promises, and having subdued their enemies, had given unto his people peace and rest.

Joshua called the Reubenites] Namely, to this end that he might disband and dismisse them to go into their own inheritances on the other side Jordan, they having now performed all their covenants made with Moses, and all the service which they undertook for the setling of their brethren in Canaan; and that he like a noble Generall, might send them away with due praises and rewards.

V. 2. *ye have kept all that Moses*] In which words he giveth them a generall commendation that they had observed all those commands which they had received from God by Moses his ministery: And then more specially he praises them, first, for their obedience to himselfe whom God had set over them as their Generall and commander in chief, like well-disciplin'd souldiers, and particularly in this, that they had assisted their brethren in all that warr, and had gone armed before them.

V. 3. *ye have not left your brethereen these many daies*] Where secondly he commendeth them for their duty performed towards their brethereen; and first for their faithfullnesse towards them, in that neither feare of danger, nor the paines and labour of so great a worke, and the difficulties which they met with in their undertakings, could so discourage them as to cause them to forsake the service, till they did see them victorious over all their enemies; And secondly, for their constancie in carrying on the work, not for some small time, but for many dayes. For, as Expositors doe for the most part agree, they had from their comming over Jordan been imployed in this service for the space of fourteen yeares, Seven yeares in conquering the land, and seven more in the division of it; if at least the things related were done according to that order here expressed; that is, if the two tribes and an halfe were not sent away till the land was divided, and not when they had finished their service in the conquest, and before the division, seeing they had no such cause as the other tribes to stay so long from their owne homes where their portion was fallen unto them, and expected no further share in the land of Canaan. Yet this is my owne conjecture which I leave to better judgments; yet I am the more confirmed in it, because though the two tribes and an halfe made this offer to Moses Num. 32. 18. that they would not returne to their inheritance untill the children of Israel inherited theirs, yet Moses in his answer doth not require this of them, V. 20. 21. but only this, which they had also undertaken, that they should goe armed before the Lord to war, untill he had driven out his enemies from before him, and subdued the land, and that afterwards they should returne to their owne possession, and be guiltlesse before the Lord, and before Israel. vers. 20. 21. And this condition alone they insist upon in their reply, and do not mention the other, that they would stay with them, till they were setled in their inheritance. vers. 27.

But howsoever, though they should have staied onely the seven years service of the war, it was a most commendable evidence of their fidelity, and constancy toward their brethren, and of their own truth in keeping their covenant, in that they for so long a time were content to be deprived of the comfort of their wives, children and families; and the enjoying of their cities, houses, goods and inheritances; yea, to hazard them all by leaving them in a country but lately conquered, out of their protection, where they might justly fear the inrodes and dangerous attempts of their disaffected neighbours.

but have kept the charge] Where lastly, he commendeth them for their piety towards God, from which all their other vertues did flow, in that they conscientiously observed them all, and all duties arising from them, (not as most souldiers, out of vain glory, covetousnesse, or a naturall fortitude and magnanimity, but) out of a religious fear of God, because they looked upon all they did, as upon a charge imposed by him.

V. 4. *now returne you and get you to your tents, and to the land of your possession*] *i.e.* When you depart from this assembly, go immediately to your tents, and then afterwards to your dwellings in your own inheritances. Others by tents understand their houses and homes, but not so probably, for they did not leave their wives, children and goods, in tents, but in cities and strong buildings, and besides, this inverteth the order, for they must of necessity first go to the land of their possessions, before they could come to their tents and houses.

V. 5. *But take diligent heed*] After he had commended them for what they had well done already, he now admonisheth them (like a most religious generall) to persevere in welldoing, with all diligence and circumspection; namely, to observe all Gods commandements, and chiefly to love the Lord their God, which is the great commandement from which all true obedience floweth, to walk in all his waies, and not to rest onely in the performance of some or many duties, and forsakeing all other false gods and idols, to cleave unto and serve him onely, and that not alone in an outward profession, but in integrity with the whole man, in sincerity and simplicity, in spirit and in truth, with a pure heart, a good conscience, and faith unfained.

V. 6. *So Ioshua blessed them*] That is, prayed unto God for his blessing upon them. For men are said to blesse men when they with unto them all happinesse, and pray unto God for them, that he will poure down upon them his blessings, seeing he is the fountain of all goodnesse, from whom every good and perfect gift descendeth. And they are said to blesse God, when as they praise and magnifie him as the author and donor of all blessings received, having nothing else to returne unto him in lieu of all his benefits. But God is said to blesse us, when as he bestoweth his gifts upon us, and sanctifieth them to our use.

V. 8. *Divide the spoils of your enemies with your brethren*] Namely, to those that remained at home with their wives, children, goods and cattle, to protect and preserve them from the inrodes of bordering enemies, and did not go out to the war. Whereby is not meant that those who staid at home, should every one of them have as great a part of the spoils as they that went out to war, (for there had been no equality or justice in this; that they who had borne the brunt, and undergon the danger, and indured the paines, should be no better rewarded then the other; yea, in this division by poll, they should have had far lesse, seeing they that staied at home did much exceed them in number.) But onely this is meant, that they that went to war should have one part or moity for their own use; and give the other part to them who staied at home, to be divided amongst them. According to Gods command, Numb. 31. 27. which being (it seemeth) worne out by time and forgotten, David revived and re-established, as a standing law for future times, 1 Sam. 30. 24, 25.

V. 9. *unto the country of Gilead*] *i.e.* All that country in which Sihon and Og reigned.

according to the word of the Lord by the hand of Moses] To wit, that after they had gon before their brethren in war, and had settled them in the land of promise, then they should have leave to returne and enjoy their inheritances on the other side of Jordan, Numb. 32. 20. 22.

V. 10. *built there an altar by Jordan*] *i.e.* On the borders of Jordan with in the land of Canaan before they passed over into their own inheritance, they built this great Altar, like that in the tabernacle; but not for the like use, for this was not (as they professe ver. 24.) to be used, as that was, to offer upon it sacrifices and oblations, but that it might remain as a monument to all succeeding ages, to testifie in their behalf, that howsoever they were divided by the river Jordan from the land of Canaan, and the rest of the tribes, yet they were true Israelites descended from Jacob, and so in the number of Gods peculiar people, who had right and interest in all his promises, and both in the tabernacle and ark, and might resort thither to worship God, and offer sacrifices, as well as their brethren that dwelt within the land of Canaan; seeing this would stand as a memorial, and the meaning of it would by tradition paste to one age after another; that this altar was set up, when after the wars ended they departed into their own country for no other end and purpole.

V. 12. *And when the children of Israel heard it*] And thereupon believed that they intended to offer Sacrifices upon it contrary to Gods expresse commandement, Levit. 17. 8. 9. that there should be but one only altar for this use, Deut. 12. 5, 7. 13. 27. and so conceiving that this their act tended to set up superstition, false worship, and idolatry, they thought themselves bound by Gods commandement to oppose them, and if other meanes would not reclaime them, to make war against them, Deut. 13. 13.

the whole congregation of the children of Israel] *i.e.* the ten tribes (Levi being numbred with them) and even the halfe tribe of Manasseh it selfe, which were on this side Jordan, though they were part of the same tribe with the other, and in the neerest bond of consanguinity indeared unto them, yet in zeale to Gods glory, joyned altogether in this quarrell.

to go up to warre against them] whereby it appeareth, that they in those times thought that a warre was just and lawfull, against those who were the subverters of Gods true religion, if no other meanes would reclaime them; and if so, then their zeale was commendable, in that they spared not to venture their lives for Gods glory, and the maintenance of his true religion; howsoever they cannot be excused of inconsiderate rashnesse in giving way to ungrounded jealousies.

V. 13. *And the children of Israel sent*] *i.e.* knowing the unspeakable miseries that accompany a civill warre, they labour to reforme such things as were amisse by counsell and advice, before they would take armes and imbrew their hands in one anothers blood. For which as they had good cause to doe it in the generall, so much more in respect of these their brethren who had so long been faithfull unto them, fought so valiantly and ventured their lives in their cause and quarrell, never leaving them till they saw them quietly settled in their inheritances, all which obligations though they slighted when Gods glory and the puritie of his religion came in competition; yet they did strongly binde them to preserve peace and love amongst them, if they might do it on lawfull tearmes.

Phineas the sonne of Eleazer the Priest] as being most fit and able to prevaile with them in respect of his eminencie in vertue and zeale for Gods glory, so much approved and applauded in that Heroicke act of Zimrie and Cozbi, whereby Gods wrath was appeased; and in respect of his skill and knowledge in Gods law, which made him able to manage such an ambassage.

V. 14. *And with him tenne Princes*] Nine for the nine tribes, and one for the halfe tribe of Manasseh, himself being of the tribe of Levie, and sonne of the high Priest, that so this great and difficult businesse might be transacted and carried on by a full and joynt counsaile of all, in which there is safety, and to the good liking and contentment of all the people, seeing in them representatively they had their voyce and hand.

V. 16. *Thus saith the whole congregation*] *i.e.* By us whom they have sent to represent all the rest.

of the Lord] And are therefore to be hearkned unto, seeing we speak in his cause, and are countenanced by his authority.

what trespasse is this] Where they take it for granted, that they had committed these great sins of apostasie, rebellion and false worship, before they had examined the matter; thereby shewing that good men, and otherwise godly and religious, may sometimes passe false and uncharitable censures, being transported by rash and inconsiderate zeale.

V. 17. *Is the iniquitie of Peor too little for us*] To wit, when our people provoked Gods fierce wrath against them, by their fornication and idolatrie, as it is Num. 25. 4.

From which we are not cleansed untill this day] For although the wrath of God was appeased by Phinehas his executing justice upon the two offenders Zimri and Cozbi, so as for the time he stayed the plague, and would not have them goe on in the mutuall slaughter one of another, yet their sin might be said to remain uncleansed untill that very day; first because they still did beare the blame and reproach of it amongst all that ever heard of this their abominable wickednesse. Secondly because many of those who were then actors in that great sin still remained alive, from whom wrath and vengeance was for the present only suspended, that they might make use of Gods patience and long-suffering, thereby to be brought unto him by unfained repentance, who living still in their impenitency did lye under the guilt of their sinnes, and therefore when upon the committing of other sinnes they provoked God, to a new visitation, he would call them to account, and punish them both for these & their former sins, as appeareth Num. 14. 20. Yea thirdly, men may truly repent of some haynous sins committed, and so be freed from the guilt of them, and yet remain lyable to temporary punishments as the chastisements of a reconciled father, that God may not be dishonoured, nor religion scandalized by their impunity, and that they may be made more cautious and fearfull to avoid sin for the time to come. As we see in the example of David, who upon his repentance received pardon, but yet was severely corrected with sharp afflictions, even to his last dayes, 2 Sam. 12. 13, 14. & 9. 10, 11.

And lastly, they were not throughly cleansed from that sinn in respect of the faultinesse and corruption contracted by it which was ever and anon ready to break out, when as they were not restrained by religious magistrates, as appareth plainly in the story of the judges.

V. 18 *Rebell to day against the Lord, that to morrow*] which words are not to be taken litterally and precisely for that very day or the morrow after, but for some time neer unto them, as *to day i.e.* at this time, *and to morrow, i.e.* in time to come, and that very speedily. So Eza. 2. 2. 13. Chap. 4. 6. Mat. 6. 30. 1 Cor. 15. 32.

V. 19. *If the land of your possession be unclean*] *i.e.* If you have any prejudice against your owne inheritance beyond Jordan, as not being under Gods favour and protection, and that you in the land of Canaan may more certainly injoy it, because the tabernacle, ark and altar, the visible signes of Gods presence, are placed amongst us; then leave your inheritance and come and live with us; whereby they expresse great zeale for gods glory, and much love towards them, and their earnest desire to give them all lawfull content, in that they were willing to let them share with them in their inheritance, though at this time it was streight enough for their own use, seeing much of their country given unto them by lot, was not yet come into their possession.

But rebell not against the Lord] By which is implyed, that to use any other service then he hath appointed, is to rebell against him, 1 Sam. 15. 23.

nor rebell against us] Namely, by separating from our communion and the publick ordinances, thereby bringing Gods heavy judgements both upon your selves and us.

V. 20. *Did not Achan the son of Zerah*] *i.e.* Of the posterity of Zerah, Jos. 7. 17, 18.

and wrath fell upon all the Congregation] *i.e.* If but one mans sin made God angry with the whole army, then how much more shall Gods wrath be incensed against his people, if such a numerous multitude joyn together in such a foule apostasie and rebellion?

that man perished not alone in his iniquity] But besides him, his wife, children and familie, and 36. of the Army.

V. 21. *of the thousands of Israel*] For the children of Israel were divided into thousands, and had their Colonels or Captains set over them, Ex 18. 21. & Judg. 6. 15.

V. 22. *The Lord God of Gods*] Where they appeal unto God, the searcher of hearts, to clear themselves from that unjust suspition which their brethren had conceived against them; & to expresse how much they abhorred the crime which was laid to their charge, they repeat the words of their appeal with great vehemency, as abominating the very thought of such an apostasie and separation, as was laid to their charge, yea rather that they had built the altar with a quite contrary intention, namely to prevent in time to come such a separation between them and their brethren.

and Israel he shall know] *i.e.* Howsoever we are now under a black cloud of jealousie, yet in time God will bring the truth to light, and our future carriage and sincerity in Gods service, and our firme adhering to his true worship and holy ordinances, holding therein communion with the rest of our brethren in Canaan, shall clear our innocency, and shew how far we are from being guilty of this Crime whereof we are now suspected.

Save us not this day] *i.e.* If we be guilty of this haynous sin whereof we are suspected, we desire no favour, nor yet any delay in Gods execution of vengeance upon us.

V. 23. *Let the Lord himself require it*] *i.e.* If we have built this Altar with an intention to offer Sacrifices upon it, or with a purpole of division and separation from the rest of our brethren in godly duties; let the Lord, whom we call upon as a witnesse and Judg, call us to account for it, and inflict upon us deserved punishments.

V. 24. *And if we have not rather done it*] Where they shew that their intention in building the altar was quite contrary to that whereof they were suspected; namely, that they had purposely done it, to this end, that both for the present themselves, and their posterity, in succeeding ages, might with the rest of the Tribes in Canaan cleave close unto God, and continue a perpetuall communion with them in all the parts of his publique service.

for fear of this thing] *i.e.* Of being debarred from the means of Gods publique service, and separated from having any Communion with the rest of Gods people.

What have you to do with the Lord] *i.e.* Why do you claime any interest in the Lord, or in his Tabernacle, Temple, Altar, Sacrifices and publique service, seeing you are not of Jacobs posterity, nor any members of Gods true Church, nor born in the land of promise, but in another country which is separated from it by the River Jordan?

V. 25. *To have no part in the Lord*] *i.e.* You have nothing to do with his inheritance, which belongeth peculiarly to his people and children. See the like expressions, 2 Sam. 20. 1. 1 King. 12. 16. Ezr. 4. 2. Neh. 2. 26.

cease from fearing the Lord] *i. e.* From continuing in the profession of his true religion, and the sincere practice of it.

V. 27. *that it may be a witnesse*] *i.e.* A lasting and significative monument to testifie unto succeeding ages, that we, as well as the other tribes within Jordan, have a true right in the same Jehovah, and in the meanes of his publique service, &c. and do hold an inseparable communion with his Church and people.

God forbid that we should rebell against the Lord] *i.e.* We utterly detest and abhor such an abomination.

V. 30. *it pleased them*] *i.e.* They were fully satisfied with their pious and just apology, and rejoyced in it.

V. 31. *we perceive that the Lord is among us*] *i.e.* By his grace and blessing, seeing ye are of the same mind with us, as being guided by the same spirit, and have cleared your selves from all suspition of rebellion and defection.

Now ye have delivered the children of Israel out of the hand of the Lord] *i. e.* Ye have by delaring your innocency freed us from the fear of Gods heavy judgements, which (had you been guilty of these sins whereof we suspected you, you) would have attached and overwhelmed both you and us.

V. 33. *And the children of Israel blessed God*] *i.e.* Gave thanks unto and praised the Lord, for preserving their brethren from the guilt of sin, and themselves from all fear of being lyable with them to deserved punishments.

V. 34. *Called the Altar Ed*] *i.e.* A witnesse, which standing on the border of Jordan between the Israelites on both sides of the river, did hold out a joyat testimony from them all, that Jehovah is God, *i.e.* They acknowledged no other but Jehovah alone to be their God, whom they would worship by no other meanes then those which he had prescribed in his Word, nor publiquely in any other place, saving in his Tabernacle and Temple.

CHAP. XXIII.

V. 1. *Stricken in age*] Heb. Come into dayes; and therefore being now unable to get more of the land by conquest, he seeketh by counsell to set the people in a way whereby they might keep what they had gotten, and in time also gain all that yet remained unconquered.

V. 2. *And Ioshua called for all Israel*] Not all the people, for that had been impossible for them all to have come and heard him, but for all the chief of them, under whose government all the rest were, and represented the whole body of the Common-wealth, as the elders, that is, the Sanedrim, consisting of seventy two choice men which chiefly managed all the affaires of the Church and Common-wealth; the heads, *i.e.* the Princes and prime rulers in every tribe; their Judges, *i.e.* who were not only those who sate in their Courts to heare their causes, and executed judgement between man and man, but all other Magistrates, who in all parts of the land in their severall places ruled over the people for their peace and welfare, and their Officers, to whom it belonged to see the sentences and judgements of the superiour Magistrates to be duly executed, as it is plainly expressed in this very place.

V. 3. *because of you*] *i.e.* For your sakes, that he might fulfill his promises made unto your forefathers, and give unto you their posterity this land for a possession.

V. 4. *Those nations that remain*] To wit, as yet unconquered.

unto the great Sea westward] *i. e.* The Mediterranean Sea.

V. 5. *And the Lord your God he shall expell them*] *i.e.* Though I die and cannot do it, yet the Lord Jehovah ever liveth to make good all his promises, and this especially of giving you this whole land for a possession; if ye will keep covenant with him and walk in all his wayes, not backsliding from him, nor rebelling against him.

V. 6. *Turn not aside therefrom to the right hand or to the left*] *i e.* Keep on in the right path, and decline not from Gods law, neither to the right hand by adding to it, nor to the left by detracting from it, Deut. 5. 32. & 28. 14.

V. 7. *Come not amongst these nations*] *i.e.* Have no acquaintance

tance or familiar conversation with them, lest by degrees ye become like unto them and learn their manners, as they did, Numb. 25.1,2. Psal.106. 35. 2 Cor.7.14. Eph.5.11.

Neither make mention of the name of their Gods] *i.e.* Deut.5.11. Have nothing to doe with them, seeing idolatry is an infectious and catching sinne; and the very naming of idols causeth mean minds to run upon them, and to think them something, contrary to that of the Apostle, 1 Cor.8.4. and therefore the Lord would not be called Baali but Ishi, though they signifie the same thing, because that name was common to Idols. And David faith, *that he would not take the names of false Gods into his lips*, Psal.16.4. And on the same reason the Apostle would not have whoredome and uncleanesse to be so much as named among us, Ephe. 5. 3. And as one observeth, the Jews would not suffer their children to name swine or hogs, lest they might have an appetite to eat their flesh.

nor cause to swear by them] *i.e.* Do not provoke the men of these nations to swear by their Idols, to justifie their sayings, or confirme their promises: Neither let the Judges admit of an oath by their Idols, in the tryall of any cause that shall come before them.

V. 3. *But cleave, or, for if you will cleave unto the Lord your God*] *i.e.* Embrace him with faith and love, and adhere unto him as your head and husband with all your heart and soule.

as you have done unto this day] *i.e.* Since under my conduct you came into the land of Canaan.

V. 5. *For the Lord hath driven out, or, then the Lord will drive out*] *i.e.* Though the nations remaining are so numerous and strong that yet are not yet able to drive them out, yet if ye will wholly adhere unto the Lord, he will do it hereafter according to his promise.

V. 10. *one man of you shall chase a thousand*] *i.e* He will so arme you with courage and strength, and weaken your enemies with fear and faintheartednesse, that they shall not be able to make any resistance, according to his former gracious promises, Lev.26.8. Deut.32.30. & 28.7.

V. 11. *Take good heed therefore*] *i.e.* Be not secure and careless, but be watchfull over your selves, and earnest in performing these duties, seeing they so much concern both your present and future good.

V. 12. *Else if you in any wise go back*] *i.e.* If you backslide, and apostatizing from your religion, be so far from obeying Gods command for the rooting out of these cursed nations that remain, that ye entertain friendship and familiarity with them, and adhere unto them with your hearts and affections, as a man to his wife; and making marriages with them, performe the duties of holy wedlock with these prophane and cursed nations.

V. 13. *Know for a certainty*] *i.e.* Be certainly assured that you shall find God no lesse true in his threatnings to bring all evils upon you for this your apostasie and rebellion, as you have hitherto found him true in all his promises.

they shall be snares and traps unto you] *i.e.* They shall catch you with their wiles, and by their baits and allurements they shall entice you to commit both corporall and spiritually whoredome with them. So Num.25.1,2,18.

and scourges in your sides] Where he alludeth unto that ancient custome of beating slaves and malefactors upon their sides. Ecclist. 30. 12. & 42.5. whereby is meant, that if they cannot prevaile with their allurements, they will by their vexations thrust them on in their wicked wayes, and be unto them as whips and spurs to hasten their speed.

and thorns in your eyes] *i.e.* They shall be a continuall grief to you, and as vexations as a thorne is to the eye; or as others, they shall put out your eyes, and so deprive you of the sight and light of your understandings, that not being able to discern the truth, they shall easily misleade you into any way of wickednesse.

untill ye perish from off the good land] Than which nothing can be more bitter and grievous unto you, to wit, that after all the miseries which ye endured in Ægypt and the wilderness, and all the pains and perils which you have sustained in the conquest of it, and now being but lately come to injoy it, and to taste the sweetnesse and pleasure of it, you should for your sins be justly cast out of it.

V. 14. *And behold this day I am going*] *i.e.* I am ready in the course of nature to depart out of this life; and therefore seeing I cannot, but a small time continue to govern and guide you in the wayes of God, I will do what I am able for your good, by admonishing, counselling, and exhorting you; and because the words of a dying man are of greatest efficacie and authority, as being spoken out of all his former experience, with most simplicity, without self-seeking, or insiner ends, and are of those that hear him most attentively and carefully observed; therefore I will bequeath these words unto you as my last will and testament, that you may remember and observe them after I am gone, 2 Pet.1.13.

the way of all the earth] *i.e.* Of all men that live upon the earth. So 1 King. 2.2. & Heb.9.27. For all men walk in this path that leadeth to death.

and ye know in all your hearts] *i.e.* You know most certainly.

V. 15. *as all good things are come upon you*] *i.e.* As you have found in your own experience that God hath not failed in any of his promises; so rest assured that you shall find him no lesse true in bringing upon you all the evils which he hath threatned, untill you be utterly destroyed from off this good land which he hath given unto you; if you break covenant with him, and leaving his pure service, fall into idolatry and rebell against him.

CHAP. XXIIII.

Verf. 1. AND *Jeshua gathered all the Tribes*] See annot. on ch. 23. v. 2.

to Shechem] Which was scituate neer mount Gerazim about six miles from Samaria. Some think, that by Shechem we are to understand Shiloe (and so also I sometimes thought, as appeareth in my former brief annotations) because Shiloh stood in the Territories of Shechem, where the Tabernacle now was, and it is not unusuall to put the name of the Country for some chief City therein scituated, as will appear, if we compare ver. 32. with Gen. 33. 18. So Hebron is said to be given to Caleb, ch. 14.14. yet not the City itself, but the Territorie belonging to it, ch. 21.12. And some suppose, that these two Conventions were one and the same, but continued two daies; and so that it was but one speech which Joshua in these two chapters made to the heads of the people. But now it seemeth to me (and others also are of the same mind) that both the places, times of meeting, and speeches, are all severall, and chiefly, because they are all distinctly expressed in the story, and are therefore not to be altered and confounded, but upon necessary grounds and reasons. Secondly, the copulative [*And*] which coupleth the two Chapters, signifieth *also*, or, *moreover*; *i.e.* over and above all that which hath been spoken and done in the former chapter, they were again called together, and Joshua again did speak unto them. Thirdly, the subject of these speeches in these two chapters are divers, and also the scope of them; for the former is exhortatory to sincerity, integrity and constancy in Gods service; this persuasory to renew their covenant with God, which was first contracted with their father Abraham. Fourthly, it is expressly said, that they were called to Shechem, and that first, because it was the chief and moll noble City belonging to the Ephramites, and therefore the fitest for to entertain such a Congregation of the chiefest and noblest of all the tribes. Secondly, because it was neerest to Joshua, whose case was to be respected being the Prince of the people, and now very aged and infirme. Thirdly, because Joshua thought that place fittest for the renewing of the Covenant between God and the people, where it was first made with Abraham, Gen. 12.6,7. and afterwards renewed in Joshuah's time, ch.8.30,33. But it is objected, that it is here said, that they presented themselves before God, *i.e.* before the ark, the visible sign of Gods presence, and v.26. that they were now by the Sanctuary of the Lord, where Joshua pitched a great stone; and Shiloe, not Shechem, was the place of the Ark and Sanctuary: To which it is answered, that though Shiloe was their place in ordinary; yet upon such an extraordinary and solemn occasion, as the contracting of a covenant between God and the people, it was at the pleasure, and in the power of the supream Governour, to remove it upon good grounds and reasons, of which we have examples under the government of Eli, Samuel, Saul, and David.

And they presented themselves before God] *i.e.* Before the tabernacle the sign of Gods presence, that being affected with his awfull majestie, they might performe the action intended and now in hand, with more reverence and spiritual devotion.

V. 2. *And Joshua [said unto all the people]* *i.e.* To all the elders, Princes, Judges, and Officers, that they might afterwards relate what he said to all the people respectively, which were under their government.

the God of Israel] *i.e.* Who hath not only given unto you your being, but also your wel-being in the fruition of innumerable blessings which he hath heaped upon you his peculiar people above all other nations, and therefore ought to be hearkened unto, and obeyed by you in all that he speaketh and commandeth.

your fathers dwelt] *i.e.* Abraham, Nachor and Terah, the progenitors of all your Nation, both by the fathers and mothers side; of whom this is to be understood, and not of their Ancestors which were more remote, as Noah, Shem, seeing they were no Idolaters.

on the other side of the flood] *i.e.* The River Euphrates, usually so called by way of eminency and excellency.

and they served other Gods] *i.e.* They were all alike grosse idolaters, Abraham as well as the rest, till God out of an especiall grace called him to the knowledg of the true God, and the professions of his religion, and so made a difference between him and them, which true grace of God may strongly oblige you to hear and obey him.

V. 3. *From the other side of the flood*] *i.e.* From Charran in Mesopotamia neer the River Euphrates, where he lived with his father Terah, his brother Nahor, with his Wife, and his nephew Lot for certain years, and when after the death of Terah, Nahor could not accompany him into the land of Canaan, he himself by the conduct of Gods spirit passed over the River into Canaan with Sarah and Lot, and left his brother in Mesopotamia, and of him descended Bethuel, Laban, and Rebecah.

and led him throughout all the land of Canaan] Not only that he might take a view of that land which he had given to him and his posterity for a possession, but also for his present use and comfort; whereby Gods goodnesse towards him is magnified, in that he did not only preserve him in peace and safety amongst such a wicked people, but also gave him such favour in their eyes, that he found opportunity to enrich himself greatly with Gods blessings.

and multiplied his seed] Not only by giving him a numerous posterity by Hagar and Keturah, whom he passed over, but also that promised seed Isaac, to wit, as heir by speciall covenant, grace and power by Sarah, in whom all the nations of the earth are blessed, and from whom all the people of Israel were descended.

V. 4. *And I gave unto Isaac, Jacob and Esau*] He nameth Esau with Jacob, but though he were the elder brother, and had for the present mount Seir given unto him for an inheritance, when as Jacob lived as a pilgrim and stranger on the earth, and his posterity as bondmen in Ægypt; yet he giveth unto Jacob here the precedence and pre-eminence before him; to shew, how God loved and chose the one, and hated and rejected the other; that they might give unto him the glory of his free grace, and acknowledg themselves much obliged unto him for it in all love and obedience. For the same cause Isaac is preferred before Ismael, 1 Chron.1.28. Abraham before Nahor and Haran, Gen 11. 26. and Shem before Cham and Japhet, Gen. 5.32.

V. 5. *I sent also Moses and Aaron*] Namely, to free you out of the miserable bondage of Ægypt by a strong hand, when as in humane reason there was not the least hope of deliverance.

V. 7. *he put darknesse*] *i.e.* A dark cloud between you and the Ægyptians.

And your eyes have seen] To wit, so many of you as were under twenty years of age when you came out of Ægypt, in which number were many of the elders and chief Magistrates, unto whom he now spake, for all the rest dyed in the wilderness saving Caleb, and Joshua, Num.14.19.

and you dwelt in the wilderness a long season] Where I out of meer grace and love preserved you miraculously by my providence, feeding you with bread from heaven, and with water out of the rock, keeping your clothes from waxing old, and giving my righteous lawes unto you as a rule of your lives, for your present direction and future happinesse.

V. 8. *I brought you into the land of the Amorites*] *i.e.* The Kingdomes of Sihon and Og; and gave them unto you, that is, the two tribes and an half for an inheritance.

V. 9. *Then Balac arose and warred against Israel*] *i.e.* He intended & prepared to raise war against Israel, Num. 22. 11. though he never (that we read of) actually fought with them, yea the contrary appeareth by Jephte his speech, Judg 11. 25. So that the intention is taken sometime for the very act, as Joh. 10. 32, 33.

V. 11. *and the men of Jericho fought against you*] *i.e.* Both the Magistrates and other Inhabitants of this city prepared to fight, and fortified themselves and their city in an hostile manner, which is a defensive war, though they never came out against them in battle, and were so astonished with terrour, that they durst not (that we read of) make any warlike resistance when they were entred into the City. Some think that it is attributed unto them in relation to the other Nations who are here joyned with them, and did fight against Israel.

V. 12. *And I sent the hornets before you*] To wit, according to my promise, Exod. 23. 28. Deut. 7. 20. whereby either is meant metaphorically such stinging terrors as at their approach, like hornets, did sting and dead their enemies hearts; or literally very hornets indeed, as it is, Wisd. 12. 8. Which is the more probable, because the Lord hath been pleased to use such contemptible creatures to punish his and the Churches enemies, as we see in those Plagues of Ægypt, that he himself may have the whole praise of the victory, and not the arme of flesh, or their own lword and bow, as it is plainly expressed in the last words of this verse.

Even the two Kings] To wit, Sihon and Og.

but not with thy sword, nor with thy bow] Which is a proverbiall speech, and is taken for all manner of warlike preparations. So Psal. 44. 3. 6. & 7. 12, 13. And hereby is meant, that they had not prevailed against their enemies by their own policy and power only or chiefly, seeing they would have gloried in themselves, had not God as the principall agent given victory, and used them only as instruments to serve his providence.

V. 13 *and Cities which you built not*] For they destroyed only Hazor, and left the rest for themselves to dwel in, chap. 11. 13. Now how deeply were they obliged to God in love and obedience; for that he not only blessed their own labours, and gave them power to injoy them, and to eat the fruit of their hands, but also to injoy the labours of their enemies, their cities, vineyards, and olive yards, which they took no pains to build or plant.

of the vineyards] *i.e.* Of the fruit of the vineyard. So Gen.3. 1,3. Rev.2.7.

V. 14. *Serve him in sincerity*] That is, with a pure heart, without the mixture of hypocrisie or will-worship.

and in truth] *i.e.* In simplicity without any dissimulation, and with an honest and well meaning spirit, without any false pretences or counterfeit shewes of godlinesse.

and put away the gods which your fathers served] *i.e.* Thara, Nahor, and even Abraham himself before his calling and conversion, whilest they lived beyond Euphrates in Ur of the Chaldeans; and the Idols which their fathers and some of themselves served in Ægypt; all which he would have them to put away, that is, forsake and abominate, not that they had still amongst them the same Idols and Images, as Jacob those which he buried under an oake, Gen. 35.4. but he meaneth any such of the like kind, or rather the false deities represented by them, which they might secretly worship and not be discovered. But how is it probable that the Israelites should still serve these false gods, of whom he had before given this testimony, that they had cleaved unto the Lord to that very day, ch. 23.8. and it is said v. 31. that the people served the Lord all the daies of Joshua, and who were so zealous of Gods pure worship, that they were ready to commence a war against their brethren, for a bare appearance of superstition and will-worship? To which I answer, that he did not direct this speech, or rather this passage to it, to the whole body of the people, and much lesse to the elders and magistrates, who at this time would with all severity have punished such grosse idolatry, but for the sake of some particular persons amongst them, who were guilty of this sin; and intending to make a covenant between God and them, which should not only respect the time present, but the future also, and knowing how prone they were to idolatry when they were left to their own liberty, still hankering after it when as they were restrained, and when they durst not openly commit it for fear of punishment, yet acted in secret these works of darknesse, as they in the wilderness did, Amos 5.25, 26. Act. 7.42.43. and as they did after Joshuah's death, which he now feared; and therefore intending to restrain them by covenant from falling into this Idolatry, as a preparation thereunto, he perswadeth some to cast away their Idols, and all of them to a firme resolution never again to fall into this sinne.

V. 15. *And if it seem evill unto you to serve the Lord, choose you this day whom you will serve*] Where he doth not in thus speaking leave them to their choice whether they would serve God or idols, for being the supream magistrate, he was bound by the law to advance Gods pure worship, and to punish idolatry, but comparing that which is best with that which is worst, the service of God with the service of devils, as it were, light with darknesse, life and death, hell and heaven, he then leaveth them to their choice, because no man in his right wits could make any doubt which to choose. And this he doth not to blunt their zeale by any demurr, but to let an edge on their appetite, & to quicken and hasten their choice, like that of Elias, 1 King. 18. 21. *If the Lord be God*, (as you see it apparent by his powerfull miracle wrought in his name) *then serve him; or if Baal be God* (who can neither hear nor act any thing at their suite that call upon him) *then serve him*. And this he doth that they might choose more freely, and delighting in their choice might be more firme and constant in their covenant; for it much strengtheneth the bond, when a man binds himself freely and willingly, and makes him much the more unexcusable if he do not observe it. So Ruth. 1.8,15.

But as for me and my house] In which his resolution, he doth not only shew his zeal in glorifying God, by doing him faithfull service, though all others should forsake him, after the example of Noah and Lot, who remained just in their generations that abounded with wicked nesse, which was also the resolution of Peter, Mat.26.33,35. Joh.6.67,68. but also and chiefly like a prudent governour draw them on to imitate him, of whom they had justly to great an opinion for his wisdome and piety.

V. 16.

V. 16. *God forbid that we should forsake the Lord*] *i.e.* Be it far from us to do so wickedly. Where, as they shew their resolution not to do it; so that it was not grounded upon a presumptuous opinion of their own strength, like Peters; but upon Gods power assisting their weak endeavours.

V. 18. *we will serve the Lord, for he is our God*] *i.e.* We have chosen him to be our God, and none others; and he hath chosen us to be his peculiar people above all the nations of the earth, and therefore we will wholly devote our selves to his service.

V. 19. *Ye cannot serve the Lord*] To wit, if you retain your Idols either in your houses or in your hearts, and mingle false worship with the true, as v. 23. Which he speaketh, not to discourage and deterre them from Gods service, but seemingly pulleth them a little back, that they might go on with more eagernesse and courage; withall minding them of their weaknesse and proneness to Idolatry, that they might not securely rest on their own strength; and that they might not be rash in their undertakings, which is usually accompanied with faint and feeble prosecutions; but seriously considering before hand what they purposed and promised, they might be more firme and constant in their performances. That so hereby he might draw and (as it were) screw them up, to make a more firme covenant with God, to serve him with so much the more courage and strong resolution.

For he is an holy God] Heb. Elohim Kedoshim, *i. e.* holy Gods himself; from which conjunction of the plurall number with the singular, some collect the trinity in unity; and therefore will never indure a prophane people, nor yet will be satisfied with a bare profession of piety, if it be severed from the power of godlinesse.

he is a jealous God] And therefore can no more admit of any mixture of true and false religion, than a jealous husband of a corrivall in his love; or that his wife should communicate her self between him and a stranger.

He will not forgive your transgressions] *i.e.* So long as you continue in these sins, and do not turn unto him by unfeigned repentance. Heb. he will not take away your transgressions; which others read, he will not bear, or not suffer, but will severely punish you for them.

V 20. *If ye forsake the Lord*] Namely, after you have ingaged your selves by covenant to serve and cleave unto him only.

then he will turne] Not in himself, who is unchangeable, but in his actions towards you, *i.e.* after he hath done for you all the good things formerly related, he will do you hurt and consume you; and that not only for your other sins, but also for your breach of covenant added upon them.

V.21. *Nay but we will serve the Lord*] *q.d.* All thiswhich you have said shall not hinder us from entring into covenant with God, for we are fully resolved to serve the Lord only.

V. 22. *And Joshua said*] *i.e.* Concluded and ratified the covenant between God and the people.

you are witnesses against your selves] *i.e.* There shall need no other proof to convince you of rebellion and apostasie, if you forsake the Lord and serve other Gods, but your own words and covenant, and the testimony of your own consciences.

V. 23. *now therefore put away*] *i.e.* Make no delay, but presently put your covenant in execution.

the strange Gods that are amongst you] *i. e.* The Idols which some of you still do (though secretly) retain and worship; and that they so did, appeareth, Amos 5.25,26. Act.7.42, 43. but especially let them have no place in your hearts and affections. See Annot. on v. 14.

V. 25. *So Joshua made a covenant with the people*] *i.e.* As Gods servant and Deputy he renewed and ratified a covenant between God and the people.

and set them a statute and an ordinance in Shechem] *i e.* He did confirme and ratifie it as a standing and perpetuall law for them and all their posterity, that they should as Gods peculiar people serve him only, and utterly renounce all Idols and Idolatry.

V. 26. *And Joshua wrote these words*] *i e.* He either wrote them himself, or caused some of the Priests to write the words of this covenant, with the whole story relating all the circumstances that did concern it, and all these passages between him and the people.

in the book of the law of God] To wit, which was written by Moses, and put in the side of the ark of the covenant, that it might be a witnesse against them, Deut. 31.25,26. with this Joshua adjoyned this covenant for the same end and use, that it might be in safe custody, and ready to be copied out with the law it self upon all occasions; that so hereby the people might be made more carefull to observe the law and this covenant, and the better convinced of their sin when they did transgresse it by their apostasie and rebellion.

and took a great stone and set it up there] Namely, that it might serve for a monument to put them in mind of this solemn covenant renewed and ratified between God and his people, as it was the custome of those dayes, Gen. 28. 18. & 35. 14. & 31. 46. ch. 4. 23.

under an Oake] Which (as some conceive) was the same under which Jacob buried the Idols and Images that were found in his family, Gen. 35.4. which is called the Plaine of the Pillar, Judg.9.6.

that was by the Sanctuary] That is, the Tabernacle and Ark which were on this occasion brought thither for the gracing and solemnizing of this action in renewing the covenant. And neer it, or it may be in the outward court of the Tabernacle, as it was now pitched.

V. 27. *This stone shall be a witnesse unto us*] *i e.* It shall serve as a witnesse to convince you of your sin, if you do not keep your covenant, seeing all men will in future ages take notice, that it was purposely erected that it might be a monument and memorial of it.

For it hath heard all the words] By a figurative speech, sense is emphatically ascribed to a senseless stone. So Deut. 32. 11. Psal.19.1. Isa.1.2. Jer.22.29. Luk. 19.40. as though he should say. this stone, when you see it, shall represent to your minds and consciences this covenant which ye have now made, as well as if it could both hear and speak; and if that will not move you, you shall shew your selves more senseless than the very stone it self.

The words of the Lord] *i.e.* Of the covenant between the Lord and you.

Lest you deny the Lord your God] *i.e.* Fall into Idolatry and forsake Gods pure worship, contrary to your covenant.

V. 29. *Joshua the servant of the Lord dyed*] This is his Epitaph which summarily comprehendeth all praises that could be given unto him, seeing in his life and death he approved himself the faithfull servant of the Lord, living in his fear and dying in his favour, and so in expectation of the crown of righteousnesse, which God of his free grace reserved for him as the reward of all his faithfull labours 2 Tim.4.8. Rev.14.13.

V. 30. *in Timnath-Serah*] Called Timnath-Heres, Judg. 2.9. Some letters being transposed, as you would say, the figure of the Sun. So named (as some think) by the Israelites from the figure of the Sun, which they had placed upon Joshua's monument in that City, to preserve the memorial of that great miracle of causing the Sun to stand still at his prayer. But it had its name before Joshua was buried there, and therefore others think, that it had its name from the Idolatry that had been formerly there committed in worshipping the Sun.

V. 32. *And the bones of Joseph brought up out of Ægypt*] As he had made them to swear at his death, Gen. 50. 25. even as Jacob his father had made him to swear the like, Gen. 49. 29. 31.

buried they in Shechem] Namely, in a parcell of ground which Jacob on his death bed gave unto Joseph as a speciall Legacie, and not in the field of Mach-pelah, the common buriall place of Abraham, Sarah, Isaac, Rebeccah, Leah, because they usually desired to be buried in their own inheritance. See the appendix unto the annotations upon Genesis.

For one hundred pieces of silver] Or one hundred lambs. See Annot. on Gen. 33.19.

V. 33. *which was given him in mount Ephraim*] Not within the division of the land which fell unto him by lot, for the inheritance of the Priests fell unto them by lot out of the tribes of Judah, Simeon and Benjamin, and not out of Ephraim, but by an extraordinary gift, was conferred on the high Priest in Joshua's time, that he might be neer unto him, and thereby the more ready to inquire of God for him upon all occasions, and also neer unto Shiloh where the Tabernacle was now seated, where he was to be resident, that he might be hand to perform unto God the duties of his publique worship.

ANNO-

ANNOTATIONS

on the Book of JUDGES.

The ARGUMENT.

THIS *Book of* Judges *containeth the history of things done in the Common-Wealth of* Israel, *for the space of foure hundred and ten years under government of their Judges, from the beginning of* Othniels *rule, who, after the death of* Joshua, *was their first Judge, unto the beginning of* Eli, *as may be plainly gathered from* Pauls *speech, or Sermon at* Antioch, Act. 13.19,20. *unto which, if the number of fourty years, under the government of* Eli, *related in the foure first chapters of the first Book of* Samuel, *be added, it Will justly amount to that number of* 450. *years which the Apostle there mentioneth. But then we must not reckon upon that time alone in which the Judges governed, for this amounteth onely to the number of* 299 *years; but from the first beginning of their government in* Othniel, *to the end of it in* Eli, *including the whole time not onely of the Judges, but also of their oppressours, amounting to the number of an hundred and eleven years, which being added to the number of the* 299 *years of the twelve Judges mentioned in this book, and with them the fourty years of* Elies *government, recorded in the first Book of* Samuel; *the full number of* 450 *years, which* Paul *mentioneth, Will justly be made up. As first for the Judges,* Othniel *governed* 40 *years,* Chap. 3. 11. Ehud *and* Shamgar 80 *years,* chap. 3.30. Deborah *and* Barak 40 *years,* chap. 5.31. Gideon 40 *years,* chap.8.28. Abimelech 3 *years,* chap.9.22. Tola 23 *years,* chap.10.2. Jair 22 *years,* chap. 10.3. Jephthah 6 *years,* chap. 12.7. Ibzan 7 *years,* chap. 12.9. Elon 10 *years,* chap. 12. 11. Abdon 8 *years,* chap. 12. 14. Sampson 20 *years,* chap. 16.31. *In all,* 299 *years, unto which the* 40 *years of* Eli *being added, it amounteth to* 339 *years; now adde hereunto the years of the oppressours, as they are expressed in the book.* Cushan-Rishathaim, *who oppressed* Israel 8 *years,* chap.3.8. Eglon 18 *years,* chap. 3.14. Jabin 20 *years,* chap.4.3. Midian 7 *years,* chap.6.3. Ammon 18 *years,* chap. 10.8. *the* Philistines 40 *years,* chap. 13.1. *In all, one hundred and eleven, which being added to the* 299 *years of the twelve Judges, and the* 40 *years of* Eli, *make up the* 450 *years of which* Paul *speaketh,* Act. 13.19,20. *And this I thought good to premise, because it tendeth much to the clearing of the story following in many passages, and sheweth the good agreement between the Apostles accoun and the chronologie of this story. Now concerning the Judges mentioned in this Book, We are to take notice, that they were not ordinary Magistrates, but extraordinarily called by God, in times of great extremity, when all things seemed deplorable and desperate, and endowed With heroick gifts of the Spirit, fitting them for those services in Which he Was pleased to imploy them, Which was usually to fight his Battles, and by vanquishing their enemies, to give his people deliverance from their grievous oppressions: As also to restore and rectifie the Government, when through the peoples insolencies and unruliness, all things were brought to disorder and confusion. Neither had these Judges supreame and regall power committed unto them; for in all their time God was their King, and kept the* jura regalia, *or Royall Rights, in his own hand; unto Whom as supream, they were to appeal in cases of greatest difficulty, till in* Samuels *time they rejected him and his Government, and would have a King of their own to raign over them, like other Nations; but they were only Gods Lieutenants who Were to go out and in before the people at his command, to execute his designs, and at his appointment (When their work was done) to lay down their Authority and Rule, as We see in* Gideons *example. Now these were called Judges, because they were Gods Ministers, appointed by him to execute his righteous judgments, both in subduing, punishing, and destroying the wicked enemies of his Church; also when his people Were delivered from their tyranny and oppressions, to administer justice unto them according to his Lawes, and preserve unto them Gods true Religion in purity and sincerity, Without any tainture of Idolatry and Superstition. And this Scripture is called the Book of Judges, because it containeth the History of the memorable things done under their severall Governments, and the state of the people of* Israel, *both in Church and Common-Wealth, in their times, Which being computed from* Joshua *to* Eli, *amounteth to three hundred years saving one; they being twelve in number that bore this office. The main scope of this History is to set forth, and leave to the use of all posteritie, the state and condition of the Church and Common-Wealth of* Israel, *from their first setling in the land of* Canaan, *to the time of* Eli; *That all succeeding Ages might learn by their example, to imitate such things in them as are worthy imitation, and shun the contrary: For it discovereth their prosperous successe in all their enterprises, whilest they professed and maintained Gods true Religion, and valiantly executed his commands in fighting his Battles, and driving out their enemies; but when out of sloth and love of ease, or cowardly fear, they neglected Gods charge, and suffered them to live amongst them; The Lord, as he had threatned, caused them to become snares and traps unto them, scourges to their sides, and thorns in their eyes, to vex and grieve them, as plainly appeareth by this History: For by conversing with these cursed Nations,* they learned their works, *as the Psalmist speaketh:* They took their Daughters to be their Wives, and gave their Daughters to their Sons, and worshipped their gods *Baalim* and *Ashteroth*, and served their Idols, which were a snare unto them; yea, they sacrificed their Sons and Daughters unto devils. *By which, their fearful Apostasie, they shewed their horrible ingratitude unto God, who by such mighty wonders had delivered them out of the Egyptian bondage, subdued their many and mighty enemies, & performed all his gracious Promises in bringing them into, and giving them possession in that good Land of* Canaan, *which flowed With Milk and Honey: And also their shameful perfidiousnes in breaking their solemn Covenant with God, into Which,* Joshua *a little before his death, had caused them to enter. By all which their provocations, they fearfully kindled Gods just Wrath against them, as the story sheweth; so that he made them unsuccessfull in all their enterprises,* delivered them into the hands of spoilers that spoiled them, and sold them into the hands of their enemies round about, so that they could no longer stand before them; *but being subdued, were grievously oppressed by them. Yet in all this just severity, the Lord is mindfull of his Covenant, and doth not utterly reject them as their sins deserved, but in his great mercy and goodnesse, doth thus sharply correct them to bring them to repentance; which*

Exo. 28. 15, 19. 1 Sam.8. 7. Judg.8. 23. Exo.23. 32. Josh.23. 13. Numb. 33. 55. Psal.106. 35. Judg. 3. 6. & 2. 13. Judg.2. 14, 15.

was no sooner done, but presently he raiseth up Judges to deliver them out of the hands of their oppressing enemies. And though they often relapsed into their Idolatrous and sinfull courses, and were as often severely punished, yet returning unto God, who smote them, by serious repentance, they still found him alike gracious, and mercifull in pardoning their sins, and sending them deliverance. Lastly, By that horrible corruption of Religion and manners which was at this time in the Common-wealth of Israel, *specially instanced in that bloody massacre of* Gideons *sons, and the Sodomiticall filthinesse of the men of* Gibeah, *countenanced and maintained by the whole Tribe of* Benjamin, *is declared unto all posterity the miserable condition of such a State and people who live in an Anarchy, or (that which is almost as bad) under the Government of wicked Magistrates, who either out of fear, dare not execute Justice upon offenders; being over-awed with the insolencies of a stiff-necked and rebellious people, or out of favour will not, because they like their courses, as being suitable to their own dispositions; Or, through negligence or love of their own ease, will not trouble themselves to examine and take notice of any wickednesse, that it may be punished; but as if there were no King in* Israel, *suffer every one to do that which seemeth good in his own eyes.*

THE *Book of Judges.*] Concerning these Judges what they were, the nature of their place and calling, and for what end and use they were instituted; See the Preface or Argument before this Book.

CHAP. I.

Vers. 1. NOw *after the death of Josh.*] *i.e.* Not many years after, for the first Judge after his departure was Othniel, who married Calebs daughter, and lived in Joshuahs time, the people being deprived of an head and Commander in chief, who might direct and lead them in all things concerning the war which they now intended.

the children of Israel asked the Lord] The which they did, because the business in hand was of great weight and importance, seeing if they miscarried in their first attempts, it would have been a great discouragement to themselves, and hearkening to their enemies, who would have been ready to think, that all their good successe in their former wars, had proceeded from the wisdome and valour of their Generall, and that he being dead, all their hopes dyed with him. Secondly, because they would hereby acknowledge the Lord to be their Soveraign and supream Lord and King, who retained in his own hand all the regall rights and royalties, and therefore had only the power and priviledge to manage the war, and to appoint whom he pleased to be his Lieutenants and Deputies. Thirdly, because being infinite in wisdome, they knew that he was best able to direct them, and that there was little hope of prospering in their undertakings, unlesse he did guide and assist them. Lastly, they did it to prevent divisions and emulations amongst the tribes, which might have happened about precedencie, and preferment of one before another, if the Lord himself had not appointed and determined it. Therefore before they would conclude any thing in this matter, they asked of the Lord, namely, by the mediation of the high Priest, consulting with his Oracle by Urim and Thummim, according to the law, Num.27.21. Exod.28.30. So chap.20.18. 1 Sam. 23.9.

who shall go up for us] The people after their tedious war, being now satiate with rest, and having injoyed their fill of ease and pleasure; and beginning to find themselves somewhat streightened in their inheritances, because the Canaanites did still hold a great part of them in their possessions, they begin to think and resolve of war, and therefore do not here inquire whether or no they should go out to fight against their enemies, for this God before had expresly commanded, and Joshua, a little before his death, had perswaded them to undertake it, but which of the tribes should first begin, and be a president to all the rest.

against the Canaanites] Which is not to be understood of them who were properly and particularly so called, but as comprehending all the cursed nations. For Judah and Simeon do by vertue of their Commission attempt first the subduing of the Jebusites and Perizzites, and not the Canaanites that lived on the Sea Coast.

V. 2. *And the Lord said, Judah shall go up*] *i.e.* Not as a Captain over the other tribes, (for this was not the peoples inquiry) but shall begin this war against these nations, and so be a president unto all the rest. And by this going up, is either meant the preparing themselves to set upon the work, or because they were to march towards the Northern parts, which were situate on the higher grounds in the land of Canaan. Now Judah was by God appointed to be first in this expedition, because it was the most numerous, valiant, able, and active of all the tribes, and God usually chuses the fitest means to serve his providence, although sometimes he doth otherwise, to the end, that by the weaknesse of the instruments which he useth, he may have the whole glory, and keep men from boasting. Secondly, Because he would honour this tribe above the rest, out of which the Messias was to come, who should be King, and by his Scepter should rule all nations, Jews and Gentiles, according to Jacobs Prophecy, Gen. 49.8. And therefore this tribe here, as also in the war against the Benjamites, was chosen to be first and chief; and so also when they pitched their Camp in the wildernesse, Judah had the precedency, pitching in the first and chiefe place, Numb. 2.3.

V. 3. *And Judah said to Simeon his brother*] They were brethren, not only in a generall relation as all the other tribes, but in a more speciall manner, because they were descended both of the same father and mother. So Absalon and Tamar, 2 Sam. 13.10. and also because Simeons inheritance was taken out of Judahs lot, and so intermixed one with another, that they were also tyed by this neer bond of neighbour-hood, to joyn together both in their defensive and offensive wars.

come up with me into my lot] Before the land was divided, all the tribes were bound to fight altogether against their common enemies. But when every tribe had his own inheritance allotted unto him, he was to be at that care and charge that was required for the expelling of those enemies which lived amongst them, and held part of that which belonged unto them in their possession. And for the better inabling of him to performe it, he might call another Tribe unto his assistance: Yea but they had an expresse promise from God, that if they would attempt it they should have good successe, and none of their enemies should be able to stand against them; and what need then was there for Judah to call in Simeon to his ayd? I answer, they might lawfully do it, because Gods promises of the issue and successe did not hinder them from using all lawfull means for the fulfilling of them; yea rather they were bound to use them as serving his providence to effect and bring them to passe.

V. 4. *And they slew of them in Bezek*] *i.e.* In that City so called, and the Territories belonging to it, which were part of Judahs inheritance, and was that place neer unto Jerusalem, where Saul mustered his Army when he went to relieve Jabez-Gilead against the Ammonites, 1 Sam. 11.

V. 5. *And they found Adoni-Bezek*] *i.e.* Who was Lord and King of Bezek, as his name signifieth.

V. 6. *But Adoni-Bezek fled*] *i.e.* When he saw his Army discomfited, and ten thousand of them slain on the place, the remainder of them flying to save their lives, he likewise fled with them.

and cut off his thumbs and great toes] In their ordinary way of execution they should have slain him outright, and not have reserved him alive thus mangled; yet though they had (as it seemeth) no intention to let him live, (for they carried him away thus wounded to Jerusalem, and neglecting his cure he there dyed) they thus tortured him, contrary to their usuall manner of dealing with their vanquished enemies, which was not like Barbarians, delighting in cruelty to torture them to death, but to make a quick dispatch in execution, by hanging, or playing them with the sword: But it seemeth that either they had heard of the like cruelty he exercised upon others, or were eye-witnesses of it; when facking Bezek they might find some of those miserable Kings thus used and tortured, and their hearts earning at the sight of so horrid a spectacle, they might think themselves justly bound by the law of retaliation to requite like for like, Exod. 21.24. or if none of these, then this came to passe by a speciall providence of God, secretly inclining their hearts to inflict upon him these unusuall, but yet deserved punishments.

V. 7. *threescore and ten Kings*] The which might be very probable in respect of so great a number of Kings vanquished by him who was a great Souldier, more mighty and powerfull than all his neighbours, tyrannicall, active, and violent in his attempts; if we consider that in those Times and Countries, almost every City had its King to govern it; and so it is said that Joshua vanquished 31 Kings in that little Country of Canaan, besides all those who were not subdued by him. Neither is it likely that he had the 70 Kings at once in this subjection and base slavery, but throughout the whole course of his conquests, some successively after others.

having their thumbs and great toes cut off] Which cruelty he exercised upon them, not (as some think) that by making them unserviceable for the wars, they might not again rise and rebull against him, for which there might be some colour, if he had set them at liberty to live in their own Countries; but none at all, seeing they were kept still under his power to kill them at his own pleasure; but rather he thus used them out of an innate and more then barbarous cruelty, sporting himself in the calamities and miseries of others, or out of pride and vain glory, using them as trophies of his victories; or by such examples to terrifie all other Kings from making any resistance when he invaded their dominions. The like examples we find recorded in our latter stories, as of Saporus King of Persia, who having taken Valerian the Emperour prisoner, used him as his foot-stoole or stirrop to mount up on horseback, and of Tamberlain the Scythian King, who having taken Bajazeth in battle, carried him about in an iron cage as a trophie of his victory, and used other Kings to draw his Chariot.

and they brought him to Jerusalem] That he might be a publique spectacle of Gods heavy and just vengeance upon barbarous and bloudy tyrants, to deterre others from following his example.

V. 8. *Now the children of Israel had fought against Jerusalem, and had taken it*] Where he gives a reason why they brought Adonibezek to Jerusalem, because it was now in Judahs possession. For in Joshuah's time he and his army had fought against, and taken it, as some gather from Josh. 10.42. and 15.63. that is, the Southern part of the City which was fallen to Judah's lot, and was called Jebus, but not that Northern part which was fallen to Benjamins share, and called Salem, Josh 15.8,63. & 18.11,28. and here ver. 21. For this was a double City besides the Fort or Castle, (and therefore its name is of the duall number) of which one, namely the Southern part was in Judah's lot, and the other, to wit, the Northern part, with the Castle, was in Benjamins.

and set the City on fire] Heb. Cast the City into the fire. Hipaliage, for, they cast fire into the City. So Psal. 74.7. *they have sent thy Sanctuary into the fire, for, they have cast fire into thy Sanctuary.* By which phrase of casting fire into the City, is implyed, that they burnt not all, but only some part of the City, and left the rest for their habitation. Now upon this occasion of speaking what was done in Joshuah's time, he maketh a digression from the former story in hand, and repeateth what was then done for the winning of this City, and divers other passages respecting the tribe of Judah, which are translated out of that history in the book of Joshua, with explanations in some particulars, Josh. 15.13. to 19. The which digression is continued unto the 17. ver.

V. 9. *went down to fight against the Canaanites that dwelt in the mountain*] *i.e.* They descended from Jerusalem, situate on a mountain, into the valleys and champion country, and then ascended to fight with the Canaanites which dwelt upon other mountaines. For in that mountainous country they must needs descend from one mount, before they could ascend up to another.

V. 10. *And Judah went against the Canaanites that dwelt at Hebron*] To wit, under the conduct of Joshua and Caleb, Josh. 10.36. & 15.13,14. For these things here related to the 17. ver. were done in Joshuah's time, but here in fome passages expressed more fully and particularly.

V. 11. *And from thence he went*] See this story and that which followeth to the 17. verse before related, Josh. 15. 15, 16. and the Annot. on that place.

V. 16. *And the children of the Kenite Moses father in law*] *i.e.* Jethro, who in the Scriptures is called by divers names, as Hobab, Reuel, and here Kineus, which seemeth to be a patronomick, or his surname.

out of the City of Palme-trees] *i.e.* Jericho, Deut. 34.3. so called from the plenty of Palme-trees that grew in that fruitfull territorie belonging to it, where the posterity of Jethro first seated themselves. For howsoever Jethro himself would not be perswaded to accompany Moses unto Canaan in respect of his great age, and the difficulty of the action of conquering the land, but went back into his own country and there dyed, Ex. 18.27: yet before his death, he gave in charge to his kindred and posterity, that they should follow the Israelites thither, and there plant themselves, that they might injoy the benefit of the promise made unto him by Moses, Num.10.32. *If thou go with us, it shall be, that what goodnesse the Lord shall do unto us, the same will we do unto thee.* Or, it may be when God had commanded Moses to destroy the Midianites, that he sent first for Jethro his posterity and kindred to come away to him from them, that they might not be involved in the common destruction. So Saul in like cafe, 1 Sam. 15.6.

out of the city] *i.e.* The Territories, hamlets and villages belonging to the city, for Jericho it self was burnt and not re-edified, and therefore no fit place for their habitation.

with the children of Judah] Unto which the Kenites chiefly adhered, and being at liberty to choose the place of their habitation, Num. 10.32. and dwelling alwaies in tents, which were easie to remove from place to place; they removed with them into the wilderness of Judah, or that mountainous country adjoyning unto it.

which lyeth in the South of Arad] *i.e.* A certain place called by that name, neer to the land of Canaan, and the country where the Amalekites lived, whose King and people joyning with the Amalekites, made war against Israel, Exod.17.8. Num.21.1,3. where the Kenites dwelt in the time of Saul, till he being appointed by God to destroy Amalek, gave them warning to prevent their destruction, by departing from among them, 1 Sam. 15.6.

among the people] *i.e.* With them of the tribe of Judah.

V. 17. *And Judah went with Simeon his brother*] *i.e.* To assist him for the recovering of his inheritance, by driving out the Canaanites, as Simeon in the like kind had formerly assisted him.

slew the Canaanites that inhabited Zephath] Which City was in the dominion of King Arad, Num. 21. 1, 3. and was now Anathematized and devoted to utter destruction, and was therefore called Horma, either because they had bound themselves to do it by some present vow, if the Lord would deliver it into their hands; or rather, because the Israelites had vowed to destroy it utterly, if the Lord would be pleased to deliver the King of Arad and his Army into their hands, which accordingly they then did, and now it being re-edified, they do it again the second time.

V. 18. *And Judah took Gaza, &c.*] These cities fell unto the lot of Judah, Josh. 15.45, and were in the land of the Philistims, bordering on the Mediterranean Sea, and were afterwards recovered from Israel for their sins, Jud. 14.19. & 16.1,2. & 1 Sam. 6.17. For the Israelites & the Philistims having continuall wars one with another, accordingly as either party prevailed, these Cities were in the possession of the stronger side.

And the Lord was with Judah] *i.e.* To prosper and assist them in all their undertakings in a special manner. So Gen. 39. 41. 1 Sam. 18. 12. whereby as it is implyed, that they had all their good successe from God, so they are secretly taxed for their fear and cowardice, seeing they durst not attempt the driving out of the Canaanites from the valleyes, because of their iron Chariots, they having had so great experience of Gods gracious assistance.

V. 19. *Because they had iron Chariots*] See Josh. 17.16. This was no just cause to deterre them from following their conquest; for they had Gods promise of victory, nowtwithstanding those some particulars, Josh. 17.18 But it was only their want of valour, their sinfull fear, and want of faith in Gods promises that hindred them, as also the neglect of Gods commands, who enjoyned them to drive them out, Josh. 23.6.

V. 20. *And they gave Hebron unto Caleb*] See the story of it, Josh. 14.6,7. &c. and the Annot on that place.

V. 21. *And the children of Benjamin*] See Annot. on Josh. 15.63.

dwell with the children of Benjamin in Jerusalem] *i.e.* In their part of the City, and the Castle and Fort, for there remained unconquered till David's time, 2 Sam. 5.6,7.

V. 22. *the house of Joseph*] *i.e.* The tribes of Ephraim and Manasseh.

went up against Bethel] *i.e.* To fight against and take it, because this city belonged to their lot, and was that city which Jacob so called, Gen. 28.

was called Luz] *i.e.* A Filberd nut, so called (as some think) because it resembled a nut in its figure. See Gen. 28.19.

V. 23. *Shew us the entrance into the city*] Not the gate, which might easily be found without a guide; but it may be was now shut, bolted and blocked up, the enemy approaching neer unto it; but the weakest part of it where it might most easily be assaulted, scaled, and taken.

and we will shew thee mercy] Namely, in saving thy life, with theirs that belong unto thee, and also rewarding thee for this service. For though the law commanded generally to put all the Canaanites to death, yet the rigour of it might upon occasion be moderated by a common equity, and the law of nature, which requireth that we should do well to them that have dealt well with us, as we see in the example of Rahab.

V. 25. *But they let go the man, &c.*] *i.e.* See them at liberty to dispose of themselves as they thought good.

V. 26. *And the man went into the land of the Hittites*] *i. e.* Not those that dwelt in the land of Canaan, who were to be destroyed soon after, but another of that name further off and free from this danger. Others think that here is meant the Hittites of Canaan, who inhabited on the North side of mount Ephraim where they permitted him to build and live, for doing them this service.

and built a City] *i.e.* Being potent and rich, either of himself, or by the reward that was given him for his service, and accompanied with his family, friends and allies, who were spared for his sake, he built a City for his and their habitation.

and called the name of it Luz] *i.e.* Out of his love to his native Country where he was born and bred, he called the City he built by the same name, that the memory of it might not perish, but might by this means be preserved unto posterity, in which he had his desire, as appareeth by the words following.

neither did Manasseh drive out] Namely, that part of the tribe that dwelt in Canaan did not, because they could not do it, having disabled themselves by their sins, which had deprived them of Gods assistance. See Josh. 17. 11, 12.

V. 27. *Beth-Shean*] Of which name there were two Cities, one in the lot of Judah, Josh 15. Where the Philistims hung up the bodies of Saul & his sons on the wall of that City, being in their possession, though it belonged to Judah; as appareeth, Josh. 15. the other which is here mentioned in the lot of Manasseh,

Taanach] A royall City neer the hill of Gilboah, Josh. 17. 11. whose King Joshua slew, Josh. 12. 21.

Dor] A Royall City with large Territories in the tribe of Manasseh, whose King was slain by Joshua, Josh. 11. 2. & 17. 11. & 12. 23.

and Ibleam] Both these places lay neer the mid-land Sea, and in the tribe of Manasseh, Josh. 17. 11.

Megiddo and her townes] Which was a great and royall City, Josh. 12. 11. in the lot of Manasseh, Josh. 17. 11. in whose Territories the good King Josiah was slain, 2 King. 23. 29.

would dwell in that land] *i. e.* Either by force or composition.

V. 28. *they put the Canaanites to tribute*] *i.e.* Either out of cowardice because they durst not, or out of sloth and covetousnesse because they would not; they made peace with them upon this only condition, that they should pay them tribute, and that when they were become strong, and so able to have driven them out if they had had an heart to do it, which did much aggravate their sin of neglecting Gods worship and expresse command, Exod. 23. 32. Deut. 7. 2.

V. 29. *that dwelt in Gezer*] Which was a City given to the Levites, Josh. 21. 21. and did lye on the River Gaas neer unto the mid-land Sea, and was one of the Cities in the lot of Ephraim, Josh. 16. 10. scituate in foure miles distance from Nicopolis, that is, Emaus, which remained in the possession of the Canaanites, till Pharoah King of Ægypt took it, and gave it to his daughter Solomons wife, 1 King. 9. 16.

dwelt in Gezer among them] *i.e.* Not intermingled one with another in the same city, but in the same Province or Territories, for the Canaanites alone possessed the City till Pharoah killed them and burnt the City, 1 King 9. 16.

V. 33. *the Inhabitants of Beth-shemesh*] Of which name there were two Cities, one in the lot of Judah, Josh. 15. 10. the other in the tribe of Naphtali.

But he dwelt among the Canaanites] Not in the same city or townes, but in the same Province wherein their cities were intermingled one with another.

the Inhabitants of the land] *i. e.* The ancient Inhabitants of the land, and who now also held a great part thereof in present possession.

V. 34. *Forced the children of Dan into the mountaines*] *i. e.* Though the children of Dan had at the first prevailed against the Amorites, and possessed themselves of their Country, yet afterwards recruiting their army, and getting more strength, they recovered the best part of their country in the valleyes, and forced the Danites into the mountains; where being much streightened, they took occasion to inlarge their possessions, by making that expedition unto Laish, related in the 18. chapter of this book.

V. 35. *But the Amorites would dwell in the mount Heres*] *i.e.* They were not content to possesse themselves of the fruitfull valleyes, but also took into their possession the mount Heres in Aijalon, as being better (it seemeth) than they which they left to the Danites, and so more streightened them in their habitations.

yet the hand of Joseph prevailed] *i.e.* Assisting the Danites with their Forces they thus far prevailed, that they became tributaries to the Danites, though they could not recover their possessions from them, nor drive their enemies out of their Country.

to Akrabbim] Lying Southerly on the salt Sea, and Easterly on mount Seir and the uttermost borders of Canaan towards the South, Josh. 15. 3. which was a mountainous place called the ascent of Scorpions. But it seemeth to me that he speaketh not here of that Akrabbim or ascent of Scorpions which was in the lot of Judah, but of another of that name, in which the Amorites dwell, neer unto the tribes of Ephraim and Manasseh.

CHAP. II.

Vers. 1. A*ND an Angel of the Lord*] Some by Angel understand a messenger sent from God, who was either some Prophet, or Priest, or both. For Prophets in the Scriptures are sometimes called Angels, Hag. 1. 13. and so likewise Gods Priests and Ministers, Mal. 2. 7. 1 Cor. 11. 10. and they think that this angel was such an one, and not an angel sent from heaven, seeing it is said that he came from Gilgal to Bochim, whereas if he had been sent from heaven, it would have been so expressed, and not as it is here. And some particularly pitch upon Phineas, that he is here understood. Others think, that he was a created angel, who taking upon him an humane shape, hath motions from place to place proper to men, (as here from Gilgal) attributed unto him. But for my own part, I do not approve of either of these opinions, but rather think that he was the angel of the Covenant, even the Lord Jesus Christ, because first, he did not speak, either as an Angel, or a Prophet, in the name of the Lord, but in the person of the Lord himself, appropriating the works of the Lord as done by him, namely their deliverance from Ægypt, and bringing them into Canaan, and so keeping his covenant with them. Secondly, because it is most probable, that this was the same angel that appeared to Joshua at Gilgal, Josh. 5. 14. and therefore is here said to have come up from Gilgal, & to Gideon, ch. 6. 16. And Manaohs wife, ch. 13. 3. But this was Christ the angel of the covenant, as shall appear hereafter in its due place. And lastly, because he thus appearing, it is said that they sacrificed there, that is, in Bochim, unto the Lord, as also Gedeon and Manaoh did in the like case. Whereas it was not lawfull to offer any sacrifices saving in the Tabernacle, and upon that one Altar there, or at the apparition of this angel of the Covenant, or onely peace-offerings and gratulatory oblations, but not burnt-offerings, unlesse upon great and extraordinary occasions they had a speciall dispensation from God.

came up from Gilgal to Bochim] Which thought it be here related, yet it was done (as likewise all the rest contained in this story from this first to the eleventh verse) in the life time of Joshua and of the Elders that survived him, but was here inserted to make way for the following history of the Judges, concerning the peoples sins, apostasie and idolatry, Gods severe punishments in delivering them into the hands of their malicious & tyrannous enemies, and his gracious deliverance of them out of their miseries, upon their repentance. And this appareeth, because the sins for which the angel reproved them, were such as they had committed in Joshuah's time, namely, leagues and familiar friendship with the cursed nations, and not demolishing their alters as God had commanded them, though their good Generall Joshua had earnestly perswaded them unto it, and used all his endeavours, backed with the authority of his place, to see it duly executed: But not such as they immediately fell into after the death of him and the Elders that survived him, namely their apostasie and idolatry; which he surely would have done, had they now been guilty of them, as they were presently afterwards in the time of the Judges. Thirdly, because Gilgal is here mentioned where he first appeared to Joshua, 5. 13. and which was formerly the place of their standing camp; from which, it seemeth, they were not all come away, although it appareeth, that the land was now divided by lot, seeing after this meeting they went every man to his inheritance, as it is v. 6. And lastly, because it is expresly said, that Joshua dismissed the people from this assembly, that the people served the Lord all his dayes, & of the Elders also that survived him, and then presently after his departure and funeraill, and the death of the surviving Elders, they forsook the Lord and committed Idolatry with Baalim and Asteroth, ver. 11. 12, 13.

I will never break my covenant with you] To wit, if you will not break yours with me, by apostasie and Idolatry.

V. 2. *And you shall make no league*] Exod. 23. 33. & 34. 15. Deut. 7. 2. & 12. 3.

why have ye done this?] *q.d.* I will not condemn you till I hear what you can say in your defence. And therefore stand forth and produce any reason, if you can, to justifie these your doings; but I am sure you have not so much as a colour of any cause for it, being convinced and condemned in your own consciences of your shamefull breach of covenant with your God.

V. 3. *as thornes in your sides*] Or, as scourges. See Josh. 23. 13. and the annotations on that place, and Num. 33. 55.

and their gods shall be a snare unto you] To wit, to intangle you in their idolatry to your perdition. See Exod. 23. 33. & 34. 12. Josh. 23. 12.

V. 4. *Thus the people lift up their voyce and wept*] *i.e.* This speech of the angel convincing them of their sin, and threatning them with deserved punishment, did work so effectually upon them, that it brought them to repentance, which they expressed in their prayers to God, and sorrow for their sin, partly arising out of true contrition and compunction of heart, because they had offended their good God, and partly out of their fear of having those judgments here threatned inflicted upon them.

V. 5. *And they called the name of that place Bochim*] *i.e.* weepers, so called by anticipation in the first verse, and here from the event, because the Israelites did weep abundantly in this place.

and they sacrificed there unto the Lord] *i e.* In the same place where the angel appeared, as Gideon and Manaoh did; or as some others would have it in Shiloh, neer unto this place where the Tabernacle at this time was.

V. 6. *And when Joshuah had let go the people*] *i. e.* As they were assembled by his authority, being the supream Magistrate, so they did not depart from our place of Gods places before he had dismissed them.

V. 7. *And the people served the Lord all the dayes of Joshuah*] Where the Author prepareth a way for the whole story of things done in the time of the Judges government; the sum of all is, the sin and defection of the people from God to idolatry, where by kindling Gods wrath against them, they provoked him in his just displeasure to afflict them grievously, by giving them over into the hands and power of their malicious enemies; and then Gods grace and favour towards them, in sending upon their repentance, Judges to deliver them out of all the miseries of their grievous servitude. And these things are summarily set down, and in a generall manner from this place to the seventh verse of the third chapter, and afterwards amplified in many particulars to the end of the book. But these words to the 10 verse are repeated out of Joshua, the 24 chapter, and 28 verse, and are here inserted to clear the way to the ensuing story. See the annotations on that place.

in Timnath-Heres] Called Timnath-Serah, Josh. 24. 30. See Annot. on that place.

V. 10. *And also all that generation*] *i.e.* All the Israelites which were of Joshuah's age, under twenty yeares old when they came out of Ægypt, and had seen Gods great works in delivering them out of that bondage, in their passage through the red sea, in the wilderness, and over Jordan, in their victories over their enemies, and giving the land of Canaan into their possession.

were gathered to their fathers] *i.e.* Were dead, or in a state of death, as all their ancestors were.

which knew not the Lord] To wit, by his miraculous works, of which they were not eie-witnesses as their fathers were, nor had any holy impression of them in their hearts by their relation; nor had any effectuall and experimentall knowledge of God in himself, his goodnesse, greatnesse and power, by all that they had heard or seen, so as it wrought their hearts to faith, love and obedience.

V. 11. *And the children of Israel did evill*] To wit, in forsaking the Lord, and adhering unto idols.

And served Baalim] Baal signifieth a Lord, husband, or patron and protector, & is the plurall number; as in this place, it was generally used with Idolaters for all their gods; which being many, they used to distinguish them one from another, by some addition or sirname, as Baal-berith, chap. 8. 33. Baal-peor, Numb. 25. 3. Baal-zebub, 2 King. 1. 6. The original of which name and idol, Baal or Bel, was taken from an image of a king of Babylon, called Belus or Bel, which Ninus his son and successor after after his death caused to be worshipped.

V. 12. *And they forsook the Lord*] Either because he reputeth himself forsaken when he is joyned with idols, seeing he will be worshipped alone or not at all; or because they were so besotted in their idolatry, that they did indeed quite forsake him to follow their idols; herein worse than those Samaritans, who feared the Lord and served also their idols, 2 King. 17. 33. But the former is more probable, seeing the Israelites excused their idolatry under this pretence, that they worshipped the true God in these idols, Exod. 32. 4. Hos. 2. 16.

which brought them out of the land of Ægypt] Under which main benefit all the rest are comprehended; and is here added to aggravate their sin of apostasie and idolatry, by this their grand ungratitude for so many and great benefits.

and followed other gods] Or strange gods, *i.e.* Not the God of their fore-fathers, but of the nations and strangers which lived round about them, which were altogether unknown unto their ancestors, and not onely the Gods of the Canaanites in whose land they dwelt, but also of all other nations that dwelt in any of the countries round about them, as the Syrians, Chaldeans, and the rest.

and provoked the Lord to anger] Which is not spoken in respect of the affection it felt (for God is free from all passion) but in respect of the effects, that is, that they provoked the Lord to punish, which is the effect of a man that is angry.

V. 13. *Ashtaroth*] The heathens called this idol Astarte which they worshipped in the female sex, and was used for the common name of all their female Godesses, as Baal of the males, and is therefore also here expressed in the plurall number. But more specially this was the idol of the Sydonians, 1 Kings 11. 5, 33. and 2 Kings 23. 13. and of the Philistims, 1 Sam. 31. 10. which they worshiped in the form of a sheep. And under this, some think they worshipped Venus: others, Diana, or the moon.

Vers. 14. *And he sold them into the hands of their enemies*] *i.e.* He gave them over, as the seller the thing sold into the hands of the buyer. So chap. 4. 2, 9. Psal. 44. 12, 13. Isai. 50. 1. Or, as they use to sell captives taken in war. And this he did, either by casting them out of protection, Psal. 91. 1. or by giving their enemies occasion to rise against, and afflict them, chap. 14. 4. or taking away their courage and strength, whereby they should be inabled to withstand them, Levit. 26. 17. The which their misery was much aggravated, in that they were thus sold and given up, not to strangers that came in as conquerors, for gory spoil, which out of common humanity might have shewed some mercy, but unto these enemies, who being incensed against them by the former wars, breathed nothing but malice and revenge.

Vers. 15. *The hand of the Lord was against them for evill*] *i. e.* They had no possible means to escape, seeing God himself opposed them in all their undertakings, and did crosse them in all their enterprises at home and abroad, and did bring upon them all mischiefs threatened, Levit. 26. and Deut. 28.

Vers. 16. *Nevertheless the Lord raised up judges*] *i e.* Pitying his people for his own sake, he brought them by these afflictions to repentance, and then raised up Judges to deliver them out of the hands of their enemies; and not in an ordinary way, but by the singular motion of his Spirit; not for a setled course of government, but for special uses upon extraordinary occasions, whom God fitted for this service, and then called them thereunto. And this he did, by giving them gifts and graces necessary for their calling, as wildom, magnanimity, courage, fortitude of minde, and strength of body; and then either endowing them with an Heroick spirit, he called them immediatly to set upon the work, as he did Gideon, Shamgar and Sampson, or else made them so eminent in his gifts and endowments above others, that the people taking notice of them, called them to be their Captains and leaders, as we see in the example of Jepthe. See ch. 3. 9. 10. & 8. 23. & 11. 5. And these Judges were not continued by succession, that is, as soon as one was dead, another was raised up to succeed him in his office, but upon extraordinary occasions, as the state of the people did require it, in respect of their miseries and oppressions.

Vers. 17. *And yet they would not hearken to their judges*] *i.e.* Though they had by them deliverance out of all their miseries, yet they would no longer retain the purity of Gods true Religion, then they were under their government, and restrained from committing idolatry by their authority; but as soon as they were by their death let loose to their own liberty, they relapsed into their old courses, and became much worse then they were before.

but they went a whoring after other gods] *i.e.* Though they were in covenant with God, and united unto him (as it were) in a conjugal bond, yet they brake this bond of wedlock, and like adulteresses defiled themselves with idolatry (as it were) with spiritual adultry.

which their fathers walked in] *i. e.* Their fathers who lived in the days of Joshuahs government, Josh. 24. 31.

Vers. 18. *For it repented the Lord*] *i.e.* Upon the altering their course, and returning unto God by repentance, he also altered his course, from executing judgment to shewing mercy. See Gen 6 6.

Vers. 19. *When the judge was dead, they returned and corrupted themselves*] And this was the continual course which they held with God, and God with them, as appareeth throughout the whole story of the book of Judges.

and corrupted themselves more then their fathers] *i. e.* Though their fathers, who lived after the dayes of Joshua and the Elders, had gone out of the way of their fathers, that lived in their times and corrupted themselves by their apostasie and idolatry; yet these who were delivered by the Judges, and had made some shew of repentance and reformation, when the Judges were dead, revolted, and became more abominable idolaters then they were before, or their fathers before them.

stubborn way] *i.e.* In which they stubbornly walked and perfisted.

Vers. 21. *I will not henceforth drive out any*] *i. e.* Although they attempt to drive out the nations which Joshua left unconquered in the land, it shall be all in vain, seeing I will not give them courage and strength to do it, but they shall remain still to vex them, as their abominable sins have justly deserved, ywhich (as all other Gods threatnings) is to be understood upon the condition of their continuing in their sinnes without repentance, Jer. 18. 7,8. or though they did repent, yet God was so much displeased with their idolatry, that he would not cast out this people, and so ease the Israelites of this temporall judgement, so soon as otherwise he would have done, if they had continued constant in his true religion, and not fallen into idolatrie.

Vers. 22. *That through them I may prove Israel*] *i. e.* Not that my self may better know them, who with one simple act of knowledg, know all things past, present, and to come; but that I may make them better known to themselves, and to all men, and thereby justifie my righteous judgments, when I punish them according to their deserts and my former threatenings, Josh. 23. 13. So Gen. 22. 12. 2 Chron. 32. 31. Or else these words may be referred to the end of the former verse. *Which Joshua left when he died.* To wit, that the nations were left unsubdued by Joshua, that the Israelites might hereby be tryed, whether they would continue in Gods pure worship, or fall into idolatrie, according to the example of those cursed nations that lived among them.

as their fathers did keep it] Namely, those who lived in the dayes of Joshua, and the Elders that did survive him.

V. 23. *Therefore the Lord left those nations*] To wit, those which are mentioned in the beginning of the following Chapter.

without driving them out hastily] *i.e.* Not subduing them to the Israelites presently, though he did it afterwards in the time of David and Solomon, 2 Chron 8. 7.

neither delivered he them into the hand of Joshua] Not because, though he attempted it he was unable to it, for he prevailed in whatsoever he undertook, and was victorious over all those against whom he fought, but because the Lord did purposely restrain him from going on in his conquests, that hereby he might prove the Israelites whether they would still adhere unto him in his pure worship, or fall into the idolatrie of these cursed nations.

CHAP. III.

Vers. 1. *Now these are the nations*] In the 21. verse of the former Chapter, it is said, that the Lord would not cast out before Israel some of the nations that remained, and the ends also of his so doing, namely, to punish Israel for their backsliding and idolatrie; and when thereupon they returned unto the Lord from these sinnes, to make further triall of them, whether they would continue in faith and obedience, and still cleave close unto God in the profession and practice of his pure religion; And in the beginning of this Chapter, he setteth down who those remaining nations were, and withall addeth to the two former another cause or end, why he suffered them still to continue amongst them, namely, to exercise them in martiall discipline.

as had not known the wars of Canaan] To wit, in the time of Joshua, and that to this end, that he might keep the people in the exercise of faith and obedience, seeing they still needed Gods assistance against these enemies.

V. 2. *might know to teach them war*] *i.e.* That by this continuall exercise of war, they might be able to teach their posterity the use of arms and art of war, that so they might not grow effeminate by pleasure, sloth and ease, nor weak-hearted with peace and rest; and thereby be disabled to resist their enemies in time to come.

V. 3. *Namely, the five lords of the Philistims*] Three of these countries over which these lords ruled, to wit, Gaza, Askalon, and Ekron, were formerly subdued in that expedition of Judah and Simeon, chap. 1 18. but (were recovered again by the Philistims (for the sinnes of Gods people) with whom they had continuall war, sometime the one party, and sometimes the other prevailing; neither were these enemies wholly vanquished till the dayes of David and Solomon, chap. 15. 11. 1 Sam. 4. 2. 6. 17.

and all the Canaanites] Which is not simply to be understood of all, taken largely, but strictly of those Canaanites properly so called, or rather of those alone whose countries and habitations are here expressed.

and the Sidonians] *i.e.* Those countries belonging to the Sidonians; for the grace city Sidon it self was never in the possession of the Israelites.

that dwelt in mount Lebanon] Which is a great mountain on the North side of the land of Canaan, which abounded with goodly Cedars and Frankinsence, from which it had its name Lebanon, both in the Greek and Hebrew.

from mountain Baal-Hermon] So called from the idol Baal there worshiped. It lay on the east end of mount Lebanon, and northward from Basan, 1 Chron. 5. 23. And mount Hermon on the west end of Lebanon, Deut. 3. 8. 9. & 4. 48.

unto the entering in of Hamath] Which is a city on the north side of the land of Canaan, Numb. 34. 8. afterwards called Antiochia.

V. 4. *to prove Israel*] Namely, whether they would cleave unto the Lord in his true worship, or fall away from him by idolatry, See chap. 2. 22.

to know] *i.e.* To make known. So Deut. 8. 2.

And the children of Israel dwelt] In this and the two following verses are expressed the Israelites sinnes, for which they were given into the hands of their enemies; and first, their familiar conversation and acquaintance with these cursed nations in this verse.

V. 6. *And they took their daughters*] Which was their second sin, namely, their interchangeable marriages one with another, contrary to Gods expresse command, Exod. 34. 16. Deut. 7. 3. which were attended with many other sins.

V. 7. *and forgat the Lord their God and served Baalim*] Contrary to that duty which they owed to their supream Lord and Soveraign, to the many obligements whereby they were bound to Gods service above all other nations, and to that Covenant which they had made with him in mount Sinai, and lately renewed and ratified in the dayes of Joshua.

and the groves] *i.e.* The idols which they had set up and worshipped in thick and dark groves, under the goodliest shady trees, which they had consecrated to the honour of their idols, contrary to Gods expresse command, Exod. 34. 13. Deut. 7. 5.

V. 8. *Therefore the anger of the Lord*] *i.e.* (Like a man that is angry being much abused and wronged) he resolveth to punish them for these their sins.

and he sold them] See annotat. on chap. 2. 14.

of Chusan-Rishathaim] Which is a compounded name, and the latter, as some think, a surname to the other; and this was the Israelites first servitude, after their comming out of Ægypt.

Kings of Mesopotamia] Heb. Aram-naharaim; or the country of Syria, which is scituate between two rivers, Tigris and Euphrates, whence it hath its name, which is also of the dual number, that is of the two rivers. In this country Abraham lived with Thare, Nahor and Lot, before he went into the land of Canaan; and afterwards Jacob sojourned there, with Bethuel and Laban, and from thence had his wives.

V. 9. *The children of Israel cryed unto the Lord*] *i.e.* Being brought into great miseries by reason of their servitude, and finding no help from their idols whom they had served, they returned unto the Lord by repentance, and cryed unto him for mercy and forgiveness.

and the Lord raised a deliverer] Or a saviour and redeemer, even Othniel, whom when they were sold into the hands of their enemies, God sent to redeem and give them deliverance, wherein he (as also the rest of the Judges) was a type of our Saviour Christ, who was sent of God to deliver us out of the hands of all our spiritual enemies.

V. 10. *And the Spirit of the Lord came upon him*] *i.e.* The Lord by an extraordinary instinct and motion of his Spirit stirred him up, and called him to undertake this great work, and fitted him for it, by endowing him with wisdome, fortitude and courage, to make war against this tyrannous oppressour, and having vanquished him, to govern his people in peace, according to his law, in the profession and practice of his true religion. So ch. 6. 34. & 11. 29.

and his hand prevailed against Cushan-Rishathaim] To wit, for the subduing of him, and keeping him and his people in subjection.

V. 11. *And the land had rest*] To wit, from war and servitude, true religion being restored, and the land flourishing in peace and plenty.

fourty years] Or, to the fourtieth year, reckoning this time from the death of Joshua to Othniels death, as may be gathered from 1 King. 6. 1. where are expressed 400 years from the coming of Israel out of the land of Ægypt to the building of Solomons Temple; which if we take the times of the peoples rest and peace, and the times of their oppressions under their enemies, and of the government of the Judges by whom they were delivered, severally and distinct the one from the other, amount altogether to above 600 years. And if we bring the whole time between their coming out of Ægypt to the building of the Temple, to the number of 480 years, as we necessarily must, if we will maintain the Scripture computation to be true, we must not take the times of the peoples oppression under enemies, and of their rest and peace under the Judges severally, but joyn them together in one, and reckon from the death of one Judge to the raising up of another that succeeded him, and so beginning with their coming out of Ægypt, there were 40. years

years under the government of Moses, and from his death to the death of Joshua and the Elders that survived him, and of Othniel their first Judge, there were 40 years more, and so in the rest, as from Othniel, death to the death of Ehud 80 years, not that he governed so long, but as here to the eightieth year, including herein the time between the government of these two Judges, whilest the people lived in peace and rest, in the time of the peoples relapsing and living in their sins of apostasie and idolatry, and of Gods forbearance of them, before he inflicted on them deserved punishments, and the time of their oppression under Chushan-Rishathaim, and of their rest and peace under the government of Ehud. Now if it be demanded how it could be said, that the land rested in peace, when the people lived under the oppressions of their cruel enemies? To this it is answered, that the scriptures often give the denomination of a full number of years, according to the best and greatest part, and under it include the contrary. See Gen. 35. 26, and Act. 7. 14. compared with Gen. 46. 27.

V. 12. *And the children of Israel did evill again*] *i.e.* Notwithstanding the former experience which they had of the manifold miseries which they by the like sins had brought upon themselves, and Gods great mercy in delivering them out of them.

and the Lord strengthened Eglon king of Moab] To wit, by giving him courage and fortitude, and also willingnesse and resolution to fight against them, and contrariwise by weakning the Israelites, and making them cowardly and faint-hearted through the guilt of their sin.

because they had done evill] *i.e.* Because they had provoked the Lord to anger by their shamefull apostasie and idolatry, therefore the Lord raised up against them such malicious enemies, as should bring them into a most grievous servitude: For they were their ancient enemies, who always sought their ruine, though they had not provoked them by making war against them; they were enemies to God and his true religion, and were excluded, even to the tenth generation, from coming into the Congregation; and now were incensed against Israel, because (for hiring Balaam to curse them, and following his cursed counsell of prostituting their daughters, and drawing them thereby to commit idolatry, had brought a fearfull plague upon them) the Israelites by Gods command, had made war against them, and therein prevailing, had slaughtered and destroyed them. In all which respects, they could look for no mercy at their hands, when as they had got them under their subjection.

V. 13. *And gathered unto him the children of Ammon and Amalek*] Which may be understood, that the Lord, of whom he last spake, v. 12. gathered them to punish his people, or that Eglon as his instrument did gather them; and that because they were neighbour nations in confederacie with him, and in like enmity against Gods people, Exod. 17. chap. 11. 1 Sam. 15.

and possessed the City of Palme-trees] *i.e.* Jericho. Deut. 34. 3. See Annot. on ch. 1. 16. For howsoever the city Jericho it self was burnt and utterly ruined, yet in the Territories belonging to it, there might remain divers hamlets and villages fit for habitation; or it may be, because it was a place very fruitfull and pleasant, he had seated himself there, and had built some forts and strong holds neer unto Jericho, to keep in them his Garrisons to over-awe the Israelites, and hold them in subjection dwelling neer unto them; and also to secure the foords and passages over against Jericho into his own Country, not only for continuall commerce, but also that he might have supplies from thence upon all occasions, or a safe retreat, if at any time he should be over-powred; which was the cause that Ehud, when he was confident of victory, caused in the first place these foords to be taken, that so the Moabites might not escape by flight, v. 28.

V. 14. *Served Eglon the King of Moab eighteen years*] They served the King of Mesopotamia eight years, and now Eglon eighteen years, because their sins increasing, their servitude also was increased. And so afterwards when this would not restrain them from sin, nor keep them in obedience, he made them to serve Jabin who did mightily oppresse them, chap. 4. 3. for the space of twenty years; for when lesser corrections would not prevaile, the Lord laid heavier upon them; and when they abused his mercy and readinesse to deliver them out of their miseries, when they cryed unto him, the Lord would not hear them when again they called upon him, but prolonged their afflictions to keep them from presuming on his mercy and readinesse to forgive for the time to come.

V. 15. *A Benjamite*] Or, the sonne of Jemini, whose family belonged to the tribe of Benjamin.

a man left-handed] Heb. Shut of his right hand. *i.e.* Not having the like use of it as others have that are right-handed, even as they have not the like use of their left, and this cometh to passe either from some weaknesse and infirmity of nature, or (and that most ordinarily) from an ill custome in childhood, which in time becometh a second nature; and sometimes affected and attained unto by practice, as by those martially disposed, that they may with more advantage handle their weapons, as those Benjamites, of which we read, chap. 20. 16.

and by him the children of Israel sent a present] *i.e.* Not their ordinary tribute, but a gift of free bounty and homage to gain his favour, that he might not rule with rigour; and with this present (by Gods providence) Ehud was sent, that hereby he might gain the more free access and execute his design without any suspition.

V. 16. *But Ehud made him a dagger which had two edges*] Namely, that it might the more easily and speedily pierce and make the deeper wound.

of a cubite length] Which was long enough to do the deed, and might with more conveniency be covered under his garment.

upon his right thigh] Both because it was most likely that it would not be observed there where a weapon is not usually worn, and that being left-handed he might draw it out with more nimblenesse.

V. 17. *And he brought the present unto Eglon*] *i.e.* Though he had many associates for the gracing of the embassie, yet he was the man that presented the gift, to ingratiate him the more with the tyrant, and to gain accesse when he came again.

and Eglon was a very fat man] And therefore the more unable to make resistance, or to avoid the stroke when he was assaulted.

V. 18. *he sent away the people that bare the presents*] *i.e.* After that he had accompanied them as far as Gilgal, he sent them homewards, and he himself alone returned, that so he might do the fact with more conveniency, seeing he was the more likely to have accesse without any suspition, when he came alone, than if he had brought many in his company: And that he might himself run the hazard, and secure all the rest of his company from the danger, which would necessarily attend such an execution; and that he might make the better shift to escape when the deed was done, having none to take care for but himself, and might slip away with more secrecie.

V. 19. *from the quarries that were by Gilgal*] Or the graven images, *i.e.* either a place where Eglon had let up his idols, the more to vex the children of Israel, or to allure them to imbrace his idolatrie, or the quarrie out of which they digged their materials and stones of which they made their graven images.

I have a secret errand to thee] Which Eglon understood should be delivered by word of mouth, but Ehud meant it of an handy act to be executed on him by commission from God.

who said keep silence] *i.e.* If it be a secret from God, then hold thy peace till the company be departed that are about me, and then privately acquaint me with it. Others think that he spake this to his attendants, commanding them to withdraw till Ehud had delivered his secret message.

V. 20. *And he was sitting in a summer parlour*] Heb. a parlour of cooling; wherein usually in those hot countries they did refresh themselves, as we in our banqueting houses.

which he had for himself alone] *i.e.* Into which he went when he desired to be private, and therefore now more fit for the hearing of a secret errand.

I have a message from God unto thee] And therefore to be hearkned unto with more reverence and attention: Which he speaketh to amuse and amaze him, that he might be lesse heedfull in attending to that action which Ehud intended.

and he arose out of his seat] *i.e.* He was (though an heathenish king) so much affected with the name of God, that though he were corpulent and unweildy, he rose out of his seat, and reverently stood upon his feet to hear his message, and thereby gave unto Ehud the fitter opportunity of giving him that mortall wound.

V. 21. *and thrust it into his bellie*] For which he had a speciall commission from God, who had raised him up to deliver his people, vers. 11. and therefore is no president warranting any to murther Princes, although they be heretickes, idolaters and tyrants.

V. 22. *And the hafe also went in*] *i.e.* The wound was so deep and large that the hafe followed the blade.

and the fat closed upon it] That is, both on the blade and hafe also.

and the dirt came out] Or it came out of the fundament, *i.e.* not out of the wound which was closed up, but out of the common passage, as it usually doth in, or a little after the pangs of death, when nature hath lost its retentive faculty.

V. 23. *Then Ehud went forth through the porch*] *i.e.* He passed by the kings servants, that attended there, with a composed countenance, and not over-hastie gate, as one not guilty of

of such a fact, nor in the least measure to be suspected of it, being in this extreamity of danger supported with an undaunted courage and good conscience, which bare him witnesse that he had done nothing but what God commanded, and therefore he was safe under his protection.

and shut the doores] Which having (as it is probable) a spring-lock, locked in the shutting; so otherwise it is not likely, that he could have locked the doores and carried away the key, without some suspition of any saw him. Others think, that he stole out secretly, none espying him, which made them think that he was still with their lord; but this is not so probable.

V. 24. *Surely he covereth his feet*] *i.e.* He doth his easement, which the Hebrews modestly expresse by this phrase, 1 Sam. 24. 3. because sitting down, the feet were covered with the upper garment, which used to be long, after the fashion of those countries. Some others think, that he lay down to sleep in his summer room, (as his servants supposed) and on that occasion covered his feet, as Boaz did, Ruth, 3. 7. which might be the cause that they hasted not to come in for fear of awakening him; which opinion hath in this respect the more probability, not onely because it was the custome so to do in these hot countries, as we see in the example of Ishbosheth and David, but because this better suited with a summer parlour, and place of delight, than the other did.

V. 25. *And they tarried till they were ashamed*] *i.e* Now beginning to fear, because he was so long before he opened the door, that some evill had befallen him; and that this might be imputed unto them as a fault, and neglect of their lord, they were ashamed of their long staying and not looking after him.

therefore they took a key] It being usuall in kings houses, to have divers keys for the same door.

V. 26. *and escaped unto Seirath*] Neer unto mount Ephraim, not far from the place where Eglon was slain.

V. 27. *and the children of Israel*] Not all the children of Israel, but as many of them as could be gathered together about mount Ephraim, and the places adjoyning.

V. 28. *and took the fords of Jordan towards Moab*] To wit, that the Moabites which were in Canaan, might not escape into their own country, and they which were in the land of Moab, might not passe over Jordan to aid them which were in Canaan.

and suffered no man to passe over] Because the Israelites were a great and well ordered body to make good the place, and the Moabites a scattered and routed army in flight.

V. 30. *and the land had rest four score years*] *i.e.* Unto the eightieth year; reckoning this time from the death of Othniel, and so taking into the account the time of their defection after his death, when they had no Judge over them, wherein they prospered in their apostasie, and the eighteen years in which they were oppressed by the Moabites. See annotat. on the 11. verse.

V. 31. *And after him was Shamgar the son of Anath*] Concerning this Shamgar the scripture speaketh very little. For it doth not expresse of what familie or tribe he was, onely that he was the son of Anath, who it may be was so famous in those dayes, that they which knew him, knew also his tribe and familie. Neither doth it clearly shew whether he were one of the Judges or no, or if he were, how long he held this place of government, but onely that he succeeded Ehud, and delivered Israel from the Philistims when they invaded the land; nor doth it relate any more acts of his or victories obtained by him, although it is very probable, that there were divers more though this onely is mentioned, as being of all the rest most famous, if not miraculous.

Which slew of the Philistims six hundred men with an oxe goade] Or, as the vulgar latine hath it, with the coulter or share of a plow; but the best reading is, as we have it, with a goade. Which some think a weak means to atchieve such a conquest, and therefore supposed that many of the country people joyned with him, though he was their Captain and Commander, and so armed as he was, for want of better weapons. But it is not likely, that bordering upon such enemies, and at this time not in their power, they were so slenderly provided of better weapons; and it is not safe to go from the literall words of the text, upon weak and ungrounded conjectures. And therefore seeing when God is with us, one is sufficient to chase a thousand, and the weakest weapons strong enough, when he puts strength into it; I see no reason why we may not take the very letter of the text, and think that Shamgar himself alone, might as well slay six hundred Philistims with an oxe goad, as Sampson a thousand with the jaw bone of an asse. And to this I the rather incline, because this here is recorded as a strange and miraculous victorie, whereas there should be no such wonder, if he being assisted with many others had atchieved it.

CHAP. IIII.

Vers. 1. *And the children of Israel again did evill in the sight of the Lord*] *i.e.* Notwithstanding the manifold miseries which they in their own experience had found, that their sins had brought upon them, and the great mercy of God in their deliverance upon their repentance; yet no sooner was Ehud dead, but they returned to their vomite, and sinned more hainously than they had done before. Where no mention is made of Shamgar, who was between Ehud and Barak, because of his short time, and the few things done in his dayes, which tended onely to a preventing of such miseries and servitude which the Philistims were ready to bring them into, and not to any perfect deliverance out of them.

V. 2. *And the Lord sold them*] See the annotat. on the chap 2. vers. 14.

into the hand of Jabin king of Canaan] We read of another Jabin king of Hazor, which was the head of those kingdomes in the North of Canaan, Josh. 11. 10. and their king the chief in the confederacie of those kings in the war against Israel, whom Jeshua vanquished, slew, and burnt his city to the ground. And this Jabin was his sonne or Nephew, who succeeding him, gathered strength and re-built Hazor, and making war against Israel, subdued them, and for their sins brought them into a grievous servitude.

king of Canaan] *i.e.* Either that part of the land properly so called, or of all the North part of the whole country, because his city was chief and the head of all the rest, Joshua 11. 10.

which dwelt in Harosheth of the Gentiles] Which was a vast woody strong place, whither the relicks of the conquered nations resorted to inhabite there, as being most safe and defensible against the Israelites. And this (as the Hebrews report) being of a large and ample circuit, the inhabitants built in it divers cities and strong castles.

V. 3. *And the children of Israel cryed unto the Lord*] No doubt they cryed long before this time that the Lord gave them deliverance, in the sense of their grievous miseries and oppressions, but not with their hearts, like those, Hos. 7. 14. and therefore the Lord did not hear and deliver them; but now joyning with their cries, faith and unfained repentance, the Lord heareth and sendeth deliverance.

For he had nine chundred chariots of iron] *i.e.* which had fastned in their axle-trees, on either side iron hooks like fishes, which cut in sunder all that stood in their way, and two other hooks bending towards the ground, which did tear those that fell down under them. See Josh. 17. 16.

and twentie years he mightily oppressed the children of Israel] *i.e.* Not onely as a conqueror, but also as a malicious enemy, out of bitter and sharp revenge, because they had formerly cast his people out of their inheritance, slain his father or grand-father, and utterly ruined and burnt Hazor his royal city. The which his cruel oppressions were much embittered to the Israelites, because they suffered them under the Canaanites, that cursed nation, which God had promised to cast out before them; which was unto them a likely sign, that God for their haynous sins had utterly rejected them.

V. 4. *And Deborah a Prophetesse, the wife of Lapidoth, she judged Israel at that time*] Not governing chiefly and properly as a Judge, whose office was to hear and determine causes, and in these times principally, to make war against the enemies of God's people for their deliverance, but as a Prophetesse counselling and directing the people that came unto her in hard and difficult causes, revealing unto them the will of God by the spirit of Prophecie. And of her, who was of the weaker sex, God makes choyce to effect this great work of the peoples deliverance, to manifest his power in the weakneſse of the means, that he alone might have the whole glory of it.

palme-tree of Deborah] So called because she dwelt there.

Between Ramah and Bethel in mount Ephraim] *i.e.* Upon the edge or utmost border of mount Ephraim. For Ramah and Bethel neer this place, were in the tribe of Benjamin, and not of Ephraim, as it is Josh. 18. 13, 25. Neither was this, that Rama or Ramathaim, in which Elkanah and Samuel lived, 1 Sam. 1. 1. & 2. 11. For this was in the tribe of Benjamin, that of Ephraim, as some think.

came up to her for judgement] *i.e.* To learn of her as a Prophetesse, the will of God concerning things which themselves knew not, and at these times when publique judicature failed by reason of oppression, sometimes also for judgement in some difficult cases, she being a Prophetesse.

V. 6. *And she sent and called Barak*] Namely, in the authority of a Prophetesse, summoning him in the name of God, from whom she had speciall direction so to do, as appereth by the words following in this verse.

ons of Kedesh-Naphtali] So called, to distinguish it from other places of that name, as Kedesh in the tribe of Issachar, 1 Chron. 6. 72. and Kedesh in Judah, Josh. 15. 23. and this a city in the tribe of Naphtali, between the waters of Merom and the lake of Genesareth. Josh. 19. 32. 37. and 20. 7. & 21. 32. which was a city of refuge and belonged to the Priests. Josh. 20. 7.

hath not the Lord God of Israel commanded?] By this interrogation the inferreth an affirmation (as is usuall with the Hebrewes) as though he should have said, the Lord hath assuredly commanded thee. So vers. 14. and chap. 6. 14. Gen. 13. 9.

draw towards mount Tabor.] A mountain scituate in the utmost border of the tribe of Issachar, and between Issachar and Naphtali, had by Nazareth on the East side, and neer the West border of the tribe of Zabulon by the river Kishon. See chap. 5. 21. Psal. 89. 9. On this mountain our Saviour Christ was transfigured, Mark. 9. 2.

And take thee ten thousand men] Which command doth not strictly tie him to this number, nor to these tribes alone, for there came in to their assistance voluntarily of divers other tribes, as of Ephraim, Benjamin, Manasseh and Issachar, and the rest which withdrew are reproved, chap. 5. 14. 15. and Meroz is cursed for neutrality, vers. 23. But these tribes more especially are called in to this service; First, because being neer at hand, they were in greatest readinesse to be suddenly raised. And secondly, because they were more interressed in this warr, dwelling they were under greater oppression than the other tribes, especially Naphtali, unto which Hazor and Hazaroth belonged; and unto this might be added, that Barak being of this tribe and in good esteem, they would be more willing to give him assistance.

Vers. 7. *And I will draw to thee——Sisera*] Not by any force or outward compulsion, but by inclining his heart to make war against thee. So Cant. 1. vers. 3. Joh. 6. vers. 44.

with his chariots and multitude] For as Josephus relateth it, he had in this army ten thousand horse and 300000. foot.

Vers. 8. *If thou wilt go with me, then I will go*] whereby he doth not shew that he had no faith to believe her message from God, (for the Apostle commendeth him with other worthies for his faith, Heb. 11. 32.) but onely that his faith was assaulted with doubting, and needed this help for its confirmation. And secondly, he would have her to accompany him in this service, that being a prophetesse she might on all occasions counsell and direct him, and also pray unto God for a blessing upon his endeavours.

V. 9. *shall not be for thine honour*] *i.e.* Because thou doſt hereby discover thy diffidence and doubting, thou shalt not have that honour, and praise that is due to a Generall for obtaining so great a victorie, but a poor weak woman shall share with thee in the glorie of it; because thou wouldest not out of thy fear and weakneſse in faith, go out to battle according to Gods command, unleſse supported by a woman. Yea, but God had promised, vers. 7. that he would deliver Sisera into Baraks hand, if he would go out to fight against him; and how then was this promise verified, when as Jael kill'd him? I answer, there is a twofold kind of delivering, one when he and his army were delivered by victory, another when as his person and life were delivered to death; and Barak should have had the honour of both, had it not been for his diffidence, but for want of faith and assiance, he was deprived of the latter, howsoever he had the honour of the former.

V. 10. *And Barak called Zebulun and Naphtali to Kedesh*] Which was a city of Naphtali, where Barak was borne, unto which he called them and there mustered his army, as being neer unto mount Tabor, whither he was commanded to go.

with ten thousand men at his feet] *i.e.* Who marched after him as their Generall in due order, and as it were treading in his steps. The like Hebraisme we have, Exod. 11. 8. 1 King. 20. 12.

V. 11. *Now Heber the Kenite*] This digression is made to shew the reason why Jael the wife of Heber, came to dwell in the land of Naphtali, and there did this exploit, seeing the Kenites dwelt in the lot of Judah; namely, because he had for some causes, not expressed in the Scripture, severed himself from the rest of the Kenites, and here pitched his tent in the tribe of Naphtali.

V. 13. *unto the river Kishon*] Which first ariseth out of the hils of Tabor, Hermon and Gilboa, and afterwards dividing it self into two parts, one of them runneth into the midland sea, the other into the lake Genesareth.

V. 14. *up*] *i.e.* Presently set upon the work, and fear not to enter into the battle in respect of the great strength and multitude of thy enemies.

the Lord hath delivered Sisera] *i.e.* He will as certainly deliver him into thy hand, as if it were already done. See Annot. on ver. 9.

Is not the Lord gone out before thee?] *i.e.* Most certainly the Lord is gone out before thee, as Generall of the Army, to fight for thee and give thee the victory. See v. 6. ch. 5. 20. 2 Sam. 5. 24.

V. 15. *And the Lord discomfited Sisera*] *i.e.* Howsoever he used Barak and the army of the Israelites as means and instruments to serve his providence in the obtaining of this victory; yet the Lord himself was the chief agent and principall cause that effected it, Prov. 21. 31. partly by taking away the courage and strength of the enemy, and possessing them with fear and astonishment; and contrariwise, by putting courage and fortitude into the hearts of his people; and also (as Josephus relateth it) by fighting against the Canaanites from heaven, sending into their faces an impetuous storme of hayle, as in Joshuahs time, Josh. 10. 11. and in Samuels, 1 Sam. ch. 7. v. 10. unto which Deborah alludeth, chapter 5. ver. 20.

V. 16. *And there was not a man left*] *i.e.* In the field to make any resistance, but were all routed, scattered, and slaughtered, Psal. 14. 3. & 53. 3. Rom. 3. 12.

V. 17. *For there was peace between Jabin——and Heber*] *i.e.* No open hostility, Heber standing in a neutrality (in respect of martial undertakings) between Jabin and the Israelites, although he joyned with Gods people in the profession and practice of the true religion, whereby he enjoyed peace with both, but not with the Canaanites by oath and covenant, for then Jaels act had been faulty.

V. 18. *Turn in my Lord, fear not*] Seeing I will passe my promise to hide and secure thee from them that pursue thee; by which fair words she deluded him, intending nothing lesse, but rather his utter ruine, as the sequel sheweth. And therefore howsoever her cause was good in the matter of it, in that she fought to destroy an enemy to God and his Church, who was already proscribed and destinated to death, and not out of any self-end and respect, (for he and she were in peace together) yet she in the manner failed, carrying on her design with lying and treachery. In which respect, the same may be said of her, that we say of the Egyptian Midwives, and Rahab, that God accepted her work, and blessed her for it; and of his own free grace pardoned her sin and failings in the carriage of it.

she covered him with a mantle] Pretending herein her love and care, that hereby she might hide him from those that pursued him, if any happened to come into the tent, or being in a great heat, to keep him from catching cold; but intending hereby to bring him the sooner to fall asleep, that with more conveniency she might execute her designe.

V. 19. *for I am thirsty*] To wit, through grief and vexation of heart, and heat, faintnesse and wearinesse, by reason of his hasty flight on his feet.

and she opened a bottle of milk] *i. e.* Either because it was next at hand, or to shew unto him the greater respect, or as fitter for him to drink than cold water being in a great heat; but in her own intention to bring him the sooner asleep, that she might set upon her intended worke. And at this Deborah seemeth to ayme in her song, chapter 5. verse 25. as a speciall act of her wisedome and policie.

V. 20. *thou shalt say no*] This he requireth, but she prudently giveth no promise unto it.

V. 21. *Then Jael Hebers wife took a nayle of the tent*] *i. e.* A long pin pointed with iron, used to fasten the cords of the tent, when they spread it abroad, unto the ground to keep it firme against the windes and weather, and therefore long and strong enough for her intended use.

And smote the nayle into his temples] This act proceeded from a singular zeale to Gods glory, and the welfare of his Church and people, which had been cruelly oppressed by this tyrant, but was now by God designed to destruction; inspired in an extraordinary manner and measure by his spirit, seeing he is so highly commended for it by the Holy Ghost, and pronounced blessed above women, chapter 5. 24.

V. 22. *Jael came out to meet him*] Namely, to congratulate his victory, and to bring unto him the good newes of Sisera his death by her hand, who if he had lived and escaped, might have renewed his strength, and raised a new war against Gods people.

V. 23. *And God subdued on that day Jabin*] *i.e.* By the slaughter of his army, the destroying of his chariots and horse, and the death of his Generall, that he was now so farre from having any power to oppresse Gods people, that he was not able to defend himself against them.

V. 24. *And the hand of the children of Israel prospered*] Heb. going went, and was heard, *i.e.* Prevailed so long, until

untill they had brought him and his people to an utter and final destruction.

CHAP. V.

Vers. 1. THen] *i.e.* After this great victorie obtained they sung praises unto God, who was the chief author of it, As Moses and Miriam did, when they saw the Ægyptians drowned in the red sea.

Sang Deborah and Barak] She as a Prophetesse composed the song, and being also a chief agent and instrument used by God in the obtaining of this victorie, she breaketh out into Gods praises by singing it, being composed to the glory of God, who had given this victory, and Barak joyned with her in this holy musick, as being the chief Commander when this battle was fought and the victorie obtained.

V. 2. *praise ye the Lord, for the avenging of Israel*] *i.e.* For executing his just judgements in the destruction of Sisera and his army, and subduing the Canaanites and their king Jabin, who had been for twenty years grievous oppressors of his people.

when the people willingly offered themselves] Whereby is chiefly understood the two tribes of Zebulun and Naphtali, chapter 4. 10. and 5. 18. but with them also the other tribes that came in to assist them in the day of battle, as Ephraim, Manasseh, Issachar, vers. 14. 15. though Zebulun and Naphtali first appeared, com ming in as volunteers at the sound of the trumpet, Barak having no authority to presse them to the service.

V. 3. *Hear Oh ye kings, give eare Oh ye princes*] In a rapture of joy poetically expressed, she calleth in kings to be her auditors, and spectators of Gods works of wonder, which he had done for his people, in avenging them on their mighty enemies, that they might learn not to glory in their own strength, seeing it is God alone that giveth the victorie, nor presuming on their own power, use cruelty and pride in their oppressions, seeing there is one mightier than they, who can give deliverance unto the oppressed, even when they are helplesse and hopelesse, Ecclesiast. 5. 8.

V. 4. *Lord when thou wentest out of Seir*] *i.e.* When the Edomites denying thy people passage through their country, thou didst cause them to fetch a compasse about it, and going before them in a cloudie pillar, didst lead them in a long circuit into the land of promise, after they had subdued king Arad, Numb. 20. 21. & 20. 4.

the earth trembled] *i.e.* Either the earth it self in a poeticall expression, or those nations inhabiting that part of the earth, *i.e.* both Edomites, Amorites and Canaanites trembled, for fear of the Israelites neer approach. See Deut. 2. 25. and Josh. 5. 1.

The heavens dropped] *i.e.* With extraordinarie showers and storms, Psal. 68. 2.

V. 5. *The mountains melted*] By these poeticall and hyperbolicall expressions is shewed, how the nations were affrighted and amazed, when God shewed visible signes of his power, in protecting his people as they travailed towards the land of promise. So Psal. 68. 15, 16, &c.

even this Sinai] *i.e.* Even as mount Sinai had formerly done, when God gave and proclaimed his law. Others conceive, that these words are to be understood of those thunders, lightnings, earthquakes and tempests, whereby God manifested his glory and Majestie, at the giving of the law upon mount Sinai, because then also he is said to have come from Seir, Deut. 33. 2. and the Hebrew words is here also expressed, vers. 5. and so also Psal. 86. 7. 8. But leaving every man to his choyce, and submitting my self to better judgements, I still rather incline to the former interpretation, because the former wonders were far more remote than these last, which were but of late, and being still fresh in the peoples memories, were fit to make the deeper impression. Secondly, because this dread, fear and trembling which fell upon the nations, was before prophesied of and promised, that it should be, not at the giving of the law, which was done long before, but when they took their journey towards Canaan, and had passed over the river Amon, Deut. 2. 24, 25. Thirdly, because we read at the giving of the Law, of much fire, smoke and darknesse, but of no stormes, dropping of the clouds and raining. But especially, this moveth me to be of this mind, because this going out of Seir, cannot be meant of Sinai in this place, seeing God is never said to have come out of Sinai, and the next words following do expound the former, and plainly shew out of what place God went, namely, *When thou marchedst out of the field of Edom*, then the earth trembled, &c.

V. 6. *In the daies of Shamgar*] *i.e.* Though he had begun a great deliverance out of the hands of the Philistims, by a wonderfull victorie, wherein he had at one time slaine six hundred of them with his own hands; And though Jael, who living at the same time, was accepted of God for her great zeal in seeking the good of the people, and freeing them (all she might) from cruel oppressions, the which now she hath more clearly manifested, in putting her self upon that great and dangerous work of killing Sisera their chief enemy, yet in the time of both of them, notwithstanding their good endeavours, Gods people remained under the great oppressions of their enemies, so as it was not safe to travell in the highwaies, and therefore they remained unoccupied, because there was no commerce nor intercourse of trading, men not daring to travail to and fro about their businesse, for feare of enemies and robbers. See Levit. 26. 22. 2 Chron. 15. 5. Esai. 33. 8. Lam. 1. 4.

and the travellers walked through by-wayes] *i.e.* If their occasions were of that importance that they were necessitated to goe out about them, they were faine (to keep themselves from danger) to find out secret and unhaunted by-pathes, that the enemies might not discover them, and to forsake the beaten roades, that they might escape robbers.

V. 7. *the inhabitants of the villages ceased.*] *i.e.* Unwalled townes lay wast and forsaken, because the Country people not daring to dwell in them, as being undefensible against enemies, were constrained for the safeguard of their lives and goods, to retire themselves into their walled cities and places of strength.

untill that I Deborah arose, that I arose a mother in Israel] *i.e.* Till I as a governesse and a Prophetesse, teaching them Gods will, and with no lesse care seeking their good, and tendering them in their miseries, than a loving mother her dear children, have encouraged to this war, which hath freed them out of all their calamities.

V. 8. *They chose new gods*] *i.e.* Because by their shamefull apostasie they fell away from God and his pure worship, and committed idolatry with the heathen Idols; therefore he raised against them on every side these cruell enemies, and plagued them with all these miseries of war, chapter 2. 10. and 4. 1.

then was war in the gates] *i.e.* It extended with the miseries of it, not only to their villages and unwalled townes, but even to their cities and places of their chiefest strength, and their very gates, the place of their going out and coming in for commerce, and of their judicature, were not free from the enemies in-roades, so as there was no exercise of trading, or the execution of justice.

was there a shield or spheare seen] Either because their enemies subduing them had quite disarmed them of all their weapons and ammunition, 1 Sam. 13. 19, 22. or else had brought them into such a slavish fear, that not one among fourty thousand of Israel durst be known to have them. And this is more probable, as being implyed in the text, for it is not said, that they had not shield or spear, but that they were not seen among them, Levit. 26. 36.

V. 9. *My heart is towards the Governours of Israel*] *i.e.* From my heart I honour and love the governours and heads of the tribes, who offered themselves to be Captains and Leaders in this war, by their example encouraging the common people.

V. 10. *Speak ye that ride on white asses*] *i.e.* Such as were fat and faire, bright, slick and shining, and upon which Princes and Governours used in those dayes to ride, as an ensign of their honour, state and powers; let such bleese the Lord, and speak of his great acts. See chap. 10. 4. & 12. 14.

ye that sit in judgement and walk by the way] *i.e.* Ye that are chief Magistrates and Judges among the people, and ye also of the common sort who usually walk on foot about your businesse, and travail in the high-waies, do you all joyn together in praising the Lord for this great deliverance, by which you have recovered all your priviledges. So that your Princes, who were abased by Jabins tyranny, may now again ride in honour, your Judges and Magistrates, who had all their power and authority in executing justice and judgement taken from them, are now restored to their places, and have power to execute their office and jurisdiction, and your common people, who durst not travell in the highwayes about their businesse, for fear of cut-throat Souldiers and robbers, may now securely travell from place to place, according to their severall occasions.

V. 11. *They thus are delivered from the noyse of the Archers in the places of drawing water*] *i.e.* They who were affrighted and indangered when they went out of their cities to their pitts and Wels to draw and fetch in water,

(a commodity scarce, and yet most necessarie in those hot and dry countries) by reason that their enemies scouting and hiding themselves about those places, assaulted them when they came out to draw water with hidious out-cries, and fearfull alarams, took them prisoners and brought them into slavery; or if they fled before they could come so neer, shot their arrowes at them, wounded and killed them; so as they could not come to draw without imminent danger, from which they are now wholly secured by this victorie.

there they shall rehearse the righteous acts of the Lord To wit, in avenging his people on their enemies, and delivering them from their oppressions.

of his villages in Israel] Which were in most danger, because least defensible, but now by this victory safe for habitation.

then shall the people of the Lord go down to the gates] *i.e.* They shall now enjoy free liberty to go out and in by the gates of their citiessall sorts of people, both citizens and they of the country may have free commerce one with another, and now come without danger, to their markets and courts of justice, whereas before this victory there was war in the very gates.

V. 12. *Awake awake Deborah*] In a Rhetorical elegancie of speech, she stireth all others to praise and thanksgiving, and beginneth with her self, rousing her own spirit, that she might be a president and example for their imitation; like a cock who awaketh himself by clapping his wings, before by his crowing he awaketh others.

Lead thy captivity captive] *i.e.* Lead them captive that kept thee and thy people in captivity, Psalm. 68. 18. that is, after thy victory lead them in triumph; neither doth that hinder, that the people of Israel where bound by Gods law to kill all of these cursed nations which they subdued, seeing after their triumphing over them, they might put them to death, as appeareth in the example of the five kings of Canaan thus used by Joshua, Josh. 10. 24. 26.

V. 13. *Then he made him that remaineth have dominion over the nobles*] *i.e.* The Lord made the remainder of the children of Israel, rescued by this victorie out of the tyranny of the Canaanites, to have now dominion over their nobles.

the Lord made me have dominion] *i.e.* Me Deborah though of the weaker sex, he hath made to have dominion over the mighty, and by my counsell and incouragement to subdue great Princes and Commanders.

V. 14. *out of Ephraim*] Here Deborah beginneth to relate how the severall tribes acquitted themselves in this expedition, praising or blameing them according to their merit or demerit.

was there a root of them against Amelek?] Some take this root to be Deborah, a Ephramite, and dwelling upon mount Ephraim, Chapter 4. 5. the root and first mover in this expedition against the Canaanites, and the Amalekites, the ancient enemies of Israel, who joyned with them and gave them their assistance in this war. Others (but with lesse probability) take it to be Joshua an Ephramite, who subdued Amalek, Exodus 17. 13. For the Authors scope here is not to commend Joshua, for that which was done so long agoe, but those who had engaged themselves in this present warr, and amongst the rest, the Ephramites who are tearmed a root, because Deborah dwelling among them, they by her counsel and instigation, had an hand in the first beginnings of this war.

after thee Benjamin] Which some understand as an apostrophe unto the Lord, as though the meaning were, Benjamin, Oh Lord, came next after Ephraim, to assist thy armies in this warr; Others (as is more probable) take it as spoken to those of Ephraim, who came out in this expedition and were followed by Benjamin as their president.

out of Machir came governours] *i.e.* The Manassites descending from Machir, the first borne of Manasseh, Josh. 17. 1. which must be understood of that half of the tribe which dwelt within Canaan, and not of that beyond Jordan, in the land of Gilead, for they are afterwards reproved for deserting Gods people in this warr, verse 17.

came down governours] *i.e.* Prime men, who were either chief Magistrates in their own country, and therefore very praise-worthy for hazarding themselves in such a dangerous expedition; or else such as were fit for the place of Captains and Commanders, and therefore men most necessarie at such a time and for such a service.

and they out of Zebulon thus handle the pen of the writer] *i.e.* Not onely such as by their profession were fit to be Captains and souldiers, but even scribes and schollers addicted to their studies, with unanimous consent joyned with the rest in taking up armes to fight Gods battles, and help their brethren.

V. 15. *And the Princes of Issachar were with Deborah*] *i.e.* Agreed with her to give her their assistance when they were required.

even Issachar] *i.e.* Not onely the Princes, but also a great part of the tribe, together with Barak, who was their Generall and chief Commander.

he was sent on foot into the valley] *i.e.* Being so commanded by God he left the mount Tabor, a place of strength and advantage; and went down on foot into the valley, that is, he with his army being all foot-men, were very willing to take any paines in this service, and were content to fight with the Canaanites in a place of great disadvantage, in respect of their iron chariots and horse-men, which were in the vallyes of greatest use.

For the divisions of Reuben there were great thoughts of heart] Or in the divisions of Reuben. If we take the words according to the former reading, then the meaning is, that there were great reasonings among the other tribes, that favoured the cause, and much muttering and murmuring against Reuben, in that being a rich and powerfull tribe, they should desert their brethren, and with them the cause of God, either for love of ease or cowardly fear: Or if we take them in the latter reading, then the meaning is, that they had these reasonings and disputes one with another, one party holding that they ought not to desert their brethren, and with them the cause of God and his true religion, and the other, which were the stronger and more prevalent, that they ought chiefly, and in the first place to provide for their own peace and safety, which they could not do, if they engaged themselves in this war: They, being weary of this grievous servitude under this cruel tyrant, thought that they should take this opportunity of freeing themselves out of it, but these maintained that herein they should run a desperate danger, in rising against a mighty and potent tyrant, unto whom also they had submitted themselves as tributaries and vassals; seeing if they miscarried in the action they should be utterly lost and ruined; and therefore it were better to forbeare, till they did see the issue, and in the meane time to enjoy their ease, with their wealth and pleasures in peace and safety, and not unnecessarily run themselves into such desperate dangers. Others think that they did desert the cause out of the pride of their hearts, because they would not follow the conduct of a woman.

V. 16. *Why abodest thou among the sheepfolds*] *i.e.* Why diddest thou, O Reuben, desert thy brethren, and stay at home under so poor and base a pretence of tending thy flocks, because thou art so rich in them and abounded in cattle, Numb. 32. 1. & 25. which must be carefully looked unto, to preserve them from miscarriage?

to hear the bleatings of thy flocks] Where he upbraideth them for being more affected with hearing the bleatings of their sheep then with the out-cryes, groanes, and complaints of their poor brethren under Jabins cruel tyranny, and therefore chose rather by staying at home to let them continue still under grievous oppression, than by assisting in this war against the tyrant to hazard the losse of all if he prevailed; which argued their covetousnesse and basenesse of spirit, in that, under so poor and sordid a pretence, they did desert the cause of Gods people, which was of such weight and concernment.

for the divisions of Reuben] See Annotations on verse 15.

V. 17. *Gilead abode beyond Jordan*] *i.e.* The tribe of Gad and the other half tribe of Manasseh, unto whom, (together with Reuben) Gilead was given by Moses, Numb. 32. 22, 40. Deut. 3. 11, 13. Josh. 13. 24, 25. 31. they stayed at home under the same pretences, and because they lived beyond Jordan, and were not yet oppressed by Jabin, nor like to be, unlesse they provoked him by joyning with their brethren in this war against him, which they might forbear to do under a fair pretence, that they were separated from them by the River, and in such a distance, that they could not come time enough to their assistance.

why did Dan remain in the ships] Dans inheritance did lye in the West border of the land of Canaan, and did extend to the midland-sea, having Japho or Joppa in their lot, an haven town upon the Mediterranean, from whence they traded in merchandize with other countries, which so wholly took them up (as they pretended) that they had no leasure to assist their brethren. But one of the Rabbins affirmeth this to be the true cause which made them hold back, because out of cowardize and fear they durst not assist them against so powerfull a tyrant, but rather thought of fleeing away by sea, having such

store of shipping, if he should prevail against their brethren, though hereby they did wilfully banish themselves out of the promised land, and the place of Gods presence, where they enjoyed his holy ordinances.

After continued on the sea shore] For the inheritances both of Dan and Asher lay for the most part on the sea coast, Josh. 19. 24. 26. 40. & 46. and so pretended the like excuses to desert the service.

and abode in his breaches or creeks] Either from thence to follow his marchandize, or under pretence of his necessary staying at home to mend those breaches, which the sea by breaking in with sea floods had made, lest neglecting to do it timely, they should be enlarged, and to their country in danger of drowning.

V. 18. *in the high places of the field*] *i.e.* Descending from mount Tabor, whither God had lent him to begin the war, into the valleys, neer the river Kison, to fight the battle, into which service they hazarded themselves in the cause of God, and for the good his people, though never so dangerous through the great disadvantage of the plain champion, that was more fit for Sisera his horse and chariots, than for their foot army, *chap.* 4. 10. 14.

V. 19. *The kings came and fought*] *i.e.* Jabin and his confederate kings of Canaan, or their Generalls and Captaines under their command.

in Taanach by the waters of Megiddo] These two were rivers in the tribe of Manasseh, which had two cities adjoyning to them called by their names, Josh. 17. 13. For Jabins army was so hugely vast and numerous, that it filled all the champion country, and therefore though it is said, that this battle was fought neer Tabor and the river Kison, *chap.* 4. 6.7. Psal. 83. 9. and here in Taanach by the waters of Megiddo; both these may well stand. seeing these places were neer one another though in divers tribes, and so the battle might begin in one place, and through the retreat or flight of the enemy might end in the other.

They took no gain of money] *i.e.* They voluntarily came to assist Jabin in this service, not expecting from him any pay, but merely out of malice towards Gods people, from whose overthrow they looked for much spoil, though they utterly failed in their hopes, for they got nothing by the bargain, but lost all they had and themselves also.

They fought from heaven] *i.e.* The mesters from heaven, as wind, thunder and hail (as it were) conspired to work their ruine, as it was in Joshua's and Samuels time, Josh. 10. 1. Sam. 7. And so here, as Josephus in the fift book of his antiquities relateth, there fell in the time of this battle, an hideous storme of rain and hail, blown by the winds into the faces of the Canaanites, whereby more of them perished than by the sword of the Israelites. Or it may be that they were terrified with the noise of an approaching army from heaven, as the Philistims in Davids time, 2 Sam. 5. 24. and the Syrians in Jehoramas raign, 2 King. 7. 6.

the starrs in their courses fought against sisera] *i.e.* They in their stations, like Souldiers ranged in a battle, as the host of God, with their influences raising these stormes and horrible tempests, conspired altogether with earthly creatures, to work the ruine of Sisera and his army. By which kind of speeches and rhetorical expressions she would shew, that not onely the Israelites, but even the Lord himself, both from heaven and earth, by all manner of means and creatures, did fight against them.

V. 21. *The river of Kison sweps them away*] *i.e.* This river famous, though not for greatnesse, yet for antiquity, did also help to destroy them, and swept them away, even as a broom dust and filth out of an house. And this it did when as by reason of the mightie storme of rain and hail, being suddenly risen to a great height, they were drowned in it, seeking in their flight to passe over it, or swelling over its banks, did carrie and sweep away all the dead bodies that were slain in the battle.

O my soul thou hast trodden down strength] In which apostrophe to herself, she exceeds her self rejoiyng in the Lord, who had heard her prayer, and given her victory and triumph over her proud enemies, who gloryed in their own strength.

V. 22. *Then were the horse hoofs broken by means of their prauncings*] *i.e.* Though they had many goodly horses so fed and pampered, that for meer wantonnesse and greatnesse of spirit they could not stand still upon the ground, yet they became unserviceable, and could not hurt the Israelites, by reason that through their pride and stomack they brake their hoofs, and foundred their feet in that hot, hard and stony ground with their prancings and prouncings. Others take it that they break their hoofs in their headlong and furious posting away in their flight, to save their lives; and so the vulgar latine expresseth it.

V. 23. *Curse ye Meroz*] What this Meroz was no man can determine, seeing there is no mention to be found of it, neither in former or succeeding ages; which seemeth to me to be one effect of this curse, that the very name and memorial of it is wholly extinct and blotted out. So Prov. 10. 7. Psal. 109. 13. but it is apparant that it was some city neer the place where this battle was fought, which being of considerable strength, and able to assist their brethren in this war, were called in to give their assistance, but refused to do it, and rather chose to stand in a cold neutrality, out of base and cowardly fear in respect of the power of their pussant enemy, which was an hainous sin, for the weaker Gods people were, the more need they had of their assistance, and their infidelity and distrust the greater, in that they refused to help the Lord, that is, Gods people, for he himself being omniporent, needed not their help, and was able also to protect his servants, and them also, if they would have given them their assistance. And hence it is that whereas other tribes are onely reproved for holding back, Meroz is cursed with a bitter curse, and that it might not seem to have proceeded from passion and spleen, it is added that it was backed by divine authority, and pronounced by the command of an angel, even the angel of the covenant, Jesus Christ, who is most zealous in the cause of his Church. See chap. 6. 11. & 2, 1.

V. 24. *Blessed above women shall Jael be*] *i.e.* She shall be praised and magnified for this heroick act, in killing Sisera, among all that shall hear of it, and God shall multiply his blessings upon her above others, as a gracious reward of this service.

in the tent] *i.e.* By which is meant, either that God would multiply his blessings upon her in her tent, that is, in all domesticall affaires, or that the dwelling in a tent, as all the Kenites did, should be blessed above all the rest.

V. 25. *She brought butter in a lordly dish*] *i.e.* Either cream in which the butter is, or else, after she had given him milk to to drink, she gave him also butter to eat; all which kindnesse she used to make him to rest the more secure under her protection.

in a lordly dish] *i.e.* In a rich and fair bowl, befitting a man of his honour and dignity, or else, so large as that he might drink his fill out of it.

V. 26. *and with the hammer she smote Sisera*] Heb. She hammered him, that is, with the hammer she stroke the nayle through his temples.

V. 27. *At her feet he bowed, he fell*] In which words are rhetorically expressed the postures and motions of a man that hath received a mortall wound; not that every particular could be said of Sisera in the very letter, for being fastened unto the earth with a pin driven through his temples, he could not rise, and bow, and fall; but that he in the pangs of death, in respect of the substance, did something suitable to all these, and that is, that he lay prostrate at Jaels feet, having the convulsions of death upon him.

V. 28. *The mother of Sisera*] Here we have another rhetorical and figurative amplification befitting a poetical hymne or song, whereby is supposed, how it was likely that Sisera's mother and her Ladies behaved themselves in their words and actions, upon this occasion of his not present coming; that is, she looked out of a window expecting his approach; she cryeth out when she could not discover him, as one impatient of this delay, and reasoneth with her self and her Ladies, what the cause might be why he stayed so long. And then is shewed what was likely to be spoken by her Ladies or her self, to quiet their minds and remove these fears, which was the hopes they had of his prosperous successe, and that the causes of his stay were the fruits of his victory, and the dividing of the spoyle; where we have a lively and inimitall representation of pride and carnall confidence, presuming of successe in enterprises upon sensuall grounds, without any respect to Gods power and providence.

V. 6. *have they not speed*] *i.e.* They have surely sped and obtained the victory, and therefore cannot come so soon, because they must have some time allowed them to divide the spoile.

needle-work of both sides] *i.e.* Both sides alike, and of equall beauty.

V. 31. *be as the Sun when he goeth forth*] *i.e.* As the Sun when it riseth in glory and brightnesse, and from the morning to high noon, therein increaseth more and more; so let them that love the Lord increase daily in glory happinesse, Prov. 4. 18. Psal. 37. 6. 2 Sam. 23. 4.

And the land had rest fourty years] *i.e.* Unto the fourtieth year, reckoning the time from Ehuds death, or from those eighty years mentioned, chap. 3. 30. See Annotations on chap. 3. 11.

CHAP. VI.

Vers. 1. AND the children of Israel did evill in the sight of the Lord] *i.e.* They provoked God to just displeasure

sure by their sins, but chiefly by their Idolatry, which was that eminent evill for which they were reproved, verse 10. and for which God inflicted upon them this present judgement.

and the Lord delivered them] From which expression and some others that follow, some gather, that neither they were fallen into so deep a degree of apostasie and idolatry, as themselves formerly and their fathers before them; nor that they were so severely punished as in times past. For it is not said, as before, that God sold them as slaves and bond-men to the Midianites, but only that he delivered them; *i.e.* so withdrew his protection and assistance, as that they prevailed against them and pillaged their Country. Neither did he suffer them to lye under these oppressions for the space of eighteen or twenty years, as before, but only for seven years. And for their sinne, it is not said that they added unto their former wickednesse, and corrupted themselves more then their fathers, as it is chap. 2. 19. but simply, that they did evill only.

into the hand of the Midian] The great ancestor of this people was Midian the son of Abraham by Keturah, Gen. 25. 2. who gave name to a City and Country scituate beyond Arabia towards the South, neer the red Sea. And likewise his posterity after him were called Midianites. Here Zipporah Moses wife was born, and the Kenites that descended from Jethro. And this (as some think) is the Country from whence those whom we call Gypsies, do come. In those dayes they dwelt in Tents and lived upon the spoile upon other nations, removing themselves, their wives, children, families and cattle, from country to country, as it best liked them. Against these the Israelites made war and destroyed many of them, when as they laboured to supplant them with their wiles; and now it seemeth, having gotten strength, they make that their quarrell of seeking revenge.

V. 2. *and because of the Midianites*] *i.e.* For fear of being surprized and plundered by them.

the children of Israel made them dens which are in the mountains, &c.] *i.e.* Places, partly for secrecy to hide themselves and their goods from the Midianites, and partly for defence, if they happened to be discovered by them. Which Dens and Caves remained unto Sauls and Davids time; and (as it is very likely) long after.

V. 3. *the Midianites came up, and the Amalekites, and the children of the east*] *i.e.* Not the Midianites alone, but also the Amalekites, who were of Esaus posterity, Gen. 36. 12. and always malicious enemies to the Israelites, and with them also the children of the East, that is, the Arabians who lived Easterly in reference to Canaan, ch. 8. 10, 11. Job 1. 3. Isa. 13. 20. all these in a joynt confederacie, conspired together to make yearly in-roades into the land of Canaan, bringing with them their wives, families and cattle, before their corne was ripened, partly, that they might live upon the spoile as long as it lasted, or they listed; and partly out of malice towards the Israelites, spoiling all which they could not spend, and carrying away their sheep, oxen, and asses, that the Israelites might have no sustenance to live upon when they were gone.

V. 4. *till thou come to Gaza*] Lying in the utmost borders of the land of Canaan Westward, neer the Mediterranean Sea; whereby is noted, that they wasted the whole Country, even from the east on which they bordered, and made their entrance to the very borders on the west side.

V. 5. *and they came as grasshoppers*] By which hyperbolicall expression he noteth their multitude, their Army consisting of an hundred and thirty five thousand able fighting men, besides women and children, and the common rabblaiy that followed the camp, as appareth, chap. 8. 10. and withall, the horrible spoyle which they made in the country, seeing like grasshoppers they fell upon every place, and where they came devoured all, and left nothing behind them.

without number] Heb. *i.e.* So many, that they were hardly to be numbred. So chap. 7. 12. whereas a small company is expressed by the contrary phrase, that they are men of number. See Gen. 34. 30.

V. 6. *And the children of Israel cryed unto the Lord*] *i.e.* When all the means in which they had trusted did faile them, and their dens and caves could not protect them, then seeing their folly they fought unto the Lord their only rock and refuge, and returning unto him by true repentance, they cry unto him for help and deliverance.

V. 8. *the Lord sent a Prophet*]. Heb. A man, a Prophet; before he would give them deliverance, he fitteth them for it, by using the Ministery of a Prophet to bring them to repentance. And he is said to have been a man, a Prophet, that it might not be thought that he was an Angel; neither are Angels in the Scripture called Prophets, though Prophets are called Angels, Malac. 3. 1. And it may probably be thought, that this Prophet was sent unto them before they cryed to the Lord, seeing the words may be read in the more than perfect tense, as well as in the perfect tense; thus, the Lord had sent a Prophet unto them, namely, to exhort them to repentance, and to cry unto the Lord for pardon and help.

I brought you up out of the Egypt] This he first mindeth them of, as being the prime and principall benefit upon which depended all the rest following.

V. 9. *and out of the hand of all that oppressed you*] *i.e.* Not only the Ægyptians, but also all those nations which raised war against them in the wilderness, as the Amalekites, Arad, and the Canaanites, with the Midianites.

and drove them out from before you] *i.e.* The Amorites and Canaanites, and gave their land unto you for a possession.

V. 10. *Fear not the gods of the Amorites*] *i.e.* Do not worship and serve them, out of an opinion that they are able to do you hurt, seeing they are but stocks and stones, who are able to do nothing against those who serving me only, are under my protection.

V. 11. *And there came an Angel of the Lord*] *i.e.* The Angel of the Covenant, the Lord Christ the eternall Son of God. For he is called Jehovah, ver. 14. and the Lord, ver. 16. unto whom Gideon built an altar, which is peculiar to God, verse 24. So chap. 2. 1. Gen. 18. 17. & 48. 16. who of old used to take upon him the shape of a man, to typifie his Incarnation; and here appearing unto Gideon as a man, he also resembleth a man in his postures and actions. For as a weary travailer he cometh with his staffe in his hand, and reposeth himself under a tree to rest him.

in Ophrah] There were two Ophrahs, one in the tribe of Benjamin, Josh. 18. 23. and this in the tribe of Manasseh.

Joash the Abi-ezrite] *i.e.* Of the family of Abiezer, and of the tribe of Manasseh, Josh. 17. 2. So below v. 34. 35.

threshed wheat by the wine-presse] Which was under or neer unto the oake where the Angel sate, in an unusuall and secret place for such a purpose, that he might not be discovered; where appareth the simplicity and humility of those that lived in those times, in that men of speciall note (such as Gideon was, as being the son of a chief Magistrate, and had many servants at his command, v. 27.) thought it no disparagement to work with their own hands, and imploy themselves in honest labours.

to hide it from the Midianites] Heb. To cause it to flee, to wit, out of the Midianites sight that they might not find it: To which end he made choice of this secret place, and did not beat out the corn from the eares in the ordinary manner, by using oxen to tread it out, which would have been more subject to sight, but beating it out with a staffe, as being the more secret way whereby he might conceale it.

V. 12. *The Lord is with thee*] An ancient forme of salutation, whereby is figuified and wished Gods presence to assist us in all our labours and endeavours, and to protect us from all evill and danger. So Boaz to the reapers, Ruth 2. 4. and the Angel to the blessed Virgin, Luk. 1. 28. and is here used to encourage Gideon to undertake with confidence this great and difficult work which he was now to perswade him unto.

thou mighty man of valour] Which is spoken not so much in respect that was naturally in him, as of that courage and valour wherewith the Lord would now endow him, that he might fit him for so great a work.

V. 13. *If the Lord be with us, why then is all this befallen us*] *i.e* Why hath he exposed us to all these miseries and forsaken us in them; which is the usuall complaint of Gods dearest children in their extream afflictions, and the cause of all their expostulations, Psal. 13. 1. & 22. 1. & 77. 2, 3. & 88. 7, 14. Jer. 12. 1, 2.

where be all his miracles] As if he should say, we have heard much speech of the wonders he formerly did in the deliverances of our forefathers; but our selves in this our miserable condition can have no experience of them, or that he remaineth the same to us that he was formerly to them.

V. 14. *And the Lord looked upon him*] *i.e.* Not in an ordinary manner, but virtually and efficaciously, as he did upon Peter, Luk. 22. 61. by his Spirit speaking powerfully to his heart the same things which he uttered to his eare.

Go in this thy might] Which I now give thee, and with it my promise to assist thee in this great work which thou art now to undertake at my command; namely, the deliverance of my people out of the hands of the Midianites.

have not I sent thee] *i.e.* I have assuredly called thee to this great work, and therefore pretend no difficulties or discouragements, seeing I am all-sufficient to give unto thee such wisdome and power as may inable thee to effect it.

V. 15. *O my Lord wherewith shall I save Israel*] These words proceeded not from a totall want of faith, but from weaknesse in it; for Gideon is one of those great worthies, whose faith is commended by the Apostle, Heb. 11. 32. nor merely out of distrust in God, as though he would not performe what he had promised, but as of a man apprehensive of his own weaknesse, desiring direction how to carry on the work, and what means he should use for the atcheiving of it, and the further strengthening of his faith in the assurance of good successe. So Luk. 1. 34. Jud. 13. 13.

behold

behold, my family is poore] Heb. my thousand is the meanest. *i.e.* as I am weak in my self, so also in my friends and allies.

V. 16. *thou shalt smite the Midianites as one man*] *i.e.* As easily as if thou hadst to do but with one man, and not with a great army.

V. 17. *then shew me a signe that thou talkest with me*] To wit, that thou art sent of God thus to speak unto me, whereby I may be the better inabled to undertake this dangerous expedition with good conscience, as being called unto it by God, and with resolution and courage, being assured of good successe by his assistance.

V. 18. *and bring forth my present*] Or, meat-offering. For the word may signifie both, and so is diversly taken in divers places, but cannot here be understood in the latter sense, as appeareth by the things here presented; namely, a boyled Kid, and the broth in which it was sod, which were not to be used in meat-offerings, and no mention made of the fat, flower or oyle required unto them, Lev. 6. 12. 15. but rather of some food and re-past fit to be presented to a weary travaller; namely, such as Abraham and Lot used when they entertained the Angels, Gen. 18. and 19. For thinking him to be only a man or Prophet, he desireth to give him such entertainment as was fit for a traveller, namely, by setting meat before him, as Abraham, Lot, and Manoah in like case did, Judg. 13. 15.

V. 19. *And presented it*] Namely, as a dinner prepared for his re-past, and not for a sacrifice, seeing here is no mention made of divers things necessarily required to a sacrifice.

V. 20. *And poure out the broth*] To wit, upon the flesh and cakes; which he required, that the miracle which he intended might appear to be the greater; for the more the flesh and cakes were moystened with the broth, the lesse apt they were to be consumed with the fire. So Elias, 1 King. 18. 33.

V. 21. *And there arose fire out of the rock and consumed the flesh*] And so that which Gideon intended for a feast, was by the Angel miraculously turned into a kind of burnt offering, that thereby Gideons faith might be confirmed in this assurance, that the service unto which God called him, should be accepted and have good successe, 1 King. 18. 38. 2 Chron. 7. 1.

V. 22. *And when he perceived that he was an Angel*] *i.e.* By the miraculous ascending of fire out of the rock, and consuming the things laid upon it; and the sudden vanishing of the Angel out of his sight.

Gideon said, Alas, O Lord God] The causes of these affrightments when God gave visible signs of his presence, were partly the guilt of sin and mans corruption, Isa. 6. 5. partly Gods purity and glorious Majesty, which maketh the Angels themselves to cover their faces, verse 2. Job 15. 15, 16. and partly Gods speech to Moses, Exod. 33. 20. *There shall no man see me and live.* And for these reasons Gideon and Manoah were so affrighted, because they had seen the Lord, that they cry out through the weakneſſe of their faith, as though they should have presently dyed, and thought it a wonder, if having seen the face of God, their lives were preserved, Gen. 32. 30. Deut. 5. 24. But howsoever in this state of mortality man cannot live and see God in his glory, Majesty, and infinite perfections; yet he may see him in the face of a Mediatour, the Angel of the Covenant Jesus Christ, by whom we have access unto God, and are accepted of him, Eph. 1. 6. Rom. 5. 2. Eph. 2. 18. & 3. 12. And thus these Saints of old saw God, and yet lived.

V. 23. *And the Lord said unto him*] Namely, the same night after he was thus affrighted.

peace be unto thee, fear not] *i.e.* Life, health, and all happinesse, all which, the Hebrewes usually expresse by this phrase.

V. 24. *Then Gideon built an altar there*] Namely, upon the top of the rock, by Gods speciall command, as appereth ver. 26. For so it was lawfull for him to do, besides that one altar in the Tabernacle.

and called it Jehovah-Shalom. i.e. The Lord send peace] This altar Gideon built, and dedicated it to Christ himself, the Angel of the Covenant, that had appeared unto him, which he calleth Jehovah-Shalom, because he is our peace and Prince of peace, Isa. 9. 6. and the author and giver of all our peace, Isa. 53. 1. Luk. 2. 14. Heb. 7. 2. John 14. 27. & 16. 33. Act. 20. 36. Secondly, because he had saluted him in his affrightment and fear of death, and comforted him by promising that he should live, ver. 23. And thirdly, because he had assured him of deliverance, and peace to him and his people, by their victory over the Midianites. Now this is said, *that Gideon built an altar*, by anticipation; for he did not build it before first God had commanded him the night following the apparition, ver. 26. when as God gave him divers other directions for the whole carriage of the ensuing businesse; for it is usuall in the Scriptures, first to propound a thing in the grosse sum, and then afterwards the manner how it was to be done.

V. 25. *Take thy fathers young bullock, even the second bullock, Or, and the second bullock*] And if so, then two were commanded to be sacrificed; but in the text mention is made but of one, therefore the first reading is thought to be the better. Now it is not apparent why he was called the second; only men diversly guesse at it, as, because either it stood usually in the second place in the stall, or at the plow or cart, or was second in age, or in price and worth; or second, which was prepared and fatted, that it might be sacrificed to Baal; for that it was destinated to that use, and not for Joah his private service, but for the publique use in the peoples idolatrous worship, seemeth the more probable, in that they complain of it as a sacrilegious act committed by Gideon, because having pulled down Baals altar, he had sacrificed this bullock on the altar which himself had built, v. 28. 30.

of seven yeares old] bred the same year in which the Midianites began their tyranny; which it may be, was chosen the rather by the Lord for a sacrifice, to signifie that now this tyranny should have an end.

and throw down the altar of Baal that thy father hath] *i.e.* Standing in his ground as in an eminent place, he being a chief Magistrate.

and cut down the grove that is by it] Dedicated to idolatry, beginning thy calling with the rooting out of Idolatry and restoring of Gods true worship; that so thou maist go on against the Midianites with confidence, courage, and hope of victory, when thou hast begun a reformation in religion, and suppressed idolatry and superstition, which were the causes that moved God to give them up to their tyranny.

V. 26. *And build an altar unto the Lord*] First, idolatry must be abolished before Gods true worship could be set up, because they cannot stand together, seeing there is no concord between Christ and Belial, between the Temple of God and Idols, 2 Cor. 6. 15, 16. and if we will serve God, the service of Baal must be first rejected, 1 King. 18. 21.

And build an altar unto the Lord thy God upon the top of this rock] On which God had shewed that great miracle in causing fire to ascend out of it, thereby consecrating it to himself in a speciall manner for this service, *i.e.* to honour and praise him for delivering Gideon from those frights in which he was for fear of death, and for promising his people deliverance from the tyranny of the Midianites; and also to pray unto him to make good his premise, and to speed and perfect this great work.

in the ordered place] Or, in an orderly manner. *i.e.* either in the place of the rock, which was before appointed to be the place on which the flesh, cakes, and broth were to be laid by the Angel, as fitteſt for this service, or that he was to build it, as was commanded by the law, that is, of earth or unhewen stones, fitted for the Sacrifice in an orderly manner, by laying the wood upon it, and the Sacrifice upon the wood, that it might be burned thereon.

and offer a burnt sacrifice] This office was proper to the Priests; yet in a case extraordinary, Gideon, who was no Priest, did lawfully offer it, having Gods speciall command for it.

with the wood of the grove] To wit, which grew neer Baals altar, and was now cut down. For the Patriarchs of old, and the heathens in imitation of them, had such high places, groves, and shady places, both for privacie, that they might not be interrupted by any worldly distractions, and also to make them more intent in their devotions, being affected with a kind of awfull fear by this shady solitarinesse.

V. 27. *Then Gideon took ten men of his servants*] *i.e.* He executed Gods command in a prudentiall manner, taking so many of his servants for the quicker dispatch, because it was to be done in that one night before the morning, making choyce of such as were (like himself) affected with a detestation of the idolatry of those times; which sheweth that he was a man who was of a more than ordinary ranke, seeing he had so many servants to attend his commands. But yet because both the city and also his fathers houshold were so corrupted with the Idolatry of those times, in a provident fear and care to avoid danger and tumults, he doth secretly in the night what God had commanded him, that he might not be hindered whilest he was doing of it; neither did he act this work in the night, that he might not be known who had done it, seeing that could not possibly be long concealed, which had so many hands in the acting of it.

V. 30. *Then the men of the City said unto Joash, bring out thy son that he may dye*] With a joynt vote they complain to Joash (as being their Magistrate) of his son, and would by no other means be satisfied than by his death, because the injury he had done concerned the publique state, the Idol of Baal, the altar, the grove, and the bullock belonging in common to the whole people and city, howsoever they were in the custody of Joash, as being chief amongst them: Whence it appareeth, that nothing can seem unreasonable to men transported with an idolatrous rage, as we see in the example of the Ephesians about their goddesse Diana; and in these men here, who in their blind zeal to Baal, will have the life of Gideon before they would hear what he could say for himself, and require that the father should give up his own son to their rage and violence, having herein no more respect to Joash, though a Magistrate or chief man amongst them, than if he had been of an ordinary and common rank.

V. 31. *And Joash said——will ye plead for Baal*] In which words (as some think) he prudently endeavoureth to stop them in this uprore and commotion (as the town-clark the Ephesians, Act. 19.) by telling them that if there were a fault committed, it did not belong unto them to punish the offendors, being private men, but to the Magistrate who were to judge of it.

he that will plead for him, let him dye for it] Namely, in this tumultuous way which disturbeth the common peace.

he that will plead for him, let him be put to death] Joash himself had been a worshiper of Baal, but now it seemeth his mind was changed by hearing from his son (as it may be probably thought) that God had appeared unto him in that wonderfull manner before related, and had commanded him to do all that which he had done; so else his naturall affection exceeding his idolatrous zeal, maketh him thus to plead for his son to preserve his life.

whilest it is yet morning] *i.e.* Presently and without any further delay.

if he be a God, let him plead for himself] *i.e.* If he hath such a divine power as you imagine, he is able to maintain his own cause, and to right and revenge the wrongs that are offered unto him; but if not, then he is not worthy to be defended by you, who is unable to defend either you or himself.

V. 32. *Therefore on that day he called him Jerubbaal*] *i.e.* Joash called his son Gideon by the name of Jerubbaal. For Jerubbaal signifieth, let Baal plead for himself, 2 Sam. 11. 21. he is called Jerubbesheth. See the Annotation on that place.

V. 33. *and went over*] To wit, Jordan; for they came out of the east to invade Canaan. See ch. 7. 24.

and pitched in the valley of Jezreel] There were two of this name, one in Judah, Josh. 15. 56. this upon the borders of Issachar and Manasseh, Josh. 17. 16. & 19. 18. on the other side of mount Gilboa, and ending at the City of Jezreel westward, where the Kings of Israel had a royall Pallace, 1 King. 21. 1.

V. 34. *But the Spirit of the Lord came upon Gideon*] And as it were, clothed him with wisdome, zeal, and fortitude, and so fitted him for this work. So 1 Chron. 12. 18. 2 Chron. 24. 20.

Abiezer] *i.e.* The Abiezrites, which were the posterity of Abiezer, and Gideon himself of this family; in which respect they were the more ready to follow him, being of his kindred and allies, and now convinced that God had called Gideon to this great work, though formerly they were so zealous for Baal, that Gideon feared to let them know his intention to destroy his altar, lest they should hinder him, v. 27.

V. 35. *And he sent messengers throughout all Manasseh*] The one half dwelling beyond Jordan, and the other on the side of Canaan.

and to Asher, Zebulon, and Naphtali] Which three tribes lay together, and were neereſt to him.

and they came up to meet them] To wit, Gideon with the Abiezrites and Manassites.

V. 36. *And Gideon said unto God*] *i.e.* By fervent prayer desired him to give unto him another sign; unto which God gave him no verball answer, but hearkened to his suite in a reall and effectuall manner.

if thou wilt save Israel by my hand] He desireth more signes, not out of infidelity to tempt God, but in all humility, being sensible of his own weakneſſe, he desireth these helps for the further confirmation of his faith, concerning his calling from God to this work, and the good issue and successe of it. For though the apostle commendeth him for his faith, Heb. 11. 32. yet he did not attain to that height and strength of it all at once, but by degrees as he was by this means more and more confirmed by God; and in the mean time needed all these helps to support him in all his weakneſſe and wants, and to strengthen him against all his diffidence and doubtings. Some think that he required these last signs, not so much for himself, as for those who followed him in this expedition; and if we say that it was both for them and himself also, I think we come neereſt to the truth.

V. 37. *and it be dry on all the earth beside*] *i.e.* On all the floore round about the fleece, no dew falling upon it, but on the fleece only.

V. 38. *for he rose up early on the morrow*] *i.e.* As one longing to see a return of his prayers, and also because he might have a more sure triall of this experiment, in coming to the place where the fleece was spread, before the Sun was risen, which otherwise might have drawn up this morning dew, Hos. 6. 4.

and wringed out of the fleece a bowle of water] Which quantity made the sign more wonderfull, seeing in a naturall course so much dew could not fall in the small compasse of a fleece of wool.

CHAP. VII.

Vers. 1. *And pitched beside the Well of Harod*] *i.e.* The Well of terrour; so called either from the feare which seized on the two and twenty thousand of the Israelites, v. 3. or on the Midianites routed and slain by Gideon, which encamped on the other side, ch. 6. 33. This Well lay upon the borders of Manasseh.

by the hill of Moreh] *i.e.* One of the hills of Gilboah, so called from the seasonable raines which used to fall there, 2 Sam. 1. 23.

in the valley] To wit, of Jezreel. See ch. 6. 33.

V. 2. *The people that are with thee are too many*] The whole army of the Israelites consisted but of two and thirty thousand men, and the army of the Midianites were at least an hundred thirty and five thousand, and yet though they were above foure to one, the Lord saith they were too many for him to give the victory unto them, and the same is said when the number was abated to ten thousand, ver. 4 and the reason here is given, because otherwise the Israelites would have boasted, that they had gotten the victory by their own valour and strength, and so robbed God of the glory which was due to him alone. So prone men are upon any good successe to glory in themselves, rather than in the Lord from whom they have it.

my own hand hath saved me] *i.e.* My own valour and strength.

V. 3. *Whosoever is fearfull and afraid, let him return*] According as the law had provided in this case, Deut. 20. 8. left by the example of those who were cowardly and fearfull, those in their own disposition valiant, might grow faint-hearted, as it is usuall in wars and battles.

from mount Gilead] Or, towards mount Gilead beyond Jordan, (as the word may signifie) whence the half tribe of Manasseh came, chap. 6. 35. and which did lye over against Gideons camp. Others think, that there were two mounts of this name, one beyond Jordan, frequently mentioned in the Scripture, the other in the tribe of Manasseh within Jordan, neer the valley of Jezreel, where the Midianites now lay; which (if there were any such Gilead) is likely to be here meant, seeing Israelites of all sorts and tribes might depart from this place, where they were now encamped all together, but not so probable, that all these two and twenty thousand departed to Gilead beyond Jordan, seeing the most of this number that departed were of those tribes that dwelled within Jordan in the land of Canaan.

and departs early from mount Gilead] *i.e* Betimes; and with all speed, as the word signifieth; that so they might not be discovered by the Midianites and indangered by their pursuit; nor the weakneſſe of the Army appear, which still remained with Gideon.

and there returned of the people twenty and two thousand] Who though before they were willing to fight for their liberty, and to be delivered from their grievous oppressions, yet now seeing the mighty army of the Midianites, and the paucitie and weakneſſe of their party, were grown fearfull and faint-hearted.

V. 4. *And the Lord said unto Gideon*] *i.e.* Either by a vision or apparition of an Angel in a humane shape.

bring them down to the water] *i.e.* Either some water running at the bottome of the hill, or (as some think) to the Well Harod, mentioned for this cause in the first verse.

and I will try them] Or, purge and prifie them as mettals are tryed by the fire and separated from their drosse. *i.e.* I will give thee a sign whereby thou maist try them, that so the fearfull and faint-hearted may be severed from those valiants whom I have fitted for this service.

V. 5. *Every one that lappeth of the water with his tongue, as a dog lappeth*] *i.e.* Who bending his body a little, taketh up water in the hollow of his hand, and so putting his mouth to it, catcheth or facketh it up in some small quantitie, as a dog lappeth, he shall be set apart to go with thee.

likewise every one that boweth down upon his knees to drink] *i.e.* Who first falleth down upon his knees, and then prostrating himself flat, putteth his mouth into the water, and so drinketh as an ox or sheep, even to his fill, he shall be of those that must depart, as unfit for this service. Now if this were not only a meer sign (which God ordered as his pleasure to sever these men, but had some reality and reason in it (if in respect of mens different dispositions) then we may guesse it to be this;

that the falling flat to drink, and putting the mouth to the water, argued either faintneſſe and wearineſſe, or ſloth and greedineſſe of appetite which could not leave till it had drunk its till; the other more temperance, being contented with a little, and more ſtrength, courage, and eagerneſſe in proſecuting their intention and deſigns; upon which they preſently fall again as ſoon as they have relieved their preſent neceſſities.

V. 8. *So the people*] *i. e.* The three hundred choſen men.

took victuals] *i.e.* So much as was needfull for ſuch a number, and for ſuch an expedition.

and their trumpets] *i. e.* So many trumpets, as that every man might have one, that is, three hundred in all, which they had ſome of their own, and the reſt from them that were diſmiſſed.

he ſent] *i.e.* Gideon.

in the valley] To wit, of Jezreel, on the other ſide of the hill.

V. 9. *For I have delivered it into thy hand*] *i. e.* Thou ſhalt be as certain of victory, as if already thou haddſt obtained it.

V. 10. *But if thou fear to go down, go thou with Phurah*] *i.e.* If thou feareſt to go down to fight againſt the Midianites, in regard that thy number is ſo ſmall, and they ſo many and mighty, then firſt go down privately unto the hoſt, where thou ſhalt hear ſomething which ſhall confirme thy faith, and ſtrengthen both thy hands and heart for the undertaking of ſuch an enterpriſe: where the Lord knowing our humane frailty and faint-heartedneſſe, of his own free largeſſe, without Gideons ſuite, offers unto him another help for the ſtrengthening of his faith.

go thou with Phurah thy ſervant] *i e.* If thou art afraid to go alone for fear of the Scouts and watch, take thy ſervant with thee, who though he be not able to protect thee, yet may be ſome comfort by bearing thee company.

V. 11. *thy hands ſhall be ſtrengthened*] *i.e.* Thou ſhalt further be encouraged to fight againſt them.

unto the out ſide of the armed men, or ranks by five] *i.e.* To the firſt Sentinels of the hoſt.

V. 12. *Like graſshoppers*] See Annot. on chap. 6.5.

and their Camels] Theſe nations abounded with Camels, eſpecially the Midianites, Iſa. 60.6. which they brought hither, that they might feed and fat them in Canaan, make uſe of them whileſt they were here for carrying of burthens, eſpecially their tents when they ſhifted from place to place, and for carrying away all the ſpoyles which they took from the Iſraelites, when as they left Canaan and returned back into their own Country.

as the ſand by the Sea ſide for multitude] An hyperbolicall expreſſion of a great multitude, ſuall with the Hebrews. So Iſa. 48.19. Gen.22.17.

V. 13. *And loe a cake of barley bread tumbled into the hoſt*] The analogie and ſimilitude obſervable in this dream ſtandeth thus; that, as it were a great miracle if ſo poor a thing as a barley loafe rolling down upon a well-pitched tent, ſhould overturn and ruine it; as it appeared unto him in his dream: So it was no leſſe wonderfull that ſuch a contemptible man as Gideon, held lately under ſuch vaſſallage that he durſt not ſhew his head, with a ſmall handfull of deſpiſed fugitives gathered together, ſhould rout and ruine ſuch a huge Army of the Midianites; yet as he ſaw the one done in his dream, ſo the other repreſented by it ſhould as ſurely come to paſſe.

V. 15. *when Gideon heard this——he worſhipped*] *i.e.* He praiſed God for confirming him thus in his calling, and prayed unto him for proſperous ſucceſſe according to this omen and good ſign.

V. 16. *He divided the three hundred men into three Companies*] To wit, that they might ſurround the Camp in ſeverall places, as if they were environed with a great Army.

and he put a trumpet in every mans hand] As though he had a whole Troop or Regiment accompanying or following him.

with empty pitchers, and lamps within the pitchers] Namely, to keep them from blowing out by the winde and weather, and from being ſeen of the enemy till they had occaſion to diſcover them.

V. 17. *Look on me and do likewiſe*] *i.e.* Expect not any verball directions which cannot be given on a ſudden all at once, and in ſuch a diſtance one from another, but let my example ſerve for your direction.

V. 18. *and ſay, the ſword of the Lord and of Gideon*] *i.e.* Of the Lord as principall agent, and of Gideon as his inſtrument; where he aſcribeth the whole glory of the victory unto the Lord, but withall, would have his own name uſed, becauſe he perceived by the interpretation of the dream, that his very name was growne terrible to the enemy.

V. 19 *in the beginning of the middle watch*] *i. e.* At midnight when the watches uſed to be changed; and of this time he made choice, becauſe then the Army were ſoundeſt on ſleep, and therefore moſt ſubject to fear and amazement, when as they thus were ſuddenly awaked.

V. 20. *And the three Companies blew the trumpets*] Thereby making ſhew that a great Army were come, ready to ſurprize them being unprepared.

and brake the pitchers] To wit, one againſt another, that they might terrifie their enemies by the ſudden noyſe of this breaking and claſhing.

and held the lamps in their left hands] That they might affright them with theſe many lights ſuddenly appearing, ſeeing they might well think that there was a great Army come upon them, that needed the guidance of ſo many lights, hearing with all that loud cry ſounding in their ears, the ſword of the Lord and of Gideon.

V. 21. *And they ſtood every man in his place*] To ſhew that the Lord only fought the battle and got the victory, Exod. 14. 13. 2 Chron.20.17. And ſecondly, to make the Midianites think that they ſtood there to give light to that Army which came with them to enter upon and ſurprize their camp.

V. 22. *And the Lord ſet every mans ſword againſt his fellow*] *i.e.* The Lord ſtruck them with ſuch ſudden terrour and amazement, being frighted out of their dead ſleep, that they knew not what they did, nor could diſcern friends from enemies, but miſtaking the one for the other, they ſlew their friends inſtead of their foes. The like to this is related, 2 Sam. 14.15,20. 2 Chron. 20.23.

and the hoſt fled to Beth-ſhittah] *i.e.* Out of the Plain where they lay encamped towards Jordan, neer unto which, on Canaan ſide, this City and the reſt here named were ſituate.

V. 23. *And the men of Iſrael gathered themſelves together*] *i.e.* Hearing of this defeat and routing of the Midianiſh army, they came preſently in to aſſiſt Gideon in the purſuite, as they eaſily might, being ſo lately disbanded, and as yet but in their return to their own Country, or at leaſt but newly come home, and therefore ſtill armed and in readineſſe to fight.

And Gideon ſent meſſengers throughout all mount Ephraim] Not only to have their aſſiſtance for the compleating of the victory, but alſo out of his humility and modeſty, that they might ſhare with him in the honour of the day, not being willing to ingroſſe the glory of the victory to himſelf alone.

V. 24. *And take before them the waters unto Beth-barah*] Which lying neer unto Jordan, but ſhort of it, the Midianites muſt needs paſſe before they came unto it; and here (it may be) Oreb and Zeeb were taken in their flight, and many others with them. Others think that here is meant the fords and paſſages of the River Jordan, even to Beth-barah; unto which I rather incline, becauſe we do not read of any ſuch great rivers neer Jordan, that ſhould hinder their paſſage. Some think this Beth-barah to be that Bethabarah mentioned, Joh. 1.28. But that ſeemeth to be on this ſide Jordan, and this is faid to be beyond it.

V. 25. *and they took two Princes of the Midianites, Oreb and Zeeb*] Pſal.83.11. Iſa.10.26. Which names ſhew the nature and diſpoſition of theſe tyrants, the one ſignifying a waſter or deſtroyer, the other a Wolf.

and they ſlew Oreb on the rock Oreb, and Zeeb] Places ſo called in after times upon this occaſion, and lying at the Eaſt end of mount Ephraim neer Jordan.

and brought the heads of Ored and Zeeb to Gideon] Which muſt not be underſtood, that they brought them unto him preſently as ſoon as they had ſlain them, but afterwards when Gideon was poſſed over to purſue the remainder of the Midianites, that were fled over with Zebah and Zalmunna, chap. 8. 4. But it ſeemeth to me, that both here and in the beginning of the next chapter to verſe 4. there is ſome tranſpoſition in the order of the ſtory, as it is here expreſſed, which was done (it may be) to this end, that the acts of the Ephramites might be continued without any interruption.

Some do witthy and profitably allegorize on this victory, as typifying Chriſts conqueſt over ſin and Satan, with all other our ſpirituall enemies For which they have good warrant, ſeeing the Prophet Iſai himſelf prophe-ying of Chriſts victory over them, doth elegantly and largely allude unto it, Iſa 9. from verſe 1. to the 6. In both theſe victories; there are divers reſemblances one with another. The Midianites in reſpect of their multitude and malice reſemble the many and malicious enemies of our ſalvation; Chriſt like Gideon overcoming and triumphing over them; The broken pitchers reſembling the breaking of his body with the ſorrowes of death and his crucifying on the Croſſe, Iſa. 53. 5. Heb. 2.14. The ſhining of the lamps when the pitchers were broken, the glory of his God-head gloriouſly ſhining forth (after he was broken by death) in his reſurrection, Rom. 1. 4. Now the benefit of this victory by Chriſts death and reſurrection is conveyed

veyed unto us by the light of the Goſpel which is hid in pitchers or earthen veſſels, 2 Cor. 4. 7. and the Miniſters of the Word lifting up their voyces like trumpets, proclaim this war againſt our ſpirituall enemies, and put into our hands the ſword of the Spirit, the word of God, whereby we put all our enemies to flight and obtain the victory, Eph.6.17. 1 Cor.10. 4. Their crying out the ſword of the Lord, our ſervent prayers unto God, by whoſe ſtrength alone we do prevaile; and their ſtanding ſtill in their places, our waiting and expecting ſalvation from God, acknowledging that we have no ſtrength in our ſelves to reſiſt and overcome ſo many and mighty enemies, but that all our might and hope of prevailing is from the Lord, that he alone may have all the glory of his own work; according to that, 2 Cor. 4.7. *But we have this treaſure in earthen veſſels, that the excellency of the power may be of God and not of us.*

CHAP. VIII.

Verſ. 1. AND *then men of Ephraim ſaid unto him*] *i. e.* When they brought the heads of Oreb and Zeeb unto Gideon on the other ſide of Jordan, and ſome think before he had vanquiſhed and ſlain Zebah and Zalmunna with their army, becauſe he doth not mention that victory, which would have made him equall with the Ephramites in killing theſe two Kings, and much ſuperiour to them in his former victories, and ſo expoſed him to greater envie: But then if they had come unto him beyond Jordan, and their anger were appeaſed by his humble ſpeech, it is more than probable that they would have accompanied him in this expedition (which they did not;) ſeeing their quarrel was becauſe they were not called to aſſiſt him in the former.

why haſt thou ſerved us thus] Heb. *what thing is this that thou haſt done unto us?* They were not contented with his victory, by which they had equall benefit with the reſt of their brethren, in being delivered by this means from the tyranny of the Midianites, becauſe they were not ſharers with him in the glory of it: The which their pride and ambition, did ariſe partly from the greateneſſe and power of their tribe, and partly from that priority and precedencie that they had above Manaſſeh in Jacobs bleſſing, and alſo in their encamping in the wildermeſſe, where the tribe of Manaſſeh was marſhalled under the ſtandard of Ephraim, Numb. chap. 2. ver. 18. 20. unto which might be added the honour that they aſſumed to themſelves, for having Joſhua, the famous Generall of the Iſraelites, deſcended from their tribe, and for his ſake the priviledg of the Tabernacle and ark ſeated at Shiloh, which was in their inheritance; and finally, the good ſucceſſe they had in ſtopping and flaying the Midianites with their two Kings when they fought a paſſage over Jordan: And this made them emulate the tribe of Manaſſeh, of which Gideon was, as unworthy to be preferred before them, by having the chief honour of that expedition, even as afterwards they proudly quarrelled with Jeptha upon the ſame ground.

V. 2. *what have I now done in compariſon of you*] He appeaſeth their wrath with an humble and meek anſwer, Prov. 17. 1. & 25.15.

Is not the gleanings of the grapes of Ephraim] *i. e.* Is not your rich gleanings to be better eſteemed than our poor vintage? In which allegory he compareth the fight and ſucceſſe in it to a vintage, his own victory aſſiſted by the Abenezrites, his allies and friends, to the firſt gathering of the grapes, at leaſt in the Ephramites eſteem, and their ſlaughtering of the Midianites in their flight to the gleanings after the vintage, and preferreth this before the other, becauſe it was acted by their own valour, whereas he and his friends were only lookers on whileſt they maſſacred and killed one another; and becauſe alſo the Ephramites had taken their two Kings and ſlain them which had eſcaped out of their hands: And withall, by the very naming of the actors in this expedition, Ephraim and Abiezer, he ſeemeth to magnifie and extol them as a great and famous tribe, and to abate and vilifie his own party, as ſpringing out of the poor family of Aben-ezer, chap. 6. 15.

V. 4. *yet purſuing them*] *i.e.* Zeba and Zalmunna with 15000 of their army that were fled and had gotten over Jordan towards their own country.

V. 5. *And he ſaid to the men of Succoth*] Not that Succoth in the land of Ægypt, Exod. chap. 12. ver. 37. Numb. chap. 33. ver. 5. but another of that name which lay at the River Jabbok neer Jordan, ſo called becauſe Jacob coming homewards from Laban built his booths there, Gen. 33. 17. which City was in the tribe of Gad beyond Jordan, Joſh. chapter 13. ver. 27.

For they be faint] He inforceth his requeſt by two ſtrong arguments; firſt, becauſe he and his followers were faint and weary, and therefore it was a work of mercy to relieve them being their brethren; yea though they had been ſtrangers in ſuch diſtreſſe; and ſecondly, becauſe they were in the purſuite of the common enemy, and therefore a work of juſtice to ſtrengthen their hands in ſuch a deſign.

V. 6. *And the Princes of Succoth ſaid*] *i. e.* They refuſed to relieve them, partly becauſe they ſaw ſuch weakneſſe and wearineſſe in Gideons few men, and ſuch number and ſtrength in the army of their enemies; and partly becauſe they feared that they would, after they had recruited their army return again, and revenge themſelves upon them for relieving their enemies.

Are the hands of Zebah and Zalmunna now in thy hands] As though they ſhould have ſaid, are they already in thy power as thy priſoners, before thou haſt got the victory, that we ſhould reſpect thee as victor, and not rather fear their revenge for relieving their feeble enemies? And thus they incenſe Gideon by rejecting his requeſt with a contemptuous ſcorn.

V. 7. *I will teare your fleſh with the thornes of the wilderneſſe*] *i.e.* I will revenge this foule ſcorn and proud contempt which you have put upon me with extream, yet juſt, ſeverity, becauſe you well deſerve it, ſeeing you refuſe to relieve my faint and wearied followers fighting in a common cauſe againſt Gods enemies, and herein grievouſly ſin againſt God, the Common-wealth, my ſelf, and all my followers, your brethren, and that in favour of their tyrannous enemies, and do all this in a proud, ſcornfull and contemptuous manner.

teare] Heb. *threſh.*

of the wilderneſſe] *i.e.* Lying between Succoth and Penuel, at the brook Jabbok. Gen. 32. 2, 22, 30. called alſo the wilderneſſe of Mahanaim, as lying neer unto it, 2 Sam.17. 27, 29. The which wilderneſſe abounded with thorns and briars; And this threatning he denounced againſt them, being confident, through Gods aſſiſtance, of prevailing againſt his enemies, as if already he had obtained the victory.

V. 8. *And he went up thence to Penuel*] A City in the tribe of Gad, neer the brook Jabbok, ſo called by Jacob, becauſe there he ſaw God and wreſtled with him, Gen.32.30. 1 King. 12. 25.

and the men of Penuel anſwered him as the men of Succoth] *i. e.* Denyed his requeſt with like ſcorn and contempt; and this they the rather did, preſuming on the ſtrength of their tower, which cauſed Gideon to threaten the pulling of it down when he returned with victory.

V. 9. *when I come again in peace*] *i.e.* Safe and victorious.

V. 10. *were in Karkor*] A City beyond Jordan towards the eaſt.

an 120000 men] To wit, thoſe which were ſlain before.

that drew the ſword] *i. e.* Able men for ſervice in war. So ch. 20.15,17,25,46. 2 Sam.24.9. 2 King.3.26.

V. 11. *of them that dwelt in tents*] *i.e.* The Arabians, who were called by the Grecians Scenitæ from hence, that is, tent-dwellers.

Nobah] A city in the tribe of Manaſſeh, Num.32.42.

Jogbehah] A city in the tribe of Gad, Num. 32.35. both theſe cities beyond Jordan eaſtward.

for the hoſt was ſecure] Not feeing themſelves purſued by the Iſraelites, not fearing it, feeing they were now come ſo far on the way towards their own country.

V. 12. *and diſcomfited*] Heb. *terrified.* *i.e.* Coming upon them on the ſuddain, they were frighted, routed, and put to flight, and ſo ſlaughtered and utterly ruined.

V. 13. *before the Sun was up*] Whereby is implyed, that he came upon them in the night, as he had done before, and ſo being awakened out of their dead ſleep, they were frighted and amazed, ſo as they could not ſtand in their own defence, which could not have ſo ſucceeded, if he had attempted them in the day, which would have diſcovered the weakneſſe of Gideons army and their own ſtrength.

V. 14. *And he deſcribed unto him the Princes of Succoth*] Heb. *writ.* *i.e.* He gave to Gideon their names in writing, who were chiefly guilty of the offence committed; becauſe in ſo weighty a matter he would not truſt to his memory, leſt he might haply have puniſhed the innocent with the guilty.

V. 15. *behold Zebah and Zalmunna*] *q.d.* I have purpoſely reſerved them alive, and have here brought them unto you to convince you of your confidence in the arm of fleſh, and your diffidence in God, as though he had not been able to have delivered them into my hand in reſpect of their ſtrength and my weakneſſe.

V. 16. *And he took the Elders of the city and thorns*] Whereby is meant, that he tortured them to death with theſe thorns and briars, either by cauſing them to be caſt naked, and ſo trampled upon, or dragged them amongſt them, or to be ſcourged with them till they dyed. For being equally in the guilt with the men of Penuel, their puniſhment was alike capital with theirs.

with them he taught the men of Succoth] Or, *he threſhed*, or, *he made to know.* *i.e.* By making theſe Princes and Elders in this ſevere puniſhment an example to all the reſt, he taught them more wit, or experimentall knowledg for the time to come, then to commit again the like ſins, which were ſo hei-

nous and offensive against God and their brethren.

V. 17. *and slew the men of the City*] *i.e.* The Princes and Elders who were chiefly guilty of the fault, as he did to them in Succoth.

V. 18. *what manner of men were they whom ye slew at Tabor?*] When they slew these men is not plainly expressed, whether it was done in this expedition, or in some of their former invasions and in-roades, but the former is more likely, seeing though Gideon thought that his brethren were slain, yet he understood not the manner and circumstance of their death; or else hearing that they had slain divers of the Israelites in those holds and caves of mount Tabor, where they had hid themselves, ch. 6. 2. and missing his brethren, and not knowing whether they might not be in the number of those who were slain, he putteth them to describe what manner of men they were, and upon their description findeth that they were his brethren.

at Tabor] See Chap. 4. 6.

As thou art so were they] *q.d.* They were like thee, and both thou and they like the children of a King, that is, goodly and Majestical persons: And this they said (as it is like) to humour him and get favour.

V. 19. *if you had saved them alive, I would not slay you*] *i.e.* If you had been merciful to them, you should have found mercy from me, and I would have saved your lives, if when they fell into your hands, you had saved them: For had they done so, it was lawfull for Gideon to have pardoned them, not being Canaanites though they were enemies; but now he could not, seeing by the law of God he was bound being next of blood unto them, and also a Magistrate, to punish them with death that had murthered his brethren.

V. 20. *And he said to Jether his first-born up and slay them*] This he did to hearten him against Gods enemies, and to proceed against them with all severity, and also to make him share with himself in the honour of the victory. So Josh. 10. 24.

But the youth drew not his sword] Not out of neglect of his fathers command, but meerly out of fear, being but a youth.

V. 21. *Rise thou and fall upon us*] This they desire for two reasons; first, that they might dye nobly, by the hand of one like themselves, and not by a boy in an ignominious manner; and secondly, for a more quick dispatch, which could not be done by the weaker hand of a boy, who would have hagled them with many blows, and so put them to more torment, whereas a man of strength striking them, would quickly rid them out of their pain.

and took away the ornaments that were on their Camels necks, or ornaments like the moon] *i.e.* They riding in those Countries upon their Camels, as we do upon horses, which according to the dignity of those that rode upon them, were adorned with chains and jewels, he seized upon these as a lawfull prize taken in war, and as an ensign or memorial of his victorie.

V. 22. *rule thou over us*] Namely, as a King that hath soveraign and supream power, and leaveth it successively to his children and posterity.

V. 23. *And Gideon said, I will not rule over you*] *i.e.* I will not take unto me the place and power of a King over Gods people, nor intaile it to my children after me, but the regall rights shall still (for me) remain in Gods hand, till he shall be pleased to change the government and set a King over you, and according to his promise choose one for you, Deut. 17. 14, 15. whereby it appeareth, that the Judges in this book were not absolute Lords and Kings over the people, but extraordinarily raised for the defence and deliverance of them when they were oppressed by their enemies, and to govern them as Gods Vicegerents (they still retaining their liberties intire) according to the prescript rule of Gods Law: And this made Gideon to reject their offer, because it trenched upon Gods royall prerogative, seeing their accepting him for their King was to reject God for raigning over them, as it is plain, 1 Sam. chap. 8 ver. 6, 7. & 12. 12. See Annotation on chap. 2. v. 16.

V. 24. *give me every man the eare-rings of his prey*] *i.e.* The golden ornaments of his prey, whether they were worn in the eare or on the fore-head, for the Hebrew word is used for both. See Gen. 24. 22, 47. & 35. 4. neither doth he desire all, but that every man should give him one of those which he had gotten for his prey, as the Hebrew text hath it.

because they were Ismaelites] The Midianites and Israelites were so intermingled one with another, both in their habitation, and also in their conversation and intercourse of dealing and trading, that their names are promiscuously used, as if they were both but one nation. See Gen. 37. 25, 28, 36. and these frequently used to weare these golden ear-rings; which is here rendred as the reason why there were so many of them taken as a prey.

V. 26. *And the weight was —— a thousand and seven hundred shekels of gold*] See Gen. chap. 24. v. 22. & Numb. 7. 14.

V. 27. *And Gideon made an Ephod thereof*] Which was an habite only to be used in divine worship, being a vestment that covered the shoulders and compassed the breast, like a short strait coat without sleeves, put upmost upon the garments to keep them close: And there were two sorts of them, one a rich garment peculiar to the high Priest, made of blew, purple, scarlet, and twined linnen, cunningly wrought and imbroydered with gold, in which was a breast-plate beset with precious stones, into which was put the Urim and the Thummim, whereby the high Priest inquired of God, Exod. chap. 28. ver. 4. The other was a vestment made in the like figure of fine linnen, used not onely by the Priests, but the Levites, and others also in solemn divine service; as we see in the example of Samuel, who was only a Levite, and David of another tribe. See 1 Sam. chap. 2. 18. & chap. 17. ver. 16. and 2 Sam. 6. 14. of the former sort was this rich Ephod which Gideon caused to be made and set up.

and put it in his City, even in Ophrah] That is, the City in which himself was born, and dwelt; namely, that it might be a monument or memorial of this great victory and deliverance by it; which if it were in his intention erected to Gods glory, it was the more excusable, but not so, if he intended thereby to perpetuate his own fame: But howsoever, it is mentioned as an aspersion cast upon the glory of his former acts, whether we consider the thing done, or the event and issue of it: For first, an Ephod was no fit monument to represent such a victory and deliverance, but rather a stone or pillar erected to this end, 1 Sam. 7. 12. Secondly, there could be no right or lawful use of setting up such an Ephod in such a place, seeing it was proper for the Tabernacle, and the use of the high Priest: And it may be that, of his own head, having no warrant from God, he set it up in his own City, that he might by some Priest inquire of God in a place that was so neer unto him; as Jonathan the young Levite did, chap. 18. ver. 5, 6. not considering that this was a priviledge belonging unto the high Priest alone, and peculiar and proper to Aarons Ephod and brest-plate, in which was put the Urim and Thummim: Thirdly, because it was a scandall given by Gideon to this people to draw them to superstition and idolatry, unto which they were naturally so much addicted: In the event also his great fault and failing appeareth, in that it proved a means to draw the people to grosse idolatry. And secondly, in that it was a cause which moved God in his just displeasure to make it a snare to Gideon and his whole family, both in respect of sin in their superstitious using of it, and also of punishment, seeing it was the cause of rooting out all his posterity.

and all Israel went thither a whoring after it] *i.e.* After the death of Gideon they did grosly abuse it, to will-worship, superstition, and idolatry, and that either by reporting unto it to inquire of it in all their doubts and difficulties concerning Gods will, or by using it as the place where they offered Sacrifices, at least peace and meat-offerings, or being taken with the glory and beauty of it, they used to fall down before it and worship it; and in processe of time growing worse and worse, they abused it to the grossest idolatry in the worship of Baal, v. 33. See Levit. 17. 7. & 20. 5.

went a whoring after it] See Annot. on ch. 2. 17.

V. 28. *So that they lifted up their heads no more*] *i.e.* They no more recovered such strength, as that they were able to invade and vex the Israelites in their land.

And the country was in quietnesse fourty years] *i.e.* The Inhabitants of the country injoyed peace and prosperity, and were not disturbed and disquieted with the noyse of war, as the clamors of Souldiers, the sounding of the trumpets and alarms of war, the clashing of arms and weapons, the shouts of the victors, and the hydeous out-cries of the vanquished.

Fourty years] *i.e.* Unto the fourtieth year, reckoning the time from the death of Barak the former Judge, to the death of Gideon. See the Annotation on chapter 3. ver. 11. or being computed from those fourty yeares mentioned, chapter 5. v. 31.

V. 29. *went and dwelt in his own house*] *i.e.* He reigned not as King, v. 23. nor yet led altogether a private life, but (though somewhat retired) as a Judge he maintained Gods true worship, defended the laws and liberties of the people, and did all good service to the Common-wealth, v. 28. & 33. See Annot. on v. 23. & c. 2. 16.

V. 30. *of his body begotten*] Heb. going out of his thigh. See Gen. 46. 26. which is added to shew that they were his own natural children, and not sons by adoption.

V. 31. *And his Concubine*] *i.e.* His wife though in an inferior degree, married unto him when he had another wife before, who was mistresse of the family, and it seemeth advanced to

to this honor out of a mean condition, having been his maid-servant, as Zilpah and Bilhah were to Laban, and married to Jacob.

that was in Shechem] *i.e.* That was born in that City, and (as it seemeth) still lived in it among her kindred, even after she was Gideons Concubine. A City situate upon an hill in Ephraim neer Samaria. See Gen. 12. 6. & 33. 18. Josh. 20. 7.

whose name he called Abimelech] *i.e.* A Kingly father, the usuall title of the Philistine Kings, which as some conceive, his Concubine out of pride and ambition perswaded Gideon to give; which in the event proved to be a fad omen and a fatall name to all his family; and here comes in as an introduction to the following story of Abimelech his usurpation and tyranny, to the utter ruine of Gideons familie.

V. 32. *dyed in a good old age*] *i.e.* Lived out his time allotted unto him in the course of nature, and not cut off by an immature and unnatural death; as also a prosperous life accompanied with health, strength, riches, and honors, and the rest of Gods blessings, which make the life truly vitall and to be desired.

V. 33. *and made Baal-berith their god*] Signifying the lord of the covenant, which was the Idol of the Shechemites, so called (it may be) when making choice of him to be their Idol-God, they did enter into covenant with him to do him service, and so by adhering to him they brake their covenant with God, and prostituted themselves to commit spirituall whoredome with this Idol, the which the Lord had so often and earnestly forbidden, and so severely punished.

V. 34. *remembred not the Lord their God*] Neither his goodnesse in multiplying his blessings upon them, nor his just judgments in punishing their former sins, especially their apostasie and idolatry, nor his mercies in giving them deliverance out of their oppressions, when they turned unto him by true repentance: But either polluted his pure worship by worshiping God in Idols, or by joyning them together with him; of which he is impatient, as not enduring any corrivals; or finally they were so besotted with their idolatry, that they forgot the only true God altogether, and adhered unto and worshiped Idols only, and wholly neglected Gods service.

V. 35. *Neither shewed they kindnesse to the house of Jerubbaal*] *i.e.* They did not requite his love with love, nor shewed themselves gratefull unto him according to his deserts, in seeking the good and welfare of his posterity.

CHAP. IX.

Vers. 1. AND *Abimelech the son of Jerubbaal went to Shechem*] In the former chapters we have seen the heavy hand of God upon his people, punishing them for their apostasie and idolatrie, by raising up against them both foraign nations, and also the Canaanites which lived among them; by whose cruelties and oppressions they were grievously afflicted, and his mercy and goodnesse towards them in sending deliverance upon their repentance: And now again after the death of Gideon, returning to their former wickednesse, he punisheth them with a civil war, wherein they murther and massacre one another, imbruing their hands in the blood of their brethren, and breathing their swords in their bowels. And to this end he giveth up Abimelech to be ruled with an evill spirit of ambition, whereby he thirsted after Soveraignetie, and to attain unto regall power, which was offered to his noble father for his wel-deserving of the Common-wealth; but by him modestly refused: And to this end presently after his fathers death and funerals, he goeth to Shechem, the City in which he was born, to promote his project and design; having no hope to compasse and effect it by staying in his fathers familie among his many brethren, the meanest and youngest of them having a better title unto it than himself: Although neither he nor they had any right to regall power, seeing the Lord had established the present government, in which he ruled himself, and kept all the royall rights in his own hand; unto whom they were to resort in all cases and causes of moment in which there was difficultie, and were therein to be ordered by the judgment of Urim and Thummim, and in ordinary matters more plain and of lesse weight, by those Judges whom (when he pleased) he extraordinarily raised up and furnished with wisdome and fortitude, to administer justice and judgment, to protect them from their enemies, and to give deliverance when for their sins they groaned under their oppressions. Which government was to continue till the Lord himself was pleased to change it; and when he thought fit to place a King over them, he retained the power in his own hands, to choose one according to his own mind, and not to leave it to the peoples choyce, and much lesse to permit any out of their own ambitions to affect and aspire unto this Soveraignetie.

unto his mothers brethren and communed with them] That is, he made choice of his mothers kindred, allies, and friends, in whom (as being strangers unto them) his own brethren, the sons of his father, had no interest, to further his plot, and adviseth with them what might be the likelieft meanes to further him in his designe of attaining unto the Kingdome.

V. 2. *Speak I pray you in the eares of all the men in Shechem*] *i.e.* Seeing this businesse is not to be carried on by a few, but by the common vote of the whole people, communicate your reasons by which they may be perswaded to further me in my suite; unto all, one as well as another.

whether is it better for you, either that all the sons of Jerubbaal, which are threescore and ten persons, should reigne over you, or that one] Where hee secretly and cunningly implies, that they were weary of the present government, and would have a King, as appeared by their offering it to their father; which though he refused to accept, chapter 8. verse 23. yet in all reason they ought to have their desire. Secondly, he falsly and slanderously intimateth, that the threescore and ten sons of Gideon would not like motion fall, but would aspire unto this royall Soveraignetie, and divide the Kingdome amongst them, whereas the contrary is plainly implyed in Jothams parable, that should it be offered unto them they would all refuse it: And then upon these false suppositions, he putteth them to judge, whether it were not better to be governed by one in a free Monarchie, or that in such an aristocracie they should be forced to serve and please so many Lords, lye under such a multiplyed tyranny, groan under their oppressions, and hazard the Kingdome to be rent and ruined by civill wars, out of their mutuall jealousie one of another, whilest they sought to preserve their own states from the intrusions of an ambitious neighbour, or were themselves ready to increach upon them.

Remember also that I am your bone and your flesh] Which is spoken sometimes of a whole nation who have descended from the same grand and common parent, as Israel from Jacob. So 1 Chro. 11. 1. sometimes of the same City in which oftentimes brethren and kindred co-inhabited, as I think here it is to be understood, sometimes of kindred who were of the same blood. So Laban and Jacob, Gen. 29. 14. David and Amasa, 2 Sam. 19. 13. and thus many of the Shechemites were of Abimelech his flesh and bone: And this argument he useth to perswade them to make him their King, seeing they might have much honour and many priviledges above others, who had a King to rule over them, who was knit unto them in so neer relation; where whilest he seeketh to wind himself into their affection for his own ends, he discovereth his corruption, partiality, and unfitnesse to be a King, who ought to govern and execute justice and judgment equally to all men without respect of persons or relations.

V. 3. *And their hearts inclined to follow Abimelech*] *i.e.* To choose him before any other to be their King, because he was their kinsman.

V. 4. *And they gave him threescore and ten pieces of silver*] See Annot. on Gen. 20. 16.

out of the house of Baal berith] *i.e.* The idolatrous temple of this Idol which stood upon an high hill neer Shechem; which treasure was reserved there, either because it was raised out of oblations to the Idol, or because it was the City treasury. For in some places they did in those and after ages, make their Idol temples their treasure-house, as the Romanes did the temple of Saturn. Where it is observable, that the monies which were consecrated to idolatrous uses, and raised by the same means, through Gods providence became the instrument, to bring upon them the punishment of their sin, by imbroyling them in a civill war, which caused their utter ruine.

wherewith Abimelech hired vain and light persons] *i.e.* A desperate, beggerly, and rascally crew, sons of Belial who had no fear of God; seeing none but they were fit to execute such a barbarous and bloody design, and such an horrid massacre as he intended. So 2 Chron. 13. 7.

V. 5. *slew his brethren——being threescore and ten persons*] He numeth the whole number designed to the slaughter, though one of them, namely Jotham, escaped: And this is usual in the Scripture. So Gen. 42. 13. Num. 14. 32, 33. 1 Cor. 15. 5.

upon one stone] They were not killed in severall places where they found them, but having attached them, they brought them out publiquely to execution in the same place; which formality the weeth that Abimelech caused it to be done under fame pretence of Justice, because they had conspired together to commit some notorious wicked fact, tending to the ruine of the whole State.

V. 6. *And all the men of Shechem gathered together*] *i.e.* They and all their friends whom they could perswade to joyn with them out of other tribes; neither is it likely that they durst presume of themselves to make a King without the consent of ma-

ny others, especially seeing it was an act expresly contrary to Gods Word, he having appropriated this choyce unto himself, Deut.17.14.15.

and all the house of Millo] Whereby some understand some small City adjoyning to Shechem; others, the strong hold spoken of, verse 20.46. 49. used for the town house, where the Elders and full Counsel met together, to debate of and order the affaires of the State, being guarded with a garrison for their better security in those troublesome times.

and made Abimelech King] Whereby I conceive, that howsoever their intention was that he should reign over all Israel, yet being but one City, though backed with many friends, they durst not attempt it at the first, but chose him onely for their own King to rule over that City and the parts lying about it; for the reason moving them to hearken to his suite of chusing him King, reached no further, *I am your bone and your flesh*, and Jotham saith, that they had made him King over the men of Shechem, because he was their brother, verse 18. But afterwards observing that all Israel were weary of the present government, and desiring a King, were willing to accept of him, especially having thus far proceeded and gathered daily more strength to crush and quell all that should oppose him; he usurped the title of being King over the whole nations, and took upon him to reign over all the rest of the tribes, whereof it is that he is said to have reigned three years over Israel, ver. 22.

by the Plain of the Pillar, or by the oak of the Pillar] *i.e.* In that field near Shechem, where Joshua erected the great stone under an oake, it being the custome of those times to annoynt their Kings in some famous noted place by reason of some tree or fountain, or stone erected for a monument, for the more solemnity of the action. See Josh.24.26,27.

V. 7. *in the top of mount Gerizim*] Which was neer Shechem, and over against it mount Ebal, Deut. 11.29. 30. and Josh, 8.33. of which mountain Jotham made choyce, because it seemeth the Sichemites were assembled at the bottome of it, to inaugurate their new chosen King, and because speaking aloud he might from thence best be heard, and make an escape if he were pursued.

lift up his voyce, and cryed and said unto them] To wit, by divine inspiration, or the spirit of prophecy, as the event shewed.

Hearken unto me ye men of Shechem] Namely, who am sent of God to convince you of your hainous sin, in committing these horrible murthers and massacres, that so you may repent of them, and avert Gods heavy judgments which hang over your heads.

that God may hearken unto you] To wit, when you call and cry unto him in the time of your affliction and distresse, which he will not do if you go on in your sins, shutting your ears and hardening your hearts, when by his messenger he giveth you warning, that you may turn unto him by unfained repentance.

V. 8. *The trees went forth on a time to annoint a King*] He useth a parable that he might more effectually convince them of their folly and sins, seeing they might unpartially judge of it when as it was not directly charged upon them, but was shadowed under this vaile. So Nathan dealt with David, and our Saviour Christ often with the Jews, the Priests, Scribes and Pharisees. In this parable he first taxeth the Israelites generally, and more especially the Shechemites, for their being weary of Gods government, and desirousnesse to be under the rule of a King. Secondly, he setteth forth the modesty and piety of his father, who did not accept of it when it was offered unto him; and of himself and his brethren, who rested contented with their condition, and did never ambitiously affect or aspire unto this Kingly Soveraignty. Thirdly, the pride and ambition of Abimelech, who (though he were wicked and worthlesse) so thirsted after it, that he made way unto it, through a field of bloud. And lastly, the manifold miseries and mischiefs which both he and the Shechemites would bring upon them in the close and epilogue of this wofull tragedie.

And they said to the olive tree] Where by the olive, and the rest of the fruitfull and usefull trees here named, are meant both the Judges who ruled in former times, and also Gideon and his 70. sons who never affected, but utterly refused this kingly government.

V. 9. *wherewith by me they honour God and man*] *i.e.* By the oyle which cometh from me God is honoured, seeing oyle is used in his service, which tendeth to his honour, both in oblations and sacrifices; and for the nourishing of the lamps and lights in the Sanctuary. And men also are honoured by it, seeing it is used in the annointing of Kings, Priests, and Prophets; and is profitable unto all sorts and conditions, both for meat and medicine, food, face, and feature, Psal. 104. verse 15.

V. 11. *should I leave my sweetnesse and good fruit*] Implying that when men leave their private places and callings wherein they are fruitfull and serviceable to God and men, and ambitiously affect high preferments and and Soveraignty, they usually grow fruitlesse and barren in all grace and goodnesse.

V. 13. *which cheereth God and man*] Not that God useth wine as man doth, to cheer him by drinking of it; but because wine also was used in Sacrifices and oblations, in which God delighted, as being duties of his service. But man is cheered by it when it is temperately used, as being a singular means to renew and refresh his spirits, especially when as they sink with sorrow, or droop under the pressure of any great calamity, Psal. 104.14. Prov. 31.6.

V. 14. *Then said all the trees to the bramble*] *i.e.* A base, worthlesse and fruitlesse shrub, good for nothing but to stop gaps, and to keep men and beasts from entring into the pleasant fields with their pricks, and afterwards to be burned, and with their blaze to kindle a fire. By which he meaneth all proud and ambitious men, and particularly Abimelech, who was base in his birth, vitious and wicked in his life, barren in all grace and goodnesse, and tyrannical and cruel in his disposition and nature: And by the trees the Israelites and Shechemites who offered to make him their King.

come and put your trust under my shadow] *i.e.* Rest and rely wholly upon me for shelter, safety, and protection. Which specious shews tyrants make when they sue and seek after preferment and Soveraignty, yet do nothing lesse when they have attained unto it: Like a bramble which promiseth shelter to the silly sheep that cometh under it in a storme, but scratcheth off his wool and teareth his skin, when desiring to be at his liberty he would go from under it. Or, like a Rider which desiring to back a wilde skittish horse, clapperh and stroaketh him at his getting up, but spurreth and galleth him when he findeth himself sure in the saddle. And such an one was this cruel tyrant Abimelech, and also Nebuchadnezer, Dan. chap. 4. v. 11.

V. 15. *and devoure the Cedars of Lebanon*] *i.e.* The most illustrious nobles, and chiefest Elders and Magistrates, when they stand in his way, and refuse to be the instruments of his tyrannie and cruelty, which are compared to the Cedars of Libanon, because they were the goodliest and tallest in all those Countries.

V. 16. *Now therefore*] In these words he unfoldeth and appyeth the Parable.

if you have dealt well with Jerubbaal] *i.e.* If you have gratefully requited him for all the benefits received from him.

with his house] *i.e.* With his sons and posterity.

V. 17. *adventured his life for*] Heb. cast his life. *i.e.* Neglected and despised his life for the common good. So chap.12. 3. & 5.18.

V. 18. *because he is your brother*] *i.e.* Not because he was the son of Jerubbaal, or for any goodnesse in himself which might make him worthy of such an honour, but meerly out of self-love, because he is of your kindred and alliance.

V. 19. *then rejoyce you in Abimelech*] *i.e.* As in a King justly elected, and live happily and joyfully with your King, and let him have all joy and content in you, as in his lawfull and loyall subjects. The which he wisheth, not as thinking such happinesse would befall them, for he knew that they had done wickedly in all their proceedings, but by way of ironie, and reproach.

V. 20. *Let fire come out from Abimelech*] To wit, that cursed brand he is for nothing but to be burnt and to burn others, that is, let a wicked spirit of dissention, hatred, and revenge possesse them and carry them on to ruine and destroy one another.

V. 21. *And Jotham ran away and fled, and went*] This variety of words expressing the same thing, implyeth his great haste in flying.

to Beer] Which some think to be a town in the tribe of Ephraim; others (and that more probably) in the tribe of Simeon, as being in a greater distance from Shechem, and so further out of the reach, and (it may be) out of the power and government of Abimelech, and think it to be that Baalath Beer mentioned, Josh 13.8.

when Abimelech had reigned three years] To wit, as a usurping tyrant, and not as a Judge delivering them from their enemies, or exercising judgment and justice among them, or doing any other good to the Common-wealth, then when he least thought of it, as supposing that he was securely seated in his government. God began to execute upon him the curse threatned by Jotham; and to make him an example of that common maxime, that there is no tyranny of long continuance.

V. 23. *Then God sent an evill spirit between Abimelech and the men of Shechem*] *i.e.* Either satan himself, the chief author of all disorders and divisions, in a common-wealth, as 1 Sam.10.9. and 19.9. or the evill affections of malice, envy and discord; not by infusing into them these sinfull corrupti-

ons; but as a just Judge punishing their former wickednesse, especially that horrid massacre of Gideons sons, he gave them up to their own vile affections and the devils tentations, to be hurried on in these wicked courses to their own mutuall ruine, and utter destruction, 1 King. 22.21.22.

And the men of Shechem dealt treacherously with Abimelech] *i.e.* They brake their covenant with him, and rebelling against him shook off the yoak of his government.

V. 24. *That the cruelty done*] *i.e.* The just revenge of that cruelty.

and their bloud be laid upon Abimelech] *i.e.* The guilt and punishment of their bloud unjustly shed. So 1 Sam. 1.16. 1 King.2.31,32. &c. unto which though they had not the least respect in their mutuall murthers, yet it so came to passe by a just and overruling hand of Gods providence punishing them for their sin.

and the men of Shechem set liers in waite for him] *i.e.* Resolving to rebell and to cast him off from being any longer their King, they laid a plot by way of ambush to surprize his person, if he happned to come that way weakly attended.

and they robbed all that came along] But chiefly those whom they knew to be of Abimelech his party, hereby to weaken or revenge themselves upon them for their masters sake, or if others with them, then to supply their present wants whilest they lay there in waite.

And it was told Abimelech] To wit, that the Shechemites had rebelled and had laid this ambush to surprize him; whereupon he prepares for war, and sends some of his army into those parts, which restrained the Shechemites from going out of their city to gather their vintage, till Gaal came in to their assistance.

V. 26. *And Gaal the son of Ebed*] Who this Gaal was appeareth not not in the scriptures, but it seemeth that he was some famous Commander, seeing the Shechemites put such confidence in him, that they make choyce of him to be General of their forces.

and he with his brethren] That is, his kindred and allies, came in to their assistance, with an intention (as is probable) after that he had overcome and cast out Abimelech, to take the government upon himself.

V. 27. *They went out into the fields and gathered their vineyards*] Namely, to shew how much out of their confidence in Gaal, they slighted Abimelech; whom before they so much feared, that they durst not for him and his forces go out of the city.

and made merry] Or sang songs, as they used to do in the time of vintage, Isai. 16. 10. Jer.25.30. Psal. 4.7.

and went into the house of their god] *i.e.* Their idol Baalberith, namely, to praise him for delivering them from the yoak of Abimelech, and to offer sacrifice, and feast in his temple, as it was the custome of those times.

and cursed Abimelech] *i.e.* In their merrie mood they reviled and railed against Abimelech, wishing unto him all mischiefs and misfortunes.

V. 28. *Who is Abimelech, and who is Shechem*] *i.e.* How base is he and unworthy his place of Soveraignty, and how unfit is it that so ancient and famous a city as Shechem should be enslaved under his tyranny? Others think that this is not spoken of the city Shechem, but of Shechem the son of Hamor, who in Jacobs time was governour of it, Gen. 34. and make this to be the meaning: What have we to do either with the one or the other, seeing neither can lay any just title or claim unto it? Not Shechem or any of his posterity, seeing they are cast out, and their inheritance given to Gods people; nor Abimelech, who hath got the soveraignty by his own tyranny and usurpation, which in it self is a free city, and to be governed by no other than its own Magistrates.

Is not he the son of Jerubbaal?] *i.e.* His son by a concubine, who had lesse title unto it than any of the rest of his sons that came of his wives. And though Jerubbaal was worthily esteemed for his worthy acts, yet what is this to Abimelech, seeing he refused to be king when it was offered unto him. And yet his very name Jerubbaal may make his memory of lesse esteem, who being but a mean private man, got his name by that act of his in destroying the altar of your God, whom you now worship and serve with unanimous consent.

and Zebul his officer?] Whom he in his absence hath constituted as his Deputy. And this he speaketh to upbraid them of their base servitude, seeing they had not onely enslaved themselves to Abimelech the son of a concubine, but also to Zebul his servant, and so to any other whom he in his proud humor should be pleased to set over them: Of which he purposely mindeth them to work Zebul out of their favour, that they might cast him out of this place of government, and make choyce of him to rule in his place.

Serve the men of Hamor the father of Shechem] Which he speaketh by way of ironie and scorne, as though he should say, If you will needs make your selves, who are a free people, to become bondmen and slaves, you were best to seek out some of the progeny of the noble and ancients lords of this city, and not to vassallage your selves to such a base and new upstart as Abimelech. And thus perswading them to make choyce of some one of Hamors progenie, some think that he pointed at himself, whom he pretended to be descended of him. Others (more probably) thus, if ye will needs serve, then choose such as will not tyrannically rule over you like Abimelech, but in a fatherly manner as Hamor did of old.

V. 29. *And would to God this people were under my hand*] *i.e.* Under my sole government, whereby it appeareth that howsoever many adhered to Gaal, as having great confidence in him, yet there were others that cleaved still to Abimelech, and were content to submit unto Zebul as his officer.

then would I remove Abimelech] *i.e.* I would quickly dispatch him out of the way, and not suffer him any longer to be king over you.

and he said to Abimelech, increase thy army] That is, in a bold, bragging and thrasonicall manner, he speaketh unto him being absent; make thy self as strong as thou canst with all thy allies and friends, and then come out and fight with me, for hereby my victorie over thee shall be but so much the more glorious.

V. 30. *And when Zebul heard the words of Gaal*] To wit, whereby he reproached his lord, and also disgraced him who was his officer and Leiverenant, howsoever he had made before some semblance and shew that he would not crosse the Shechemites in their courses against Abimelech, yet now he was so much incensed with Gaals insolence, that he could no longer indure him, but falleth (though secretly) to practise against him.

V. 31. *And he sent messengers to Abimelech privily*] Hebr. crafftily, or to Tormah. To wit, lest being discovered to be wholly for Abimelech, the Shechemites should rise up against him, and either kill him, or wholly cast him out of his place of government; and also that they not knowing of it, Abimelech might come upon them suddenly and finde them unprovided.

or to Tormah] Some conceive it to be the name of a citie, which vers. 41. is called Arumah, where Abimelech dwelt.

V. 32. *Now therefore up by night*] To wit, that thy comming may not be discovered; and lay secretly an ambush against the Shechemites, that they may fall into it in the morning, when some of thy company appearing they shall set upon them, and they making their retreat, as though they were not able to maintain the fight, shall draw them into the ambush.

and the people that is with thee] *i.e.* Stay not to gather more forces, but come with those that thou hast already with thee, (seeing they will be sufficient to execute this design.

V. 33. *Do to them as thou shalt finde occasion*] Heb. as thine hand shall finde, that is, as thou shalt get opportunity in fighting against Gaal and those that shall come out of the city with him. See the like phrases, having the like signification, Levit. 25.28. 1 Sam. 10.7. and 25.8. Eccles. 8.10.

V. 34. *and they laided wait against Shechem in four companies*] Namely, that the Shechemites might be drawn out of the city, when as but one of these companies appeared to their view, and being come out to fight with this one, might fall into the ambushments that were laied by the other three.

V. 35. *and the people that were with him*] That is, one of the four companies.

V. 36. *And when Gaal saw the people he said to Zebul*] Who came in his company counterfeiting himself to be of his party, that he might encourage him to go out and fight, and to fall into the hands of the liers in wait.

Thou seest the shadow of the mountaines as if they were men] In which words he jeereth and derideth him, as though his fight so failed him, that he could put no difference between mountains and men, or rather that he was so faint-hearted, that he was affraid of very shadowes.

V. 37. *by the middle of the land*] Heb. Navill, a metaphorical speech borrowed from the resemblance; for as the navil standeth out above the bellie, so the mountains above the ground about them.

V. 38. *Then said Zebul unto him, where is now thy mouth?*] *i.e.* Thy former great brags and boastings when thou sawest no enemy; as if he had said, is thy courage so soon quailed, that thy heart faintetn and faileth thee before thou comest to fight? And with these scorns and reproaches he putteth him on to adventure the fight for very shame, and not dastardly to return into the city, and there stand on his own defence.

V. 39. *And Gaal went out before the men of Shechem*] Being partly put forward by Zebuls scorns, and partly by conceiving some hopes of prevailing upon the fight of Abimelech his small Army, supposing it to be no more but those two Companies which he had discovered, whereas indeed two others lay shut in ambush.

V. 40. *and he slew before him and many were overthrown*] i.e. More were slain in their flight than in the fight, seeing they pursued them to the very gates of the City, and slaughtered them all the way.

V. 41. *And Abimelech dwelt at Arumah*] A City near Shechem Southerly; whither Abimelech after this victory against Gaal retired himself with his army, either to refresh themselves, after their fight, or to get same better opportunity of surprising Shechem.

And Zebul thrust out Gaal and his brethren] i.e. Taking the advantage of this his defeat, which had wrought him out of the hearts of the people, because they thought either that it had happned through his cowardize, or his ill managing of their martiall affaires.

V. 42. *And it cameto passe on the morrow*] i.e. After they had thrust out Gaal and his brethren, as thinking him and his insufficiencie to act the part of an able Generall, to be the cause of their great defeate, they having made choyce of a new Commander in whom they had more confidence, and recruited their army, go out again against Abimelech to revenge upon him their former losse, and if it were possible, to drive him out of the country, that they might not still be indangered by having so malitious an enemy so neer a neighbour.

V. 43. *And he took the people and divided them into three companies*] Appointing two of them to fight with them which sallied out of the cities, and keeping the third with himself, he lay in ambush neer the gates of the city, that when their chief strength were issued out, he might assault and surprize it, being but weakly guarded, or at least might keep them within from going out to second those who were engaged in the fight, and them that were with-out in the field from making any retreat if they were put to the worse.

and stood in the entering of the gate of the city] That he might lay them that were escaped by flight out of the battle, thinking to secure their lives by getting into the city.

V. 45. *and beat down the city and sowed it with salt*] i.e. Did not only wholly demolish the wals without and the buildings within, but also in token that he had designed it to an utter and perpetuall desolation, he sowed it with salt. For this ceremonie was used by conquerours, being highly provoked by the reproaches and insolencies of their enemies, not onely to demolish their cities, but also to sow them with salt, in sign of an utter vastation and perpetuall desolation. For salt is taken to be both a cause and sign of barrennesse, as appeareth Deut. 29. 23. Psal. 107. 33, 34. Zeph. 2. 9. Although, as I have heard, there are some kind of foyles, even in our own land of that nature, that they use to manure them with salt, as if it were with dung or marle, and by experience finde that it maketh them fruitfull. But it had the quite contrary operation in those hot and drie countries, making the earth more hot and drie; and therefore Abimelech useth it as a sign of barrennesse and utter desolation. Although herein he failed of his end, seeing afterwards it was re-built by Jereboam, 1 King. 12. 25. and inhabited, as appeareth, 2 Chron. 10. 1. Jer. 41. 5.

V. 46. *they entred into an hold of the house of the god of Berith*] Called before Baal-berith, verf. 4. whither they went from ther tower of Shechem, for better security against the power and rage of Abimelech, trusting both in the strength of the hold, and also the religion of the place, using it as their sanctuary in this extreamity of danger. Which hold is probably thought to be the same with the house of Millo, unto whom Jothams prophetical curse extended, as joyning with Abimelech in that horrid conspiracy against Gideons sons: And the strongest and most impregnable fort, both by nature and art, neer unto Shechem. Like the Romane Capitoll, in which was the temple of Jupiter, and of such strength that it was able to hold out against the enemy, when all the city was taken. Even as also the temple was the strongest hold, unto which they resorted, when as Jerusalem was beseiged by Titus Vespasian.

V. 48. *gat him up to mount Salmon*] Which lay Westward from Shechem, towards Jordan; on it were store of trees, and snow that seldome melted, Psal. 68. 14.

what you have seen me do, make haste and do as I have done] This he did, knowing that Princes examples are more prevalent with the people than their Commands.

V. 49. *died also*] i.e. Were all burned and destroyed, as well they in the sacred fort, as they in the tower.

V. 50. *Then went Abimelech to Thebez*] Which was in the territory of Shechem, between the mounts of Samaria and Gilboa, and situate on the North of Shechem, verf. 20. the place where Elias was borne.

V. 51. *and shut it to them*] i.e. Made fast the gates with locks, bolts and bars.

and fought against it] i.e. Beseiged and assaulted it.

V. 53. *And a certain woman cast a peece of a millstone*] Which (with the like materials) they had purposely carried up to the top of the tower to beat off the assailants.

V. 54. *That men say not of me, A woman slew him*] And thus his wicked life was attended with as bad a death; wherein with a souldier-like bravery he took care for his credit, but none for his soul, and yet all in vain, for by this means whereby he thought to smother it, it was but the more divulged, 2 Sam. 11. 21.

V. 55. *the men of Israel*] To wit, which followed Abimelech in this expedition.

V. 56. *Thus God rendred the wickednesse of Abimelech which he did unto his father*] Namely, in murthering all his sons, and his own brethren.

V. 57. *And all the evill of the men of Shechem*] To wit, by assisting him in all his bloudy practises against the house of Gideon, wherein as they showed themselves impious against God, so barbarously ungratefull towards him, for all his well-deserving: which abominable wrongs and outrages God sharply revenged, both upon him and them, according to the prophetically curse denounced by Jotham verf. 20.

CHAP. X.

Verf. 1. *There arose to defend Israel Tola*] Some think that he was not (like the other Judges) called extraordinarily by God, but that after the death of Abimelech he was by the people chosen to be their Governour, because there is no mention made of any enemies that oppressed them, out of whose hands he should deliver them. From whence they gather, that throughout all his time they lived in peace. But seeing it is said, verf. 2. that he judged Israel, and all these Judges were called extraordinarily of God to deliver them when they were under oppressions, and being delivered to govern them in peace, to abolish idolatry, and to restore Gods pure worship; I conceive that he had the like calling from God with other of the Judges, though not immediately, as Gideon, by personall appearance, yet by inward instinct, and the collation of heroicall gifts, as courage and fortitude, wisedome, zeal, and the rest; Neither doth it follow that they had no enemies, from which Tola delivered them, because none are mentioned, seeing there might be enemies and oppressions, though not so notorious and vexatious as in former times. And though there had been none such, yet the people in these times needed a Judge to reduce them to the former government, which was suppressed by Abimelech his tyranny, to abolish idolatrie, which much raigned and increased in his licentious, prophane and Anarchicall Monarchy, to restore religion, and Gods worship to its native purity and perfection, and vindicate the seat of judgement from arbitrarie injustice and oppression.

to defend Israel] Heb. save or deliver. i.e. To preserve them in their peace, liberties, and the purity of Gods worship against all that did oppose them.

And he dwelt in Shamir] A town of Issachar bordering on Ephraim. There was an other of that nime in the tribe of Judah, Josh. 15. 48. or suppose that this Shamir was in mount Ephraim, as it is in the letter of the text, yet Tola, though of a nother tribe, might inhabit there being a Judge, for more convenience, as being neer the heart of the land, and not far from the tabernacle. Though I incline rather to the former exposition seeing it is expressely said, that he was also buried in Shamir, which strongly impleyth, that it was in his own tribe, and bordering onely on mount Ephraim, seeing it was the custome of those times to be buried in their own inheritance.

V. 3. *And after him arose Jair a Gileadite*] i.e. Dwelling in Gilead, in the tribe of Manasseh beyond Jordan, Josh. 17. 1. 5. Numb. 32. 39. Gen. 31. 48. who was not that Jair of whom mention is made, Numb. 33. 41. & Deut. 3. 14. though he carrieth the same name; and also got and possessed towns or villages of the same name, Havoth-Jair; for that Jair lived above three hundred years before this here mentioned, and he had but twenty three cities or villages, as it is 1 Chro. 2. 22. and this mans sons had thirty, increased to this number since the death of the other, either by themselves, their father, or grand-father, from whom this Jair being descended, both he and his inheritance kept still their old names.

V. 4. *And he had thirty sons, which rode on thirty asse-colts*] This is added to shew that he was a man of great wealth and worth, and that his sons were of an honourable condition, seeing this kind of riding on asse-colts was a token of their dignity and authority. See annotat. on chap. 5. 10.

which are called Havoth-Jair] Or the villages of Jair, so called by Jair the son of Manasseh, Numb. 32. 41. Deut. 3. 14. and continued by this Judge in the same name.

V. 5. *and was buried in Camon*] A city belonging to Manasseh, in the land of Bashan, lying North from mount Gilead.

V. 6. *And served Baalim and Ashtaroth*] These are specially named above the rest, because they were the chief and most common idols. See annotat. on chap. 2. 13.

and

and the gods of Syria] This is added to taxe the Israelites of their abominable idolatrie, who were not satisfied by committing spiritual whoredome with one or two idols, of this or that people, but gave themselves up to commit this unstatable uncleanesse, with all the idols of every nation that lived about them. So Ezek. 16. 25, 26. &c.

the gods of Sidon] i.e. Astarte. See chap. 2. 13.

and the gods of Moab] i.e. Chemosh, 1 King. 11. 32.

the gods of the children of Ammon] i.e Milchom, or Molech, 1 King. 11. 5. 33.

and Chemosh, chap. 11. 24.

of the Philistines] i.e. Dagon, 1 Sam. 5. 2. and Astaroth. See chap. 2. 13.

and forsook the Lord, and served not him] i.e. They so wholly gave themselves up to idolatry, that they not onely joyned idols with God in his service, or served him in idols, like their fore-fathers, but also utterly renounced Gods service, and gave themselves wholly up to the worship of idols.

V. 7. *And the anger of the Lord was hot*] i.e. He resolved to punish them severely for their sins, like a man provoked to wrath and displeasure.

and he sold them] See annotat. on chap. 2. 14.

V. 8. *And that year they vexed and oppressed, or crushed the children of Israel*] i.e. As some think, in that year wherein they fell from the true worship of God to this idolatrie they vexed them, and so from that time to the end of eighteen years. Others reckon these eighteen years from the death of Jair, but this cannot stand with that chronologie of four hundred eighte yeas, from their comming out of Ægypt to the building of the temple, mentioned, 1 King. 6. 1. Others read it thus, *They vexed them that year*, i.e. The eighteenth, or the last year of the eighteen. But this is as far short of the time of the chronologie, as the other above it. But the right sence of the place (as I take it) is this, that the Philistims and Ammonites, vexed those two tribes and an half, that lay without Jordan, for the space of eighteen years, with their inrodes and incursions into their country, wasting and spoyling all that came in their way; the greatest part of which time they lived under Jair's government, though still by his prudence and prowesse they were beaten out again, but now in that year wherein Jair died, growing more bold and presumptuous upon the death of their Judge, they extend their vastations and oppressions, and make them more general and universall, not contenting themselves with spoyls of those two tribes and an half without Jordan, but entring also upon the land of Canaan, as the tribes of Judah, Benjamin and Ephraim, as is expressed in the next verse.

which is Gilead] The land of the Amorites in former times, which is a region adjoyning to mount Gilead on both sides of the hill, and a very fruitfull soyl, fit for the breeding and feeding of cattle, which had divers cities in it.

V. 10. *And the children of Israel cryed unto the Lord*] No doubt they often cryed unto the Lord before, being so long time under such grievous oppressions, but he regarded them not, because their prayers were not joyned with true repentance, seeing they still continued in their grosse idolatrie; but now they repent, not onely of their sins in general, but also of their speciall and bosome sins, namely, their neglect of Gods worship and serving of idols, and humbly confesse it with detestation.

V. 11. *And the Lord said*] i.e. Either the Lord Christ appearing in an humane shape, as before chap. 2. 1. & 5. 13. and 6. 23. or by some created Angel, or some Prophet sent with this message; or finally by his oracle, related unto them by the high Priest.

and from the children of Ammon] Divers of these deliverances here expressed, we do not finde related before in this holy history, whereby it appareeth that this people received at Gods hands many more favours and blessings, than are here recorded.

V. 12. *And the Maonites did oppresse you*] i.e. As some read it, the inhabitants of the land, to wit, Canaan. Others understand hereby the inhabitants of a city called Maon, upon the South of Judah, Josh. 15. 55. to which the wilderness of Maon adjoyned, 1 Sam. 23. 25. From whence the Canaanites which did inhabit it, and did in the time of Chusan-Rishathaim (it may be) afflict and oppresse the Israelites, were called Maonites.

V. 13. *Wherefore I will deliver you no more*] This threatning was not absolute, as the sequel sheweth, but conditionall, namely, if they did not repent, that is, forsake their idolatry, and imbrace Gods pure worship, unto which he provoketh and quickeneth them by this threatning. So Jerem. 18. 7. 8.

V. 14. *Go and cry unto the gods which you have chosen*] This is not a call command, for the holy and righteous God doth never a quire any man to commit sin, but an ironical upbraiding of them for their folly in committing their sin of idolatry, which now they found so fruitlesse in their greatest need; their idols being no wayes able to send them deliverance, though they did cry unto them never so loud. So Deut. 32. 37, 38. and thus Elias derideth Baals priests, 1 King. 18. 27.

V. 15. *do thou unto us whatsoever seemeth good unto thee*] That is: punish us hereafter as thou pleaseth, if we do not persist in thy true and pure worship, and utterly renounce our idolatry and all our false gods, onely make triall of us for this once, by giving us deliverance out of the hands of our enemies.

V. 16. *And his soul was grieved*] Heb. shortned, contracted, or straitned. For as the heart is dilated and enlarged with joy, so it is contracted and straitned with grief; not that God can properly be said to joy or grieve, who in his simple and perfect nature is free from all humane passions, but by a figurative speech it is ascribed unto him, when he acteth after the manner of men, who usually grieve for thole that are in calamity and misery, before out of their pity and compassion they give them help and deliverance, that so we may the better conceive of his dealing with us.

V. 17. *and encamped in Gilead*] Which they now challenged, that it belonged unto them as their ancient inheritance, chap. 11. 13. and also because it was nereest to their country.

and encamped in Mizpeh] There were many other places of this name, the Hebrew word signifying an high-place, convenient to set watches or watch-towers upon it, both to see and to be seen a far off, like our Beacons seated on the top of high hills; As Mizpeh in Judah, Josh. 15. 36. and in Benjamin, Josh. 18. 26. and Mizpeh of the Moabites, 1 Sam. 12. 3. But this did lye upon mount Gilead, chap. 11. 29. Gen. 31. 49.

what man is he that will begin to fight?] i.e. Who will undertake to be our leader in this expedition against Ammon; and for his better incouragement, he shall ever after be our General, Judge and Governour, chap. 11. 8. 9. and when none would accept of it, as thinking the service dangerous and desperate, they resolve hereupon to send unto Jephthah, as being of known valour and a skilful Commander. And this is here spoken as an introduction to the following storie in the next Chapter.

CHAP. XI.

Verf. 1. *Now Jephthah the Gileadite*] See annotat. on chap. 10. 3. He is said to be a Gileadite, not because his fathers name was so, but because he was borne in Gilead, but of what tribe he was it appareeth not, though it be very probable that he was of Manasseh, seeing the greatest part of that country was in their possession, and the old Gilead, the son of Machit, Josh. 17. 1. 3.

was a mighty man of valour] Both in respect of his vertue and fortitude of mind, and also his strength of body, whereby he was inabled to atchieve noble acts, and to endure those hard labours that are incident to a warlike profession.

and he was the son of an harlot] Heb. A woman an harlot. Bastards by the law of God were forbidden to come into the congregation unto the tenth generation, Deut. 23. 2. which is not generally to be taken, as though they were not to be permitted to be present in the assemblies met together for Gods publick worship, but that they should not be admitted to any publick office, either sacred or civil, though they were the lardards of Priests or Princes. But this case of present necessity dispensed with the strictnesse and rigour of this law, the end and equity whereof was to shew how much God abhorred whoredome and uncleannesse, that the people might avoid it, and not to inflict a punishment upon the person thus begotten, if he abhorred and forsook his parents sin, and served God in holinesse and righteousnesse.

and Gilead begat Jephthah] i.e. One of the posterity of Gilead the son of Machir, mentioned Josh. 17. 1. 3. and of his name.

V. 2. *And they thrust out Jephthah*] Namely, from having any part, not onely in their fathers inheritance, in which by the law he had no right, but also in his goods for his present maintenance, in which he might have lawfully inared. And this he counted as a wrong done unto him, and that not acted in a violent course by his brethren alone, but also in a legall way, being countenanced and assisted by their Elders and Magistrates, as he chargeth them, verf. 7.

V. 3. *and dwelt in the land of Tob*] A part of a country lying along mount Gilead, not far from the Ammonites, at the entrance of Arabia the desart, 2 Sam. 10. 6. 8. Some think Tob to be the proper name of a man, who was the owner of of that country.

And there were gathered vain men to Jephthah] i.e. Idle fellows that had no calling, nor means of maintenance, or such as were in debt and danger, and in a desperate condition, 1 Sam. 22. 2.

and

and went out with him] Namely, as their Captain in military expeditions, to fetch in prey and booty on which they might live, wanting other means; and it is likely from the Ammonites: and that with such good successe, that hereby the Gileadites were moved to think him the fittest man to be their General, having already approved himself in these wars against them.

V. 5. *The Elders of Gilead went to fetch Jephthah*] *i.e.* Either by Gods speciall command, or some extraordinarie instinct, or in a case of present necessity, as before, vers. 1. for otherwise a bastard might not bear any publick office, Deut. 23.2.

V. 7. *and expel me out of my fathers house*] *i.e.* Gave sentence against me at the suit of my brethren, that I should be expelled.

and why are you come unto me now] *q. d.* You never made me any amends for the wrong you then did me, nor would do it yet out of any respect of justice, or love towards me, but out of meer necessity, because you are in distresse, and no body else will run the danger to help you out of it.

V. 8. *therefore we turn again unto thee now*] As though they should have said, we cannot deny, but that thou dost justly accuse us of our unjust proceeding against thee, but let that be forgotten, seeing we are now come to make thee amends. For by this turning again, they do not mean that they had been with him before about this businesse, but that they repented of their former actions of unkindnesse, and now returned unto him with their hearts and affections.

and be our head over all the inhabitants of Gilead] For at the first he was chosen to be their General onely, though afterwards having so well acquitted and approved himself in this warlike expedition, he was chosen to be Judge over all Israel, chap. 12. 7.

V. 9. *Shall I be your head?*] *i.e.* Not onely your General in this service, but also your Judge, and chief Magistrate over all your country for ever after, or as long as I live. The which he doth not speak as a man that ambitiously thirsted after soveraignty and rule; but out of meer equity and honesty, to wit, that having adventured his life in such a desperate and dangerous service, he might be sure of that just reward, which, not out of his seeking, but, of their own free accord they had offered unto him.

V. 10. *the Lord be witnesse between us*] Heb. be the hearer between us. *i.e.* We call God as a witnesse, who is present every where, and heares all our discourse, and is a just Judge to punish us if we do not keep our covenant with thee, that we will be unto thee as good as our words, and make thee our head in time to come, as well as now.

V. 11. *and Jephthah uttered all his words before the Lord in Mizpeh*] *i.e.* Which had passed between him and the Elders of Gilead, in the land of Tob.

before the Lord in Mizpeh] *i.e.* In a solemn and religious manner, as in Gods presence, before the whole assembly of the people encamped in Mizpeh, chap. 10. 17. he repeated the covenants agreed upon between them, that hereby they might be the more strictly bound to observe and keep them.

V. 12. *And Jephthah sent messengers unto the king*, &c.] *i.e.* Proceeded according to the law of God, of arms and nations, which require first to seek peace upon lawfull conditions, before the proclaiming of a just war, and if this cannot be obtained, then to proclaim it before they made an entrance into it; as it was the custome of the ancient Romanes, and before them, the practise of Jephthah in this place, Deut. 20. 10. 11.

what hast thou to do with me?] *i. e.* What just cause of war hast thou against me, and of invading my country? Speaking this in the name of all the people, as being their General. See the like expressions, 2 Sam. 16. 10.

come against me to fight in my land] *i.e.* The land which is now under my protection, being intruded unto me by the general content of the people, who have chosen me to be their Captain and Governour.

V. 13. *because Israel took away my land when they came up out of Ægypt*] This was a false claime, seeing he had no right to the land he challengeth, for it belonged first, for the most part, to the Moabites, and some of it to the Ammonites, but was won from them by the Amorites, in whose possession it was by right of conquest; and so gotten out of their hands by the Israelites, and in their possession for a long time, not onely by the same right, but also by Gods free donation, the lord of the whole earth, who hath therefore power to dispose of it according to his good pleasure. See Numb. 21. 24, 25, 26. 29. &c. Deut. 2. 19. 37. & 3. 11. Josh. 13. 25.

my land] Speaking in the name both of the children of Ammon and Moab, over which, it seemeth, he at this time raigned as their king.

from Arnon even unto Jabbok, and unto Jordan] *i.e.* That tract that lyeth upon these rivers, from mount Gilead Eastward, unto Jordan Westward.

V. 14. *And Jephthah sent messengers again*] *i.e.* Further to clear his cause, fo: the quieting of his own conscience, when he was assured that he fought in a just quarrel, the incouraging of his army, and the convincing of his enemies, that their war was unjust and naught.

V. 15. *Israel took not away the land of Moab*] Jephthah layeth open the untruth of the king of Ammons plea, and sheweth that the Israelites, at their coming out of Ægypt, did not meddle with the Moabites or their land, God having expresly forbidden it, Deut. 2. 9. and so likewise of the Ammonites, vers. 19.

V. 16. *and came to Kadesh*] Which was also called Zin, to difference it from Kadesh-barnea, Numb. 13. 26. & 20. 14. & 33. 36.

V. 17. *Then Israel sent messengers unto the king of Edom*] Numb. 20. 14. where Jephthah relateth these passages which before had hapned, to shew how fairly the Israelites had carried themselves to all the nations round about them, when they travailed towards the land of Canaan, and had offered no wrong to any of them.

and Israel abode in Kadesh] *i.e.* They quietly bare this unkindnesse and injurie, and did not seek to revenge themselves upon the Moabites, and Ammonites, by any violent course, or taking up of arms against them.

V. 18. *Then they went along through the wilderness, and compassed*] *i.e.* They put themselves to a tedious and troublesome journey, by compassing about their country, that fo they might enter into the promised land, rather then they would give them the least cause of offence.

and pitched on the other side of Arnon] Which lay upon the borders of Moab, but were so far off from invading their country, that they would not make any entrance, so much as within the very border of it, Numb. 21. 13. & 22. 24. 36.

V. 19. *And Israel sent messengers unto Sihon*] *i. e.* When they could not prevail, either with Edom or Moab, for the obtaining of a passage into Canaan, they in a fair course assaied Sihon.

King of the Amorites] So called, not becaufe he was King of all the Amorites, for there were many on both sides of Jordan that were not under his dominion, but because all those over whom he ruled, were Amorites.

unto my place] *i.e.* The land of Canaan which God hath given me for an inheritance: For unto this only they pretended, and by this right, and therefore lay no claim to Sihons country which lay without Canaan, but in a peaceable manner send ambassadors unto him, desiring only a passage through his land.

V. 20. *but Sihon gathered all his people together*] *i.e.* Not onely denied them passage, but also in an hostile manner came out against them, the Israelites not provoking him so this war by any injurie which they had offered unto him or his people.

V. 21. *So Israel possessed all the land of the Amorites*] To wit, having vanquished them in a lawfull war, they had just title unto it by law of arms, as being gotten by conquest.

V. 22. *And they possessed all the coasts of the Amorites*] *i.e.* All that region which now the Ammonites unjustly challenge, as belonging to them, ver. 13. or all the country within these coasts, as Arnon in the South, Jabbok in the North, the wilderness, that is, the desart of Arabia, in the East, and Jordan in the West, Deut. 2. 36.

V. 23. *So now the Lord God of Israel*] This he alledgeth as another argument, that they had right to this land, because God, the owner and Lord of the whole earth, had given it unto them, and that not only in an absolute way of interest and right, but by giving them victory over them in a lawfull war, Deut. 2. 30. 31. 32.

V. 24. *Wilt not thou possesse that which Chemosh thy God*] So he calleth him, not because he was a God in truth, but only in their opinion: And so he was the God or Idol of the Moabites, Numb. 21. 29. 1 King 11. 7. Jer. 48. 13. over whom it seemeth that the King of Ammon now reigned, in which respect Chemosh is here said to be his God: For otherwise Molech or Milchom was the chief Idol of the Ammonites, 1 King. 11. 7. 33. & 2 King. 23. 13.

giveth thee to possesse] The Lord had given unto the children of Moab their land for a possession, and had driven out the enemies from before them, as also the land of the Zamzummims to the children of Ammon; the which their victories they ascribed to their idols, and possessed their land as their gift, Deut. 2. 9, 10, 19, 20.

So whomsoever the Lord our God shall drive out] *i.e.* As thou thinkest thou mayst justly possesse all that which thy Idol Chemosh (as thou falsly conceivest) hath given thee, so much more, may we lawfully possesse all that Jehovah, the true God, hath given unto us.

V. 25. *Art thou any thing better than Balak*] *i.e.* Hast thou better right to this land, or more power and policy to maintain it,

it than Balak, who never yet made any such claim unto it? And this he useth as another reason to evince their right to the land, seeing they possessed it, not only by the right of conquest in a lawfull war, but also by long prescription of divers preceding generations.

Did he ever strive against Israel?] *i.e.* Though he hired Balaam to curse Israel, and if that had succeeded, would have raised war against them, thinking (though falsely) that they intended to invade his own country, yet when the Israelites had conquered the country of the Amorites, and were settled in it as their just possession, he never went about to recover it out of their hands, nor so much as made any claim unto it, notwithstanding it did in former times belong to Moabites, Numb. 21. 24. 26. & 22. 2. Deut. 2. 3. 4.

V. 26. *While Israel dwelt in Heshbon*] He reckoneth up some chief places of the country, which the Israelites after they had conquered it did peaceably possesse, and by them understandeth all the rest, as namely, Heshbon, the Metropolis of the land of Moab, in which Sihon dwelt, as being his chief city: And Aroer, another city towards the East of this land.

three hundred years] The time in a just computation, taking it from Judge to Judge, came not to so much by above thirty years, but this is usuall in the scriptures, speaking of a round sum, not to respect odd numbers, more or lesse. And of this custome Jephthah here maketh use, because it was for his advantage to speak of the longest time, when he pleadeth prescription.

why then did ye not recover them within that time? *i.e.* If ye had any such right to these towns and country as ye now pretend; why did ye not all this time challenge and plead your right, but suffer the Israelites quietly to enjoy them, never making any claim unto them?

V. 27. *Wherefore I have not sinned against thee*] To wit, by unjust detaining thy cities and land from thee, seeing I have a just title unto them, by a lawful conquest, by Gods donation, and a legal prescription allowed of among all nations.

but thou doest me wrong to war against me] To wit, by picking a quarrel, as an unjust quarrel, that thou maiest by raising war against me cast me out of my lawful possession.

the Lord the judge, be judge] *i.e.* Shew himself a righteous Judge in determining this quarrel between us, by prospering the innocent and giving them victorie, and punishing them that offer the wrong, by bringing them to utter ruine and destruction.

V. 29. *Then the spirit of the Lord came upon Jephthah*] *i.e.* The spirit of prudence and fortitude. See Annotat. on chap. 3. 10.

He passed] To wit, with all his army.

and Manasseh] *i.e.* Bashan, in which half the tribe of Manasseh inhabited.

V. 30. *And Jephthah vowed a vow*] *i.e.* Before he undertook the execution of his design, he made a solemn vow to God, that hereby he might move him to prosper him in his expedition. And this was usual among heathen Emperours and great Commanders, when they undertook warlike enterprizes against their enemies; and was the practice of Gods people, when they were to fight against Arad, Numbers 21. 2.

whatsoever cometh out of the doors of my house to meet me] This is a preplexed and confused vow, altogether unlimited to any subject, saving that it seemeth to imply that he intended some reasonable creature, which propounded to its self this end of coming forth, namely, to meet him.

Shall surely be the Lords, and I will offer it up for a burnt-offering] Or thus, *or I will offer it up for a burnt-offering.* Which vow seemeth to consist of two branches: The first generall, that he would consecrate and devote it to the Lord howsoever; the second more speciall, intimating the nature of the subject, and the manner of devoting it, namely, that if it were fit for sacrifice, as clean beasts and the turtle dove or young pigeon, then he would offer it up for a burnt-offering. Or if his intention was to limit his vow to a humane creature (as is supposed) then his meaning was, that it should be the Lords, that is, devoted and consecrated to his service, but not in the way of a burnt-offering, which was abominable to God, but to be set apart and sequestred from the world, in a speciall manner to perform unto him more spiritual and religious service. For if his meaning by these words, *shall surely be the Lords*, were, that it should be sacrificed for a burnt-offering, then the branches of this vow should be both one and the same, and there should be no difference between them.

But take this vow in what sence we will, yet we must needs confesse, (as it is here propounded) that it is very confused and perplexed, rash and unconsiderate. For however it was most likely that an humane creature should come out to meet him, yet it had been possible that a dog, or some other unclean beast should have come forth, which were abominable to be offered in sacrifice, or otherwise to be devoted unto Gods service.

But from hence there hath arisen a main and grand question amongst the learned; whether Jephthah offered his daughter for a burnt-offering, or whether he onely devoted and consecrated her to the service of God in a state of virginity. And surely it cannot be denyed, but that the parties are very strong on both sides, both in their, parts and proofs; of the former opinion we have Josephus, the most of the ancient Rabbins, the best of the latine fathers, as Ambrose and Augustine, &c. with divers learned and godly men amongst our late writers; of the later we have divers of the later Rabbins, and many judicious Divines above all exceptions.

It were therefore well worthy our paines if thereby we could add some light to the deciding of this intricate and difficult question.

To which purpose I will a little more largely insist upon it than will well stand with the brevity of our intended Annotations; and for the better clearing of the point in controversie, I will sift premise some propositions, as postulata and necessary requisites, grounded on equity and charity, which being granted will much tend to the clearing of the question.

The first is, that we do not involve Jephthah in an higher and deeper degree of sinne, than the scripture doth evidently and clearly charge upon him, nor aggravate his faults and faylings by our ungrounded surmises, and uncharitable suspitions. And this (I suppose) will amount to no more than to render him faulty in making a rash and inconsiderate vow, arising from blinde ignorance and superstitious devotion; and as much blame-worthy for keeping and performing it.

Secondly, that we willingly entertaine all advantages which the text will afford us, to clear him for having committed such an abominable wickednesse as is laid to his charge, seeing the Holy Ghost hath been pleased so much to honour him, as to inroll him amongst his greatest worthies, and to eternize his name for his exemplary faith, Heb. 11. 32.

Which being granted (as I cannot excuse him for his making and keeping a rash and inconsiderate vow, though the best men have their failings, and there is not one who liveth and sinneth not, so) I cannot but acquit him of that horrid act, in offering his daughter for a whole burnt-offering, and that upon these reasons.

First, because this had been such an abominable wickednesse, as was not onely condemned with all detestation in the word of God, as the most heinous and transcendent kinde of idolatry; but even against the light of nature, and therefore abhorred by the very heathens, saving some few who were so blinded with a devillish zeal, that they put off all humanity and natural affection.

Secondly, though he should have made such a wicked vow, yet when he saw the issue of it, he was no way bound to keep it, seeing it was quite contrary to his intention: For vowes bind onely to that which is good, and if the thing vowed seemed good, but afterwards proveth evill, they do not binde; but as it was a sin to make them, so it is a greater sin to keep them, the one proceeding from rashnesse, the other done upon mature deliberation: Again, God in his law had plainly expressed upon what conditions he would dispense with such vowes, and how the thing vowed might be redeemed, and at what rates, Levit. ch. 27. ver. 3, 4. And whereas it is answered, that Jephthah by profession a Souldier, and much living and conversing among the heathens, was ignorant of this law; Freely, though he were, yet he had time enough, between the making and executing of his vow, to have informed himself, if not by his own reading, yet, at least, by asking counsell of the Priests, which it is not any way probable that he would neglect it, when it concerned him so neer as the preservation of the life of his only childe and dearest daughter: And whereas it is further objected, that in that law of redemption a thing devoted, which should be devoted of men, could not be redeemed, but must be put to death, Levit. ch. 27. ver. 28, 29. And this was the cause which might bring Jephthah into his errour: To this it is answered, that the things devoted here spoken of, were only such as were anathematized and accursed for execrable wickednesse, and therefore devoted to utter destruction, as in the case of Jericho and the spoiles of it, and the Amalekites, 1 Sam. 15. And this concerned not Jephtha's daughter, who was (as it appeareth) an innocent and pious virgin.

Thirdly, there is nothing clearly expressed in the text which may

may make us conclude, that he either vowed to sacrifice his daughter as a burnt offering, or performed his vow in this sence, seeing the word may be taken not onely conjunctively, *and I will offer*, but also disjunctively, *or I will offer it up*, as it is (though not so frequently) used in divers other places, as Gen. 26. 11. Exodus 1. 10. and chap. 21. 15. and so it may here be thus read; if it be such a thing as may lawfully be offered, then I will offer it for a burnt offering, but if not, it shall howsoever be consecrated unto God. But by the law not onely humane sacrifices were forbidden as abominable unto God, but all things that were unclean, Levit. 27. 11, 12.13. Deut. 12. 31. Isai. 63. 3. And if ever the word is so taken, then surely charity it self bindeth us to take it so in this place.

Lastly, it was not in Jephthah's power to offer up his daughter as a burnt-offering, unlesse he could involve others also in the same wickednesse; for he could not thus offer her up himself, seeing it belonged onely to the Priest to offer sacrifices; and what probability is there in this, that he could persuade the Priests to joyn with him in such an horrid action? Again, what legal power had he to kill an innocent, or to take away the life of his dearest daughter, without any offence by her committed against God or man? Or though it should (though falsely) be supposed that he might do it, having a right to dispose of his daughter at his pleasure, yet how could he have done it, if another had come out to meet him, over whom he had no such colour of right, as suppose his wife, or the wife of one in his familie? Or doing it, how could he be excused of wilful murther?

But it is objected that if we should understand his vow to be a devoting of his daughter to Gods service, in a state of perpetuall virginity, it would much countenance Monasticall vows of a single life, for which we finde no warrant in scripture, either by precept or president, before or after the dayes of Jephthah; yea, the clean contrary in Samuel, who though he were devoted to Gods service, yet was married and had wife and children. And this I conceive hath been the chiefe reason that hath induced godly learned men, to think that Jephthah's vow is to be understood, rather of a burnt offering, than of devoting his daughter to Gods service in a state of virginity. But why may they not as well feare, if we take it in their sence, that it might be abused as a president to countenance humane sacrifices, which were far more frequent than the other. Though in truth there is no better ground from hence to countenance this rather than that; For seeing there is neither precept nor president for this vow of virginity, in a monasticall life, in the scripture; this example of Jephthah can be but a poor and landy foundation to build it upon, who lived in such times of superstition and ignorance, and was himself infected with this contagion. In which respect it may be well thought, that his example is much fitter to serve as a sea-mark to make us to keep off from falling upon these rocks and sands, than to be a president for our imitation.

Other reasons and objections might be added, but seeing we shall have occasion to consider of them in the latter part of this chapter, I will refer them to be spoken of in their due place.

V. 33. *And he smote them from Aroer*] Lying by the brook Arnon, Deut. 3. 12. which was in the tribe of Reuben, Josh. 13. 16. where Jephthah began to invade the land of Amnon.

to Minnith] Which lyeth beyond Arnon Eastward, and is a town in the borders of Ammon near Rabbah.

the plain of the vineyards] Or Abel, which is a city in the country of the Ammonites, famous for vineyards and excellent vines.

V. 34. *his daughter came out to meet him with timbrels and dances*] To wit, being accompanied with many other virgins which did attend her, as the custome of those times was for women and maids, after great victories to sing songs of triumph, Exod. 15. 20. Judg. 5. 1. 1 Sam. 18. 6. But though many came out with her, yet his vow reached not to any of them, but only to one of his own familie.

beside her he had neither son nor daughter] Or, he had not of his own, either son or daughter. Heb. of himself. The which is added as a reason why he made such great lamentation.

V. 35. *when he saw her he rent his clothes*] *i.e.* In sign of his great sorrow and bitter grief, as was the custome of those times, and in those countries. See Gen. 37. 29. Numb. 14. 6. 2 Sam. 1. 2. & 13. 19. Job. 1. 20.

Thou hast brought me very low] *i.e.* I am not so much exalted by my great victory, as humbled and depressed with this sad and unexpected accident, whereby I am become utterly hopelesse of any posterity. From which passionate grief of Jephthah, some conclude that she was offered for a burn-offering, and not onely devoted to serve God in a state of virginity. But if we consider how great a blessing it was in those times to be fruitfull, and that the barren womb was esteemed as a great curse, and that all hope was cut off from Jephthah, the chief Magistrate in the Common-wealth, from living in his posterity, we cannot but confesse that he had great cause of bitter grief. See Gen. 30. 23. 1 Sam. 1. 6. Luk. 1. 2.

For I have opened my mouth unto the Lord] Heb. *i.e.* I have made a vow, as this phrase signifieth in the scripture.

and I cannot go back] *i.e.* I dare not break my vow, not knowing in thole dayes of ignorance and superstition, that the law of God gave him liberty in this case to have redeemed his daughter with fifty shekels of silver, Levit. 27. 4.

V. 36. *And she said unto him*] Namely, in all probability, when he had first acquainted her with the nature and substance of his vow.

do to me according to that which hath proceeded out of thy mouth] *i. e.* According to thy vow; and seeing thou hast consecrated me as holy to the Lord, to live a Virgin and as a Nazarite all my dayes; I willingly agree unto it, and ratifie thy vowes, devoting my self wholly unto God. So Anna, Luke 2. 36. See 1 Cor. 7. 34. 36, 37. Neither can we probably think, that Jephthah (commended for his faith, Heb. 11. 32.) should offer his daughter for a burnt-offering, seeing it is much more odious to God, than to offer unto him Swines-blood, or a dogs head, Isa. 63. 3. and was expresly forbidden as most abominable, Deut, 12. 31. and seeing God requireth in the law, that the first-born children which were his, Exod. 13. 22. & 22. 29. should not be offered but redeemed, Numb. 18. 15. Exod. 13. 13.

V. 37. *Let me alone two moneths*] Why (say some) doth she desire two months, if at the end of them she was not to be offered but to live in the state of virginity, seeing still living she had time enough to do it afterwards? Answer, because this lamentation was then moft seasonable, when she was first designed and adjudged unto this condition, and was now ready to enter into it.

that I may go up and down upon the mountains] As being solitary places, and therefore the fitter for mourning, and the expressions of her grief in her bitter and passionate lamentations for this great afflition laid upon her, which did cut off all hope of having any posterity.

and bewaile my virginity] Whereby I shall be deprived of posterity: And here note, that the speaketh not of bewailing her approaching death, or being sacrificed, but her virginity, upon the former reasons.

V. 39. *who did unto her according to his vow*] *i.e.* Did not redeem her according to the law, but did consecrate her unto the Lord, as a virgin to serve him in a single life, 1 Cor. 7. 32.

and she knew no man] He doth not say, and she was offered for a burnt-offering, but that she knew no man, *i.e.* lived a virgin, as her father had vowed and she assented.

And it was a custome] Or, *an ordinance.*

went yearly] Heb. *from year to year.*

to lament the daughter of Jephtah] Or, as the word may signifie, to talk with her, that is, they did yearly go to visite her four dayes in a year, that they might commune and discourse with her, comfort and cheer her in this her solitary condition. See ch. 5. 11. where the same Hebrew word is used to signifie speaking or relating.

CHAP. XII.

Vers. 1. *And the men of Ephraim gathered themselves together*] Heb. *were called.* *i.e.* Being moved with vain-glory, and envying Jephtha's and the Gileadites victory and good successe, as formerly they had done Gideons, and both out the same ground, because they were Manassites, whom they emulated, and disdained that they should in any thing be preferred before them, they in a tumultuous way being incraged, assemble themselves together, to quarrell and make war against them, whereas if they had not been wholly transported with those vicious and bellish furies of pride and envie, they should with all thankfulnesse have congratulated their victory, whereby they as well as others were delivered from the grievous oppressions of a common enemy.

and went northward] *i.e.* After they had passed over Jordan, they marched with their army into Gilead, which was on the North of Ephraim where Jephthah lived.

wherefore passedst thou over to fight] *i. e.* Wast not content to drive the Ammonites out of your country, but also didst invade their land, without making us acquainted with it; which was but a silly quarrel, had it been true, seeing herein they had been the more beholding unto them, in doing the work themselves & saving them the labor, and freeing them from the danger of it: But they backed their insolencie & ungratitude with a lie, for v. 2. Jephthah telleth them that he had at the first called them unto their assistance, and had they come, they might have accompanied them in the whole expedition, but they refused.

V. 2. *I and my people were at strife*] *i.e.* The quarrel was chiefly between the Ammonites and us, and not between you and them, and yet out of my respect to you, as being our brethren, and the opinion that I had of your valour, which was in such a case so needful for us, I called you into our aid, but you helped us not, either out of your neglect, or else your fear to run the same hazard with us.

V. 3. *I put my life into my hands*] Heb. in my palm. An Hebraism. *i.e.* I exposed my life to great danger of death. A metaphor borrowed from one that carrieth a precious jewel in his open hand which is easily snatched away, or a glasse that is apt to fall out of it, and to be broken. So 1 Sam. 19. 5. & 20. 21. Job 13. 14. Psal. 119. 109. And so Jotham expounds this metaphor, chap. 9. 17. *My father fought for you, and adventured his life far, &c.* Neither did Jephthah in this fence put his life into his hands to lay it down, or deliver it up to the Ammonites, but onely by fighting with them upon great disadvantage, in respect of his small army and their great multitude, to put it upon the hazard of a dangerous war.

and the Lord delivered them into my hands] *i.e.* Confirmed my calling, by crowning my attempts with victory; and why then do you, having no ground or reason for it, quarrel against my proceedings, which God himself hath thus approved by giving unto me such good successe.

V. 4. *Then Jephthah gathered together*] *i.e.* When no persuasions would move them to lay down their unjust quarrel, he prepareth to stand in his own defence. But why did not Jephthah's speech prevail with them as well as Gideons? surely it was not because it was lesse prevalent in it self, or not backed with as strong reason; but partly because Gideons was more meek and humble, and so better pleased their proud humour, and partly because they had some glory of that victorie, in the taking of the two kings, Zeeb and Oreb, and in respect of that, had the chief honour of the day by Gideon ascribed unto them, Prov. 15. 1. and chap. 25. 15.

Ye Gileadites are fugitives of Ephraim] *i.e.* The refuse and scum of these two tribes, Ephraim and Manasseh, and so a mungrill generation out of the mixture of both, and therefore cast out of the land of Canaan, as unworthy the priviledge of dwelling there, and so fain to have your habitation upon the passages of Jordan, just between these two tribes, and in no esteem with either of them. And in this regard ye ought not to have undertaken a matter of such importance as this war was, without our knowledge, you being so base, and we so noble and superiour unto you.

V. 5. *And the Gileadites took the passages of Jordan*] *i.e.* After the Ephraimites, being entred their country, were beaten in battle, and wholly routed and put to flight, they took these passages to hinder them from escaping into their own countrie, as the Ephraimites before had done on the other side Jordan, to Zeeb and Oreb. chap. 7. 24.

Let me go over] *i.e.* Pretending that they were passengers of some other tribe, that were going that way about their businesse.

If he said nay] To escape the danger, and save his life.

V. 6. *Then said they unto him*] *i.e.* That they might put him upon the triall, and discover whether he were an Ephraimite or no, by his proper dialect and manner of pronounciation.

Say now Shibboleth] Which signifieth a stream, foord, or water-course, and so was a word fit for the present occasion when they were to passe over the foords of Jordan.

and he said Sibboleth] Speaking upon the sudden according to the dialect of his own country, unto which they were so accustomed and habituated that they could not pronounce it otherwise; especially not knowing what they intended in putting them upon this triall. And thus it is with other nations, as the French and Irish at this day, whoin moft words cannot pronounce the asperate letter. But this was but an hard triall, especially upon life and death, seeing an innocent that had the infirmitie of lisping or stuttering, might so have perished.

V. 8. *And after Ibsan of Bethelem*] There were two cities of this name, one in the tribe of Judah, called Bethelem Judah; another on the North borders of Zebulon, Josh. 19. 15. which it seemeth is meant here.

V. 9. *Thirtie daughters whom he sent abroad*] Namely, out of his own family, and bestowed them upon husbands in other families.

and took thirty daughters from abroad for his sons] Namely, to be their wives, and to live with them in their fathers familie, for the husband being his wives head, the is to follow him, and not the husband the wife.

And he judged Israel seven years] Who it seemeth (as also the two other Judges following) living in peaceable times, and doing nothing of special note, in the time of their government against forraign enemies, nothing is recorded of them; onely they are thought worthy to be mentioned as Judges, because they administred justice and judgement to the people, and maintained the purity of Gods true religion.

and was buried in Aijalon] Where the Moon stood still at the prayer of Joshua. See Josh. 10. 12.

in the country of Zebulon] Which is added to distinguish it from other cities of the same name, as that in the tribe of Dan, chap. 1. 35. and some others, as that 1 Chron. 6. 69. & 8. 13. & 2 Chron. 11. 10. & 28. 18.

a Pirathonite] Pirathon was a city Westward from Samaria and Shechem, where Benajah Davids worthy was borne, and was seituate upon an high hill, called the mount of the Amalekites, either because they had lived there in former times, or as some think, lived still there even to Sauls time. Their own land in which they lived lay without the borders of Canaan South East, over against Ægypt, at the red sea by the desart of Havilah, as we may see by comparing 2 Sam. 15. 7. with Exod. 17. 8. But it seemeth that formerly some of that nation dwelt in Ephraim, either before they were destroyed by Saul, or at least had dwelt there before the conquest of Canaan, and so the mount still retained their name.

CHAP. XIII.

Vers. 1. *And the children of Israel did evill again*] Heb. added to commit. *i.e.* Apostatized from Gods pure worship and fell to idolatry. See annotation chap. 2. 11. & 3. 7. & 4. 1. & 6. 1. & 10. 6.

into the hands of the Philistims] To wit, to be subdued, vexed and oppressed by them.

Fortie years] Which cannot be computed by themselves, when as there was no Judge, for so it will not stand with that computation, 1 King. 6. 1. for so those four hundred and eighty would come to five hundred at least; neither can they be meant of Sampsons time, for he judged Israel onely twenty years, chap. 15. 20. And therefore twenty years must be taken out of the time of other Judges; and as some think, from thence that went before, and then the account must reach to the fifth year of Ibzan; or as others, to the time of those that followed Sampson, as Eli and Samuel. For which their opinion they have these grounds; First, these over numbers are alwaies computed under the following Judges, who delivered the people from their troubles and oppressions. Secondly, because it must needs be that the Israelites sin, for which they were delivered into the hands of the Philistims forty years, was after the dates of Abdon, seeing it is so plainly said in the text, that after the death of Abdon the children of Israel did evill again. Thirdly, because it appeareth not that under these three last Judges the people fell into idolatry, but lived in peace, and were not delivered into the hands of their enemies, whereof it is that there is no mention made of any war in their times, nor of their victories, or deliverances of the people. And lastly, because it is manifest that the Israelites were under the oppressions of the Philistims, a great part of the time wherein Eli judged Israel, even till after his death Samuel succeeded him, 1 Sam. 7. 9, 10, 11, 12.

V. 2. *A certain man of Zorah*] A city lying on the West side of that hill which parteth Judah and Dan, Josh. 15. 33. & 19. 41. in whose fields or territorie adjoyning, it seemeth Manaoh dwelled, and not in the city it self, vers. 25. and chap 16. 31.

of the familie of the Danites] *i.e.* Of the tribe. So Amos 3. 1. Jer. 1. 15. & 8. 3. & 10. 25. Mich. 2. 3.

of the Danites] Who bordering upon the land of the Philistims were most subject to their incursions and oppressions, and therefore the Lord raiseth up a Judge out of this tribe to defend their Country, and to quell their enemies; which he did with such courage and successe, that some think Jacob had respect to his victories in his blessing, Gen. 49. 16.

And the angel of the Lord appeared] Some think that he was a created angel, because he would not have Manaoh sacrifice unto him, but to the Lord, vers. 16. which reason is not good, because he saith this to Manaoh, not because he was not God, but because he conceived that he was but a meer man. And so our Saviour Christ taxeth the man for calling him *good, because there is none good but God*, Matt. 19. 17. Speaking according to his opinion of him who thought him to be but a meer man. But it is very probable he was the Angel of the covenant, the eternall Word of his Father, who usually in those times appeared to others, as to Joshua and Gideon, in an humane shape, for he is afterwards called Elohim by Manaoh, and his wife calleth him Jehovah, vers. 23. and himself saith that his name was secret or wonderful, which is one of the names or titles which is given to our Lord Christ, Isai. 9. 6. See annotat on chap. 6. 11.

V. 3. *Behold now thou art barren*] *i.e.* Unfruitful and unfit to bear or conceive a childe in course of nature, but God

shall have a son by vertue of Gods promise and covenant.

V. 4. *And eate not any unclean thing*] *i.e.* Not onely unclean meats forbidden to all by the law, Levit. 11. but even wine and strong drink, and all things that come of the grape, moist or drie, from the kernels even to the huske, forbidden to the Nazarites. Numbb. 6. 3,4 &c. By which was signified their renouncing of all carnal, sensual pleasures, and worldly delights; that they might wholly devote themselves to the service of God. And these meats and drinks were forbidden to Sampsons mother, both when she was with child of him, and gave him suck, because all that time he had his nourishment from her, and God had called him even from his conception to be a Nazarite unto him, unto whom such meats and drinks were unlawful. By which is implyed, that he himself much more should abstain from them when he came to feed on his own diet, seeing they were inhibited to his mother onely for his sake.

V. 5. *And no razour shall come on his head*] Numb. 6. 5. 1 Sam. 1. 11. And this was done that their haire, which was alwaies in their fight, might continually put them in mind, that they were consecrated to Gods service, and therfore must not do any thing unbeseeming their calling; and also that hereby they were mortifyed to the world, and contemned all earthly delicacie, and therfore neglected the trimming and tricking of their bodies, that they might wholly intend Gods spiritual service.

For the child shall be a Nazarite] The word signifieth one separate, that is, such an one as is separated from worldly and earthly things, that he may in a speciall manner be consecrated and devoted to Gods service. And the name Pharisee is of the same signification, though not given them of God, but in pride and hypocrisie arrogated to themselves. Now the Nazarite was thus devoted and consecrated, either perpetually from the beginning of his life to his death, or onely for a time. The former fort were set apart, either immediately by God himselfe, as Sampson in this place, and John the Baptist; or immediately by the parents, as Samuel. The other were consecrated by their own speciall vow, and that onely for a time, as some moneths or years, at their own choyce; of which those laws concerning Nazarites, Numb. 6. are chiefly to be understood. And in both these we may observe the legal ceremonies required to their consecration, and outward carriage in their calling, and a moral equity consisting in this, that in a special manner they did dedicate themselves to Gods service; and this did perpetually binde them to all due observance, even to the end of life. Now Sampson was a Nazarite by Gods special designation and command, that he might begin to save his people; wherein he was above all Nazarites a singular type of Christ, and that in many respects, for he was called, sealed, and sanctified, even from the womb and in the wombe, Luk. 1. 35. Heb. 7. 16. Secondly, the end why he was thus set apart and designed, was that he might save and deliver his people out of the hands of all their enemies, Matth. 1. 21. Thirdly, in that he performed (like Sampson) this work of salvation, in his own personal strength alone, without the help and assistance of any other, Isai. 63. 1,2,3. Yea, as Sampson prevailed against his enemies (in a manner) without arms or weapons; so Christ by his own might, as it was foretold, Hos. 1. 7. And finally, he resembled him both in his birth, which in Sampson was above the course of nature, by vertue of Gods power and promise, and so Christ also was the son of promise, conceived in a supernatural and miraculous manner by the Holy Ghost; and also in his death: For as Sampson slew more of his enemies at his death, than he had done in all his life time: So likewise Christ.

and he shall begin to deliver Israel] For he did onely begin this deliverance, seeing the Philistims did oppresse and Lord it over the Israelites all his life, and it was continued by Saul, and not perfected before Davids time.

V. 6. *a man of God*] *i.e.* An holy Prophet sent of God. For thus do the scriptures usually honour Gods Prophets and messengers with this title, Josh. 14. 6. 1 Sam. 2. 27. 1 King. 13. 1. &c. 1 Tim. 6. 11.

and his countenance——was very terrible] *i.e.* Glorious, majestical, and fearful to frail mankind.

V. 8. *and teach us what we shall do unto the child*] As though he should have said, he hath already shewed us what my wife shall do whilest she is with child, but our humble desire is, that he will again appear unto us, to instruct us more fully and perfectly, how we shall order the child when he is borne.

V. 10. *And the woman made haste and ran*] *i.e.* Knowing how earnestly her husband had desired and prayed, that the Angel, or Prophet should come again to give them further instruction how they should carrie themselves towards the child according to the will of God; now when he appeared unto her again, she made all possible speed to acquaint her husband with it, that he himself might come and speak with him about it.

V. 12. *Now let thy words come to passe*] This is a prayer of faith, laying hold on the former promises.

V. 14. *All that I commanded her let her observe*] *i.e.* Let her abstain from all those things which I forbade her, whilest she is with child and giveth suck, and take the like care in his education, that he much more may refrain from the use of them, seeing God hath called and consecrated him to serve him as a Nazarite, unto whom in his law all these things are forbidden, and therefore what hath been inhibited unto her, he must also abstain from, seeing they are all interdicted to her, not for her own, but for his sake. See Numb. 6. 3,4,5.

V. 15. *untill we have made ready a kid for thee*] Heb. before thee. Manoah thinking him to be a man of God, or a Prophet, desireth to shew his due respect unto him, by giving him entertainment and feasting him; the which he utterly refuseth; not because Angels appearing in humane shapes, did not sometimes eat, for we see the contrarie in those that appeared to Abraham; but because he would raise up his thoughts higher, and discover himself more plainly, that he was not a meer man, he moveth him, that if he would needs be at this cost and charge, he should bestow it in such a way as would be more acceptable to God and profitable for himself, namely, by offering this kid for a sacrifice to God, to shew his thankfulnesse for so great a benefit, and to instruct unto him in giving him a son. And this he doth to this end, that he might take occasion hereby to shew himself, that he was not a meer man, but the Angel of the covenant, that had appeared unto him, by ascending up to heaven in the flame of the sacrifice; and for the further confirmation of Manoah's faith in the assurance of Gods promise.

V. 16. *I will not eat of thy bread*] *i.e.* Not of any of thy meat which thou shalt provide for me. For so bread in the scripture usually signifieth all manner of food fit for mans nourishment. So 2 King. 6. 22, 23. Matth. 4. 1.

Thou must offer it unto the Lord] But how could Manoah do this, seeing he was no Priest, unto whom onely it appertained to offer sacrifices? I answer, because the Lord commanded him to do it, who might dispence with his own law.

Secondly, it may be demanded, how it was lawful for Manoah to build an altar for sacrifice, seeing the law appointed that there should be but one onely altar, erected for this use? I answer, one onely was commanded in ordinary, but in extraordinary cases there might others be erected, as when God gave a special command for it, either by vision, as to Gideon, chap. 6. 26. or by visible apparition, as here, or by a prophetical instinct of his spirit, as in Elias, 1 King. 18. 30. Some think that that command of offering upon one altar took not full effect, whilest the ark of God was in the tabernacle in a fletting condition from place to place, till it was settled in Solomons temple at Jerusalem, grounding their opinion on Deut. 12. 13. *Take heed to thy self that thou offer not thy burnt offering in every place thou seest, but in the place which the Lord thy God shall chose in one of thy tribes, there thou shalt offer thy burnt offering.* See annotat. on chap. 21. 4.

V. 17. *that when thy sayings are come to passe we may do thee honour*] *i.e.* That we, and others unto whom we shall relate it, may do thee honour, by acknowledging thee a true Prophet sent of God, and by presenting thee with some gift to testifie our thankfulnesse. So 1 Sam. 9. 8. 1 King. 14. 3. which we cannot do unlesse we know what thou art, where thou dwellest, and what thy name is.

V. 18. *why asketh thou thus after my name, seeing it is secret or wonderfull*] for the Hebrew word signifieth both, and may so here be taken: It is secret, and therefore is not curiously to be pried into, nor inquired after, Deut. 29. 29. and wonderful, that is so far above the reach and comprehension of humane understanding, that it is rather to be adored than searched into: And this is truly verified of the angel of the covenant the Lord Christ, whose name and nature, as he is God, is secret, wonderful and incomprehensible; and therefore he is so entitled, Isa. 9. 6. But not so well of any created angel: And therefore he telleth Manoah, that his name and nature were not curiously to be inquired after, seeing he was not thus to be known, but only (and that according to our modell and shallow capacity) by his word and works; and so he revealed himself unto him in his wonderfull actions which he did presently after, v. 19, 20.

V. 19. *So Manoah took a Kid*] See Annotation on ver. 16.

unto the Lord] Namely, as the Lord had directed him, ver. 16.

V. 20. *when the flame went up towards heaven*] Some think that this flame was supernaturall and miraculous, like that of Elias that came down from heaven, or of Gideon which arose out of the rock, and consumed the sacrifice, because here nothing is said of fire or wood prepared by Manoah for this service. Others think (and I suppose more probably) that it was ordinary fire and wood from which this flame ascended, and

and not miraculously arising out of the rock, because if it had been a miracle it would have been noted to be so, as in the case of Gideon, seeing miracles are not slighted over and smothered in silence. Secondly, because Manoah and his wife being affected and affrighted with such a miraculous sight, would have fallen upon their face, as they afterwards did. Thirdly, hereby they would have discovered the man to be an angel of God, whom they thought to be a Prophet, which they did not till they saw him ascending in the flame.

The Angel of the Lord ascended in the flame] *i.e.* The great angel of the covenant, who ascending up into heaven carrieth with him our prayers, our services and sacrifices, and putting them into the golden vials or censers, full of the odours of his merits and obedience, presenteth them unto God, unto whom they are acceptable being thus perfumed, Rev. 5. 8. And this also evinceth, that he was not a created angel, but our Lord Christ the angel of the covenant.

and fell on their faces to the ground] Being affrighted and examinated with the sight of this miracle, and affected with the sense of their own frailty and mortality.

V. 21. *Manoah knew that he was an angel of the Lord*] *i.e.* The eternall word, and angel of the covenant, which he calls Elohim, or God, and his wife Jehovah. v. 22, 23.

V. 22. *we shall surely dye because we have seen God*] See Annotation on chap. 6. 22. Deut. chap. 5. v. 26. Exod. chap. 35. 20.

V. 23. *If the Lord were pleased to kill us*] She useth three arguments to comfort her husband, and to strengthen his faith in this assurance, that they should not die as he feared: First, because God had accepted their sacrifice, as appeared both by his commanding them to offer it, (and he requireth nothing but that which is pleasing unto him;) and also by his ascending in the flame of it, to carry it up to heaven with him, that he might present it unto God. Secondly, if he had purposed to kill them, he would not have respected them so much, as to shew unto them such a miraculous sign of his gracious favour, as the ascending up in their sight in the flame of their sacrifice. Thirdly, he would not have promised them, that before they dyed, they should have a son who should begin to save Israel; nor have given them directions how they should order themselves and the child when he was born: All which must needs have been false and frivolous, if he had not intended that they should live to do and execute what he had commanded and given them in charge.

V. 24. *And the Lord blessed him*] *i.e.* Indued him with an heroick spirit, invincible valour, and miraculous strength, with all other gifts and graces befitting his calling.

V. 25. *And the spirit of the Lord began to move him*] *i.e.* To inspire into him magnanimous thoughts, and to indue him with miraculous strength of body, thereby inciting him to attempt and execute wonderfull, and more than humane acts, only fit for him that was so called, and to be such a deliverer of Gods people.

In the camp of Dan] Neer unto Hebron, which place had its name either from that expedition of the Danites when they went to surprize Laish, chap. 18. 11, 12. and if so, then it is a manifest proof, that those things recorded in that story, were done before the dayes of Sampson, though related afterwards in the 18. chapter. See Annot. on chap. 17. v. 1. or else it was so called, because the Danites at this present had their standing camp, to preserve their country from the invaders and rebellions of the Philistims, where Sampson in his youth had occasion to shew his strength and valour.

Zorah] See verse 2.

Eshtaol] Which lay in the tribe of Dan, We. ward towards the great Sea.

CHAP. XIV.

Vers. 1. AN*d Sampson went down to Timnath*] Which was a City first allotted to the tribe of Judah, Josh. 15. 57. and their inheritance which fell unto them in the first division proving too large for any one tribe, a good part was taken out of it, and this Timnath amongst the rest, and was by lot given to the tribe of Dan, Josh. 19. 43. But they not being able (it seemeth) to drive out the inhabitants, the Philistims, they lived there still (as it is very probable) untill & long after Sampsons time. This City did lye upon the confines of Judah, Dan, and Ephraim, westward from Zorah, towards the Mediterranean Sea, Gen. 28. 11. Josh. 18. 10, 57. 2 Chro. 28. 18. unto this City Sampson went; for though the Israelites and Philistims had oftentimes war one with another, yet now the Philistims having gotten the better of them, and brought them into subjection, upon the condition of their paying of tribute or otherwise, they now lived in peace one with another, and married and traded together. So that Sampson might with safety go down to Timnath, though it were inhabited by the Philistims.

V. 2. *now therefore get her for me to wife*] *i.e.* Because I dare not take a wife without your consent who are my parents, though I much like and love her, therefore I pray you let it stand with your liking, and use your best indeavours to procure her for me; whereby it appeareth, that even in those dayes, which were times of ignorance and much prophanenesse, yet even by the light of nature, and the dim light of the law, their consciences were convinced of this truth, that children ought not to marry without the consent of their parents, Gen. 21. 21. & 24. 3. 26. 34, 35.

V. 3. *Is there never a woman among the daughters of thy brethren*] Which is not to be taken litterally and precisely, for so it had been unlawfull for him to have married his brothers daughter or neece, but as it is commonly used by the Hebrews for one of the same kindred: As though they had said, thou hast choice enough, and are no wayes necessitated to marry a Philistim, for thou maist marry one of thy kindred, and allies, or if there were none of them, yet one of the same tribe, or if also there were none here to be found, thou shouldest rather choose any that pleaseth thee among all the people of Israel, then seek a wife among strangers.

the uncircumcised Philistims] The ground of their reason was, because God had strictly forbidden his people to make marriages with these cursed nations of which the Philistims were a part, Deut. 7. 3. Exod. 34. 16. And if it were unlawfull generally for the Israelites thus to marry, than how more unbeseeming him who was devoted to Gods service in a speciall manner, (as being a Nazarite) from which she, being an Heathen and Infidel, would withdraw him, 1 Cor. 7. 31. 2 Cor. 6. 14. Now they call them uncircumcised by way of scorn and reproach, because such were slighted and vilified with the people of Israel, 1 Sam. 14. 6. & 17. 26, 36. Gen. 34. 24. And this is added that they might the more strongly dissuade him from this match, seeing if he had any respect either to the law of God, or his own honour and reputation amongst his people, he had no reason to think of it.

Get me her for she pleaseth me well] Heb. *She is right in my eyes*] *i.e.* I am much in love with her, and so like her person, that I have set my heart and affection upon her; wherein as nature had its work so there concurred a secret operation of Gods spirit, carrying him on, for the effecting of what he intended should come to passe.

V. 4. *But his father and mother knew not that it was of the Lord that he sought an occasion*] In which words it is very doubtfull whether they be spoken of the Lord, that he sought an occasion to revenge the wrongs which the Philistims had offered unto his people, and therefore in his wise providence inclined Sampsons heart to take this occasion against them, to fall at enmity with them upon a just cause, that out of their private quarrell, he might proceed to publique and hostile actions, suitable to his calling: But then the speech seemeth improper, that the Lord should seek an occasion, by this means of revenge, seeing he might justly punish them at his own pleasure; either himself, or how, and by whom he would: And therefore others (and that very probable) understand it to be spoken of Sampson, that he sought this occasion against the Philistims, to avenge the cause of Gods people upon them: For thought in respect of the publique, there was cause enough to do it, seeing the Philistims possessed a great part of that inheritance which God had given unto his people, out of which they were strairly charged to cast them out and dispossesse them, and not only so, but also had made war against them, subdued, and held them under their subjection, yet this was no plea for Sampson in his private and personall way of taking revenge; they having, in respect of the publique, concluded a peace between them, unlesse he had some just cause and quarrell to revenge himself, and the people of God together, upon the occasion of some great wrong offered unto him in respect of his own and particular interest: But against this exposition, there is also a scruple to be removed, namely, if it were his end and aime to seek an occasion of revenging the cause of Gods people in this personall and private way, how it can be said that he desired to marry her out of his great love and liking of her person, ver. 3. and that she pleased him well, v. 7. especially considering that he not only said so, but also evidenced the truth of his love in his carriage towards her, till she had justly incensed him to anger, by betraying his secret to her countrymen, to his great prejudice; and also afterwards by returning unto her, intending to present her with a Kid when this wrong was digested, and his wrath appeased, chap. 15. 1.

for at that time the Philistims had dominion over Israel] This is added as a reason why Sampson sought a private occasion to be avenged on the Philistims; namely, because he would take the whole blame upon himself, and not exasperate them against his whole nation, seeing they had dominion over them, and therefore would revenge themselves upon them, if they saw that they had any hand in Sampsons actions against them. See chap. 13. 9, 10, 11, 12.

V. 5. *and his father and mother to Timnath*] *i.e.* Having now changed their minds, and yeelded to his desires, either being perswaded by some reasons that he had given them, as that what he did was of the Lord, he being moved thereunto by some secret revelation, or some speciall instinct of his spirit; or else being moved by their naturall affection to please and give him content, though the thing he desired were contrary to their own judgment and liking.

and behold a young Lion roared against him] To wit, being gone aside from his father and mother (as is implyed ver. 8.) upon some occasion not expressed; this Lion meeting him, as the originall hath it, roared as they use to do after their prey.

V. 6. *And the spirit of the Lord came mightily upon him*] *i. e.* Inspired him in an extraordinary and supernaturall manner with courage and strength, that by this essay he might confirm him in his calling (as it befell David in the like case, 1 Sam. 17. 34.) and to incourage him to take up enmity against the Philistims, trusting upon Gods power assisting him, and that he might have matter supplyed for his riddle, which proved the occasion and cause of their quarrel.

and he rent him as he would have rent a Kid] *i.e.* He did teare in pieces this fierce strong Lion with as little difficulty, as if he had been a tender weak Kid that was not able to make any resistance.

and he had nothing in his hand] *i. e.* Neither weapon nor staffe, but did it only with his bare hands, wherein Sampson was a notable type of Christ vanquishing and triumphing over Satan that roaring Lion, 1 Pet. 5. 8. Heb. 14. by sole virtue of his own power.

but he told not his father and mother what he had done] Because he would not have them speak of this heroick act manifesting his strength and courage among the Philistims at Timnath, which might tend to his prejudice, by filling them with jealousies and fears.

V. 7. *And he went down*] Namely, to Timnath, being accompanied with his father and mother.

and talked with the woman] Concluding on the marriage between them, and the time when it should be solemnized.

V. 8. *And after a time he returned to take her*] To wit, accompanied with his father, v. 9. to solemnize the marriage the which they had formerly concluded and agreed upon, v. 7.

and he turned aside to see the carkase] Namely, out of the common way into the place where he had slin the Lion.

and behold there was a swarme of bees, and honey in the carkase] Which came to passe by the speciall providence of God, acting this in a supernaturall way: For it was never known among naturalists, that bees should breed in the carkase of a Lion, but only of an oxe or bullock, or though they should, yet it cannot be imagined, that in an ordinary and naturall way the carkase shou'd be consumed, the bees bred, and the honey made in so short a time as we can reasonably think was between the concluding of the marriage and the solemnizing of it.

V. 9. *But he told them not*] Neither where he had the honey, nor of the killing of the Lion, partly because he would not have it reported among the Philistims, and partly that keeping it secret, it might be the subject of his riddle, ver. 16.

V. 10. *So his father went down*] To wit, as the chief of his company, but with him, his mother and the chief of his friends.

and Sampson made there a feast] That is, a wedding feast, lasting seven dayes, as young men (or their parents for them) used to do in those times when they married wives, Gen. 29. 22.

V. 11. *And it came to passe, when they saw him, that they brought thirty companions to be with him*] *i. e.* When in a special manner they observed him, his person, stature, strength, countenance, posture, and carriage; in all which he was very remarkable, they brought thirty companions, which they did in outward shew and resemblance to honour him; but indeed to have an eye over him, and to provide for their own safety whatsoever should happen: And this I think to be the most probable exposition, and so it is approved by the most; For it is expressly said, that when they saw him, they chose thirty companions; and though they had seen him before and were not afraid, that is to be understood of his wives father, family, and some speciall friends, who saw him when he came as a suiter, and not of all these guests which were come to the marriage; and though they had all seen him before and were not afraid of him, yet it doth not follow but that now they might, looking upon him in a slight and ordinary manner, but now observing him more seriously and advisedly: And though the text make no mention of any thing extraordinary and remarkable in Sampsons person which might cause fear in the beholders, yet it followeth not that therefore no such thing was observable in him, seeing the Scriptures do not mention every particular; and though he acted his famous exploits when the Spirit of God came upon him and inabled him thereunto, yet I make little doubt, but he had both naturall stature and strength very observable above the most men; neither doth the principall cause take away the inferior causes and means by which it usually worketh: And whereas it may be said that Sampson purposely kept secret his killing of the Lion, lest the Philistims should be afraid of him, seeing his strength and courage; this strongly argueth, that they had him in jealousie, and were apt to fear him, seeing he was so carefull to conceale it from them: And though they knew it not by his killing the Lion, yet they might suspect it when they observed his person and carriage, and did also (as it is very probable) hear of some famous exploits done by him, when the spirit moved him at times, in the camp of Dan, chap. 13. 25. Besides, it is not likely that though he should have bride-men to grace his wedding, they should attend him in so great a number; neither was it indeed for Sampsons honour to have such a train, for then they should have been chosen by himself of his own people and familiar friends, and not put upon him by strangers and reconciled enemies.

V. 12. *And Sampson said unto them, I will now put forth a riddle unto you*] *i.e.* A dark speech in which something lyeth hidden under the literall sense, that is to be found out by the wit of the hearers, which is a pleasant and innocent exercise of the wit, fit for feasts to keep the guests from worse imployments, Ezek. 17. 2. And this, it seemeth, was usuall in those times, and therefore thought fit by Sampson to be propounded to his companions, that under this colourable shew of custome he might seek an occasion of having a just quarrel against them; and therefore surely he took them not for his friends that came to honour his wedding, but as an ill-affected guard that came to watch him.

within the seven dayes of the feast] Which was the usuall time appointed for the keeping of marriage Feasts, Gen. chap. 29. v. 27.

then I will give you] To wit, as a reward of your wit and indutie.

thirty sheets] Or, *shirts*. That is, fine linnen clothes, which in thole East Countries they used for sundry purposes, both by day and night; of this we read, Math. 27. 59. Mark 14. 51. So here the same is used in the Greek.

thirty changes of garments] *i.e.* Upper vestments which they often changed by putting them on and off, according to their occasions, as we do our cloakes or gowns.

V. 13. *ye shall give me thirty sheets*] *i.e.* By way of penaltie for your dulnesse and ignorance; and so the condition was on both sides equall.

and they said unto him, put forth thy riddle] As though they should say, we accept of thy wager, therefore propound thy riddle.

V. 14. *out of the eater*] *i. e.* Which lives by prey, and devoures all, and is food for none, came forth nourishment fit to preserve the life of others; and out of the strong, that is, the strongest of beasts that live by prey, came forth that which is most sweet; which severall branches signifie the same things, to wit, the Lion and honey, but it may be were in the riddle purposely repeated, that they might distract and disturb their mind and judgment in finding out the meaning, whilest they imagined that they were severall things.

and they could not in three dayes expound the riddle] *i.e.* They tired their wits in vain for the three first dayes of the feast to find out the meaning; and from thence they began to work with Sampsons wife, to the seventh day, by intiements, but not prevailing with her, or rather the not prevailing with her husband, on the seventh day they provoke the uttermost of her endeavours by terrours and threats, which though (being so terrible) they meant not to execute, seeing the gave them not the least cause of offence, when she did her best to satisfie their desire, yet they used it as a spur to put her on to use the uttmoft of her power and skill, that the might prevaile with her husband.

V. 15. *And it came to passe on the seventh day*] *i.e.* When the last houre approached in which they must make known the meaning of the riddle, or else lose their wager.

that he may declare unto us the riddle] *i. e.* That making it known to thee, thou mayst declare the meaning of it unto us.

have ye called us to take that we have] Heb. *to possesse us, or to impoverish us. i.e.* Have you, your father and friends under colour of love invited us to your feast, that you may make a prey of us to our undoing? Though the share of every particular man in this losse came but to a shirt and an upper garment, yet they account themselves utterly undone, and in the mean time (so partiall they were and full of self-love) they regarded not Sampsons case, who was to lose thirty for their one, if he had miscarried in his wager.

V. 16. *Behold I have not told it to my father and mother*] *i. e.* Whom

Whom I ought most to reverence, and of whose piety and faithfulnesse I have had long experience; and should I reveale it unto thee, although being my wife, thou art in a neerer relation, seeing I have been but a little while acquainted with thee, and have small knowledg of thy fidelity and secresie?

V. 17. *And she wept before him seven dayes*] Or, unto the seventh day, or the rest of the seven dayes, that is, from the day when his thirty companions imployed her to intice him to discover unto her the meaning of the riddle, which was the fourth day of the Feast, for three dayes they exercised their own wits to find it out, and when they saw that they could not do it, they come unto her, craving her help.

and it came to passe on the seventh day that he told her, because she lay sore upon him] *i. e.* He was so vexed and overburthened with her importunity and tears, that he could no longer indure and bear it: And thus he who was able by his valour and strength to rent a fierce Lion, as if he had been a tender Kid, and to subdue and slay thousands of his enemies, was vanquished with the tears and importunity of a woman; which sheweth that the most martiall men may be, and often are, veneroous and uxorious.

and she told the riddle] *i. e.* The meaning of the riddle, to some of Sampsons thirty companions.

And the men of the City] *i. e.* Sampsons companions which were chosen out of the City to accompany him at the marriage feast.

V. 18. *what is sweeter than honey*] They do not say, that by the eater and the strong, is understood a Lion, and by meat and sweetnesse was signified honey, but only in few words expresse the meaning.

If ye had not plowed with my heifer] *i.e.* If my wife had not unfaithfully discovered my secret, being perswaded hereunto by your subtlety, or terrified with your threats, you had never by your own wit found out the meaning: Where he useth an allegorie taken from husband-men, who in plowing, by the labour of their beasts, finde things hidden under the earth, when the plough turns it up; where he taxeth both his wives perfidiousnesse, and (as some think) her lightnesse and over much familiarity with them, (in which respect he resembleth her to a young, wanton and untamed heyfer) and withall, their fraud and want of wit.

V. 19. *And the Spirit of the Lord came upon him*] See Annot. on v. 6.

and he went down to Ashkelon] A City lying in the borders of Dan, belonging to Judah and Simeon, chap. 1. 18. But now possessed by the Philistims, whose Inhabitants Sampson slew: This City was one of the five chief and metropolitan Cities of the Philistims, 1 Sam. 6. 17. Amos 1. 8. which was in such a great distance from Timnath, that we can give no reason why he went so far to do this exploit, but only this, that the Spirit of God which inspired him to do it, did also by its secret motion carry him thither.

and slew thirty men of them.] Which was lawfull for him to do, not only because they were of those cursed nations which God long before had sentenced to death and destruction, but also because he was called now of God to be a Judge, to deliver his people, and to avenge them on their enemies, and the Spirit of God came upon him and excited him to act it.

and took their spoyle] *i.e.* Stript them of their apparrell when they were dead: But how could Sampson do this seeing he was a Nazarite, unto whom it was unlawfull to touch a dead body; Numb. 6. 6. I answer, he might lawfully do it being inspired and acted by the Spirit of God, who when he pleaseth may dispence with his own law: But further, that law that inhibiteth the touching of a dead body, may seem to have been peculiar to such Nazarites as were so by vow only for a time, and not concerning such as were called by God to continue so for the whole tearm of life, of which kind Sampson was, because the other might easily do it for a time, but not these for their whole life; and if they were defiled, there were means appointed for their cleansing, Numb. 6. 9, 10. but not so for perpetuall Nazarites: And hereof it is, that in Sampsons consecration we find mention of meats, wines, and strong drinks, and also that no razor should come upon his head, but nothing spoken of touching the dead.

and his anger was kindled] *i. e.* Both against his thirty companions, and also against his wife, because she had shewed far greater love to them than unto him, seeing she had rather that he alone should bear the whole losse, than that every one of them should bear a little; and this he expressed by a temporary separation from her, though he intended not (as appeareth by the sequel) a full and finall divorce.

V. 20. *But Sampson wife was given*] That is, in marriage, to one of his companions. *i. e.* one of the thirty Philistims, whom in the marriage feast he had chosen for his friend, namely, the first and chief bride-man, who was necrest unto him, according to the custome of those times and Countries; unto which, as some think, John Baptist alludeth, Joh. chap. 3. v. 29.

CHAP. XV.

Vers. 1. IN *the time of wheat harvest*] Which in that hot country was in April and May, of which mention was made, because this time gave opportunity to Sampson of burning their corn, which being ripe and dry, was partly standing, and partly cut down in the sheaf and shock.

Sampson visited his wife with a Kid] *i. e.* Went to visite her with a desire and purpose to be reconciled unto her, having now digested his former wrong; and to this end, carying a Kid with him as a testimony of his love, that they might with their friends in her fathers family feast together.

And he said I will go in to my wife] *i. e.* He said so within himself, or being come to the house, professed so much to her father, that he would go into his wives chamber; for in those dayes the women had their chambers peculiar to themselves, Gen. 24. 67.

V. 2. *I verily thought*] Heb. Saying, I said, that is, I said in my heart and certainly concluded. So Gen. 20. 11. Exod. 2. 14. Psal. 94. 18.

that thou hadst utterly hated her] To wit, because thou wentest away from her in wrath and displeasure, chap. 14. v. 19.

is not her younger sister fairer] Heb. better.

take her] Heb. let her be thine. and so to please Sampson, he offereth unto him an incestuous match, which he accepteth not, Levit. 18.

V. 3. *Now shall I be more blameless then the Philistims*] Or, *now shall I be blameless from the Philistims, though I do them a displeasure.* To wit, because by this wrong they have given me just cause to take revenge. So v. 11. See ch. 14. 4.

V. 4. *And Sampson went and caught three hundred Foxes*] Which will not seem a matter of so great difficulty, as some may imagine, if we consider that the land of Canaan abounded with them, Cant. 2. 15. Neh. 4. 3. Psal. 63. 10. Lam. 5. 18. the which he might take in nets and snares, both by his own industry, and the help of others, especially seeing the work which he had in hand was inspired into him by Gods Spirit, who by his providence could easily supply what was wanting in outward means in himself or others, being the supreme Lord of all the creatures, and hath them at his command, Gen. ch. 6. ver. 20. Psal. 50. 11. Exod. 8. 5, 16. & 10. 12. Numb. 11. 31. and therefore could easily cause them to fall into his snares.

and took fire-brands] Or, *torches.*

and turned taile to taile and put a fire-brand in the midst] *i. e.* He fastened them the one to the other by the tailes with cords, having a fire-brand in the middle, left being frighted with the fire they should have run into their holes, which they would have done, had they not been thus hampered, rather then into the fields; whereas now shunning the fire at their tailes, they tugged one another into the fields, and so set on fire both the standing corn, and that also which being cut down was in the theate and shock: In all which we are not so much to look upon these things with the eye of reason in a naturall way, and so to describe the manner how it was acted, as to Gods providence, who at his pleasure ordered and disposed of all as was most fit for the effecting of his will: Otherwise it were hard to conceive, though they burnt up the dry corn, how they could also burn their vineyards and olives.

V. 6. *And the Philistims said who hath done this*] *i. e.* The Philistims of other Cities, whose corn was burnt up, and not of Timnath; as appeareth by the answer to their question.

And the Philistims came up and burnt her and her father with fire] As having by their unjust dealing been the causes and occasions of all their losses, he by his giving her to another, who was Sampsons wife, and the for giving her consent, and her treachery to her husband: Where it is very observable, that he brought upon her self and her father house that misery and mischief from which the thought to preserve her self by her wicked discovery of her husbands secret, ch. 14. 15. according to that, Prov. 22. 8. He that soweth iniquity shall reap vanity, and Hos. 8. 7. and that Prov. 10. 24. the fear of the wicked shall come upon him.

V. 7. *though ye have done this yet I will be avenged of you*] *i.e.* Though you may seem to have done me a pleasure in revenging my just quarrell, yet seeing you have done it with a wicked mind, and in an unjust and tumultuous manner, having respect herein only to your own losses, this shall not serve your turn; but for all this I will not desist till I be throughly avenged of you, and then I will cease for a time till you have given me some other just occasion of further revenge; in which speech we must not look upon Sampson as a private man revenging his own

own quarrel; but as a Judge of Israel, called and appointed of God to deliver his people from their oppressions, and to avenge them on their enemies; otherwise these his resolutions could not have been lawfull, seeing the nation of the Philistims had not given unto him in particular any just cause.

V. 8. *and he smote them hip and thigh with a great slaughter*] A proverbiall expression signifying the mortall wounding of their bodies in all places where his blowes light, or the totall ruine of all their strength and abilities: Such phrases Souldiers now have, as pel mel and cap a pee. See Deut. 28. 35. *The Lord shall smite thee in the knees and in the legs with a sore botch that cannot be healed, from the sole of thy foot, to the top of thy head.* So Isa. 9. 14. *The Lord shall cut off from Israel head and taile, branch and rush.*

And he went down] To wit, from Timnath.

and dwelt in the top of the rock Etam] Etam was a City situate on the South of the mount Judah upon a strong and high rock neer unto the brook Etam, and belonged to the tribe of Simeon, whose inheritance was mingled with Judahs, Josh. 19. 1. whether for safety he retired himself, that he might not suddenly be surprized by the Philistims, who in all likelihood would seek to revenge themselves upon him, after he had thus slaughtered many of their nation.

V. 9. *Then the Philistims went up and pitched in Judah*] And that for these causes; first, because that Sampson when they went to surprize him, was come to Etam, which was in that part of their lot which belonged to Simeon; and secondly, because intending to invade and fet upon Israel, they first entred into that country which was neerest unto them, as appareeth, Josh. 15. where it is faid, that a great part of the Philistims country was in the lot that belonged to Judah.

and spread themselves] Implying they were a great Army that came against Israel in this expedition, as thinking that they all were partakers with Sampson in that offence which he had given them, either by setting him on and consulting him to do it, or abetting and countenancing him in it, or at least by conniving at it, and not apprehending and punishing him for it: And so imagining that they would rise in his defence, they raised a great Army against them, making his private act to be a cause of a publique quarrel between both the whole nations.

in Lehi] *i.e.* A jaw-bone, which was a place in the utmost Coast of the Philistims country, and bordering upon Judah, and here called Lehi by anticipation, for Sampson afterwards gave it this name upon the occasion of that slaughter which he had made with the jaw-bone of an asse, v. 17.

V. 10. *Why are ye come against us?*] As if they should have faid, we have given you no cause to make war against us, seeing we live in subjection to you, and pay our tribute, and observe all covenants of peace made between us.

and they answered, to binde Sampson are we come up] *i. e.* We will have nothing to do with you, but only with Sampson who hath greatly wronged us, unlesse by protecting him, you make his offence to be yours, and so draw upon your selves our just revenge.

and to do to him as he hath done to us] *i. e.* Proceeding in a common course of justice and equity, to put him to death who hath slaughtered so many of us; and therefore deliver him into our hands, that hereby it may appear that you are not guilty of his fault, and we will depart and no further trouble you.

V. 11. *what is this that thou hast done unto us*] *i. e.* In what a labyrinth of troubles and dangers hast thou involved us, by incensing the Philistims against us who are under their subjection.

V. 12. *we are come down to binde thee*] *i. e.* Though we have no quarrel against thee for any thing done by thee in respect of our selves, more then this, that thou hast incensed the Philistims against us, who are able to do us mischief; yet we must binde and deliver thee into their hands, to give them satisfaction, appease their wrath, and turn away their Army from us.

Sware unto me that you will not fall upon me] He doth not expostulate with them as he justly might, nor upbraid them with their cowardice and faint-heartednesse, not daring to joyn with him whom God had called to be their judge and deliverer, nor with their base treachery in betraying him into the hands of their common enemies, but only desireth to be secured, that they themselves would do him no mischief, left if they refused to do this, he might thereby have just cause to turn his strength against them in a way of just revenge, and stand it out in his own defence; where he sheweth his great love towards them, and care of their safety as well as his own, seeing he was solicitous to prevent any hurt which might befall them, either from himself or from the Philistims, choosing rather to be bound to give them satisfaction, then that they should be endangered to their revenge if they refused it.

V. 13. *but surely we will not kill thee*] The which their asseveration (it is very likely) they ratified with an oath, as he required, to give the better satisfaction, and to make him the more willingly submit to be bound by them.

and they bound him with two new cords] Which were therefore the stronger and more hardly broken; wherein Sampson was a type of Christ, who was bound by the Jews, and delivered up to death by the hands of the Gentiles, Mat. chap. 27. ver. 2.

and brought him up from the rock] *i.e.* To Lehi where the Philistims were encamped, that so they might clear themselves unto them whom they feared, by laying all the blame upon Sampson, and so exposed him to extream danger to free themselves.

V. 14. *the Philistims shouted against him*] To wit, for joy, because their chief enemy was fallen into their hands.

and the Spirit of the Lord] *i.e.* The spirit of strength, courage, and earnest desire to fight.

and the cords ——*became as flax; or as threads made of flax, that are burnt or scorched with fire*] *i.e.* Were as easily broken by his unresistable strength as threds of burnt or singed flax.

V. 15. *And he found a new jaw-bone of an asse*] *i.e.* Which had not been long dead, and was therefore the stronger and tougher.

V. 16. *with the jaw-bone of an asse heaps upon heaps*] Heb. *an heap, two heaps. i. e.* By this weak means and contemptible instrument, through Gods almighty power and assistance, I have slain a thousand of his, and his peoples enemies, and laid their dead bodies on heaps one upon another.

V. 17. *and called that place Ramath-Lehi*] *i. e.* The lifting up of the jaw-bone, or the casting away of the jaw-bone.

V. 18. *And he was sore athirst*] Which was caused by his great labour and pains in the fight, which heating his body, made him dry and thirsty: Besides which naturall cause, there might also be a speciall hand of God in it, that hereby he might humble him, and keep him from being proud of so great a victory atchieved by himself alone; and thus God usually dealeth with his servants whom he hath used as his instruments in some great and glorious imployments, knowing how prone we are to fall into this odious sin of pride, if his grace, by such means as these, do not restrain and humble us.

and called on the Lord] *i. e.* Being destitute of all other help in such a place where there was no hope of finding any water, he fleeth unto God as all-sufficient, craving relief from him in this great extreamity.

thou hast given this great deliverance] Where he ascribeth the whole victory unto God, and giveth him all the glory of it; and withall, maketh it a ground to strengthen his faith in this assurance, that God would hear his prayer; for he that had done the greater in giving him such a glorious victory, would not deny him the lesse, that is, either take away his thirst, or give him some meanes to quench it.

to thy servant] *i.e.* Who in all this fight have been but thy instrument to performe that service which thou wouldest have done, the which I have faithfully acted and performed, though to the extream peril of my life; and therefore contracting such a calamity upon me in such an imployment, and by my faithful walking in my calling, I cannot but hope that thou wilt relieve and refresh me.

and now shall I dye for thirst, and fall into the hands of the uncircumcised] As if he should have faid, certainly I shall not, or surely I can by no means believe it, seeing this would blast and black all the glory of the former action, and spoile God of the honour of it due unto him, seeing they would be ready to say, it was not his power that gave the victory, for then he would now have been as able to keep Sampson from perishing by thirst, or through faintnesse to fall into the power of his enemies. See Heb. ch. 11. ver 32. 1 Sam. 17. 26, 36. 2 Sam. 1. 20.

V. 19. *But God clave a hollow place*] *i.e.* An hollow place in figure like a morter. Seethe same word used, Prov. 27. 22.

that was in the jaw] Or, *Lehi.* That is, not in the jaw-bone it self, but in the place called Lehi or jaw-bone on this occasion, wherein this spring did arise.

and when he had drunk his spirit came again] *i. e.* His vitall spirits which were wasted and spent with labour, heat, and thirst.

his spirit came again] Which was ready to depart, and so he to die, by reason of his thirst.

and he revived] *i.e.* Being thus refreshed, he became lively, strong, and vigorous.

wherefore he called the name thereof] *i.e.* Not of the jaw-bone, but of the spring in Lehi.

En-hakkore] *i.e.* The Well of him that called or cried, in memoriall of Gods great mercy, and to testifie his thankfulnesse, both for giving him so great a victory over his enemies, and also for reviving him when as he was ready to dye with thirst,

thirst, by his miraculous raising up of this spring to refresh his fainting spirits.

which is in Lehi unto this day] *i.e.* The time when this story was written, which was many years after these things were acted: And therefore the spring of water was not in the jaw-bone, which every passenger that saw it might carry away, and would surely have done it, especially in those hot countries, in which they had so much need of a fountain of water; but in the place called Lehi upon this occasion.

V. 20. *And he judged Israel*] *i.e.* He revenged their wrongs upon the Philistims, and so in some degree gave them deliverance, though he did not quite and fully free them from their tyranny.

In the dayes of the Philistims] *i.e.* When they held the Israelites in subjection, and tyrannized over them.

CHAP. XVI.

Verl. 1. *Then Sampson*] *i. e.* Soon after he had gotten this great victory, he went down to Gaza. *i.e.* One of the greatest and most famous Cities of the Philistims, lying in that part of the Country towards the Mediterranean Sea, which was allotted to Simeon and Judah, Chapter 1. ver. 18. the which he could not do without great danger, having lately slaughtered such a multitude of the Philistims; but it seemeth that some weighty occasion drawing him thither, which is not here expressed, he resolved to go thither secretly, relying on his secrecie, or on his courage and strength, if he happened to be discovered, or else he did it out of his contempt of his enemies, who (as he had found by experience) were not able to stand in his hands.

and saw there an harlot] He went not to Gaza purposely to see this harlot (as some have coaceited) but being come thither, and accidently seeing her, he was inveigled with her beauty; and loving, or rather lusting after her, he committed uncleannesse and follie with her, Gen. 16. 2. and 38. 16, 18.

V. 2. *they compassed him in*] *i.e.* As some think, they invironed the house where he lodged, in some distance, that they might not be discovered; or as others, hearing that he was secretly come to the City, and not knowing where he harboured, they set a strong watch at the City gate, through which he was to return, that they might suddenly kill him before he was aware, as he was going out, which lay quiet and silent all night, left he hearing any noyse or tumult, might grow suspicious that he was discovered and betrayed.

V. 3. *And Sampson lay till midnight and arose*] *i.e.* Having satisfied his lust, he thinketh of providing for his safety, and suspecting that the next dayes light might discover him, he riseth at midnight, and prepareth to be gone.

and took the doores of the gate of the City] *i.e.* Finding the gate to be locked, barred, and bolted, to prevent his escape, he pulled up the two posts, upon which it hanged, and carried all away, both gate and bar upon his shoulders; the watch-men (as is most probable) being all run away affrighted with his sudden approach in that dead season of the night: Wherein Sampson was a type of Christ, who rising again after he had vanquished sin, and Satan, death, and hell, maugre all oppositions and means used to prevent it, did strike the Souldiers appointed for a watch with fear and astonishment, and did go away in triumph, carrying with him the trophies of his victory, Isai 63. 1, 2, 3.

And carryed them up to the top of an hill that is before Hebron] *i.e.* Not to the hill it self adjoyning to Hebron, which was above twenty miles from Gaza; for it is not probable, that he would carry such a burthen so far, no reason appearing that should induce him to it; but to an hill that lay eastward from Gaza, from whence one might see Hebron, seated upon another hill right over against it.

V. 4. *And it came to passe afterwards that he loved a woman*] *i. e.* Having doused and drenched his soul in the deep pit of sin and uncleannesse, Prov. 22. 14. and 23. 27. contrary to the profession of a true Israelite, and much more of a pure and holy Nazarite, instead of rising out of it by unfained repentance, he sinketh deeper and deeper into this whirl-poole, and relapseth again into the same sin.

in the valley] Or, *by the brook of Sorek.* Which is called the grape-valley, from the abundance of the best grapes growing there: Some read it, by the brook Sorek, which runneth along by the valley of Eshcol, where these grapes grew, Deut. ch. 1. 24. And some think that these are both one, Numb. 13. 23, 24.

whose name was Dalilah] Who was like the other at Gaza, a Philistine harlot, as plainly appeareth by all circumstances expressed in the text, as her acquaintance and compliance with the Lords of the Philistims, and her hiding of the Philistims in her house, that (as these Lords agents and officers) were appointed to apprehend Sampson.

V. 5. *And said unto her, entice him*] *i. e.* Use all the art and skill which they commonly have that are of thy profession, which may allure him to discover unto thee this great secret, in what part of his body, or other qualification his strength chiefly lyeth.

that we may binde him to afflict him] Or, *humble him.* They do not say that we may kill him, left it might see more harsh and cruel to a woman that had entertained him for her paramore, and professed so much love unto him, but that they might afflict and correct him for all the wrongs that he had done unto their nation, and so to tame and humble the haughtinesse of his spirit; whereas in truth their intention was not to have him killed, because his bare and sole death could not satisfie their rage and malice, unlesse they did first triumph over him in his miseries, and torment him worse then death with their insolencies and indignities.

and we will give thee every one of us eleven hundred pieces of silver] Which if every one of the five Lords of the Philistims agreed to give, amounted to fifteen hundred pieces, which came to above a thousand thirty and five pounds, if by these pieces we understand the shekel at the value of two shillings six pence; which great sum offered to a woman of her base condition, shewed how much they thought it did concern them, and how earnestly they desired to have it atchieved.

V. 6. *tell me I pray thee wherein thy great strength lyeth*] It is not to be doubted, but she used all her art and skill to make and prepare a way for her suite, and that she did not bluntly propound it, alluring him with all signes of her love; that she might free him from all suspition of treachery, magnifying his heroick acts, and wondring at his more than humane strength, whereby he atchieved them, and then desiring for her own satisfaction, to know wherein his great strength did lye, with many promises, and (it may be) confirmed with oaths (which are most common with those of her profession) that she would keep it to her self as a great secret.

V. 7. *If they binde me with seven green withs*] Heb. *moist, or with new cords.* The which he faith, hoping that this would satisfie her without making any triall of it; or at least for the present, to free himself from being vexed and pressed with her importunity, to discover that secret which he was purposed to conceale.

V. 8. *which had not been dryed*] Which would have made them brittle, but were strong and tough, and so hard to be broken.

V. 9. *Now there were men lying in wait*] *i.e.* Ready to apprehend him, if the experiment proved true, but otherwise durst not appear for fear of Sampson.

the Philistims be upon thee] Are at hand ready to surprize thee, if thou dost not prevent it by standing in thine own defence: All which was done unto him in a way of sport and wanton dalliance, or when she had caused him to sleep on her lap, as v. 19. for the former is much more probable, seeing it is not likely that she could binde him fast with hard withs, and not awake him.

So his strength was not known] *i.e.* Neither to her, nor to the Philistims, neither whence it came, nor how it was retained and preserved.

V. 10. *And Dalilah said unto Sampson, behold thou hast mocked me*] To wit, at some other time afterwards, when she found him in a good mood beeing bewitched with her flatteries and allurements; for it would not stand with her policie, to attempt it presently after her former failing and defeat, left she should worke in his head some suspition that she did it out of treachery, or some intention of evill.

V. 11. *And he said unto her, if they binde me fast with new ropes*] Wherein Sampson discovereth his great weaknesse, in that having had experience that the would put what he said upon triall whether it were true or no, he would again feign a false cause, because he had not the patience to indure the vexation of her importunity, though she gave him just cause to suspect her evill intention towards him.

that were never occupied] Heb. *wherewith work had not been done.* Namely, to wear and weaken them.

V. 13. *If thou weavest the seven locks of my head with the web*] That is, if thou dost part the hayre of my head into seven locks, or if thou dost take them as they are already so divided, verse nineteen, and weaving them with the web, dost winde them both about the beam of the loom.

V. 14. *And she fastened it with the pin*] *i. e.* Having done all this according to Sampsons appointment, she for more surety fastened the beam with a pin, that when Sampson rose it might not turn or move.

and went away with the pin, web, and beam] Upon which his haire was woven and wound, and carryed all away with him.

V. 15. *when thine heart is not with me*] *i. e.* When as thou bearest no true affection towards me, but only makest a shew of love, in outward profession, to serve thy owne turn.

V. 16. *So that his soule was vexed unto death*] *i.e.* Grievously distracted, on the one side, being extreamly loth to discover a secret which did so neerly concern him, on the other being no lesse loth to deny her any thing upon whom he so impotently doted, especially being so pressed with her daily importunity, and his life so imbittered, that having no rest nor comfort, he chose rather to dye then to live.

that he told her all his heart] Thereby discovering mans frailty and weaknesse when he is left to himself and his own corrupt heart, especially to his base lusts of uncleannesse and carnall concupiscence: For here we see Sampson, one of godly and ravening Lion, as if he had been a Kid, and slaughtered and routed a great Army of his enemies, now become so impotent, being vanquished by his prevailing lusts, that he is vexed, even to the death, by the importunity of a filthy harlot, and not able to keep from her such a secret, the concealing whereof concerned him no lesse then his life.

V. 17. *That he told her all his heart*] Though he had thrice experience that she intended to betray him unto death, yet his doting affection so blinded him, that he could not beware, but discovered unto her all that was in his heart, concerning this great secret, though it tended to his utter ruine: And thus did God justly give him up to fall into the following miseries, that thereby he might severely, yet deservedly, correct him for his former uncleannesse, and his relapsing now again into the same sin.

If I be shaven then my strength will go from me] Not because his strength lay in his hayre, for it was Gods free gift of grace, conferred upon him particularly, and not upon any other Nazarite, that he should be of such invincible strength, that none of Gods enemies could stand before him; but because being a Nazarite, he was, by Gods expresse command, injoyned not to cut his hayre, chap. 13. 5. Numb. 6.5. the which he transgressing and breaking his vow, God withdrew from him his Spirit of strength and courage, and left him to his own humane frailty: And this is noted to be the true, real, and morall cause of his weaknesse, that the Lord was departed from him, v. 20. of which the preserving of his hayre was but a shadow and ceremony.

V. 18. *And when Delila saw that he had told her all his heart*] Namely, by his countenance, gesture, speech, and serious carriage of himself in all his relation.

Come up this once] *i e.* Though divers times before you have lost your labour and come in vain, because being my self deluded by Sampson, I have deluded you; yet if you please to come but this once again, you shall not faile of having your desire.

and brought money in their hand] *i.e.* The money which they had promised to give her, as the reward of her treachery, v. 5. the which they now brought, lest suspecting their payment, she should be made more cold and slack in her executing their design.

V. 19. *And she caused him to shave off*] He might with more speed have suddenly dispatched him, by cutting his throat; but this she had not in her commission, or if she had, yet perhaps she would have been loth to do it, in respect of that love and dalliance which had been between them, he having not given her any cause of distaste: And besides, the Philistine Lords desired not his present death, but by putting out his eyes, to make him sure enough for doing them any further hurt, and to keep him in prison to do their drudgery, and when they pleased, to make them sport; they in the mean time deriding, insulting, and triumphing over him: But chiefly, this preserving of his life came of God, who inclined their hearts unto it, that he living till his haire were grown again, and in this time by his repentance renewing his covenant, and so recovering his strength, might at his death destroy more of them then he had done in his whole life.

the seven locks of his head] Into which all his hayre was divided and playted, that he might the more easily cast it behind him upon his shoulders, and keep it from fluttering over his face, and so hinder his sight.

and she began to afflict him] *i.e.* To vex and trouble him, by her sudden rouzing him out of his sleep, jogging, thrusting, and calling upon him, as before; yea, and it is like before she did this, the bound him, as she had formerly done, which bonds, when he awaked, he was not able to break; for otherwise she could not have known that his strength was gone from him, nor durst have called in the Philistims that waited to apprehend him.

V. 20. *and said I will goe*] *i. e.* Thought within himself.

and shake my selfe] That is, rouze up my selfe and spirits, and put off drowsinesse, that I may go about my imployments.

And he wist not that the Lord was departed from him] To wit, because upon his sudden awaking, he observed not either his binding, or shaving; or that the Lord had deprived him of that supernaturall strength (whereof his hayre was a ceremoniall sign and figure) which he had continued unto him so long as he had continued in obedience and kept his vow.

V. 21. *But the Philistims took him*] When God leaves us, our enemies take us, and have power over us, to use us at their pleasure, we not being able to make any resistance in our own strength.

and put out his eyes and brought him down to Gaza] Whereas the Philistims had their ends, and God his, unto which he made theirs subservient: for the Philistims in a revengefull way put out his eyes, to make him miserable, and his life uncomfortable, and to secure themselves from all fear of danger to come unto them by him in future times; and carryed him a long through the Country, that the people all the way might flock about him, gaze upon him, and insult over him; and to Gaza rather then any other place, not only because being one of their chief Cities, there was in it the greatest concourse of people, to mock and abuse him, but also because they might there triumph over him in his misery, where he had formerly dishonoured them, by carrying away the gates and posts of their City: But Gods end in all this was to bring blinde Sampson to a sight of his sin, that he might unfainedly repent of it; leading him (as it were by the hand) to take notice of it, by the resemblance that was between it and the punishment; For his eyes were first put out, which were the instruments and organs of inflaming his lust, by glancing and gazing on a filthy harlot; and Gaza much be the place where he must suffer punishment, imprisonment, and even death it self, where he first acted his sin of uncleannesse.

and he did grinde in their prison house] Being a great worthy he is made a drudg and slave, and was not suffered to eat his bread before he had earned it by this slavish service, Isa. 47. 2.

V. 22. *Howbeit the hayre of his head began to grow*] And with it his strength, whereof it was a sign; Sampson in the mean time reconciling himself unto God by unfained repentance, renewing his vow which he had broken, and so recovering his former state of a Nazarite, from which he had fallen, and above that, the love and favour of God, whom by his sins he had displeased.

after he was shaven] Or, *as when he was shaven. i.e.* It began to grow towards that length it was of when he was shaven, which sheweth that he continued some good time before they called him out to make them sport at Dagons feast, and why they deferred so long, after they had surprized Sampson, to praise their Idol for delivering him into their hands, we cannot guesse, unlesse perhaps this feast was anniversary in remembrance of so great a benefit, and this the second year wherein it was celebrated.

V. 23. *a great sacrifice unto Dagon their god*] *i. e.* An Idol of the Philistims which lived on the Sea-Coasts, and therefore had a Sea-Idol which they worshiped: He had his name from the Hebrew word Dag, signifying a fish, because he was portrayed like a fish from his middle downward, and his upper part like a man, 1 Sam. 5.4. and such Idols other heathens worshiped, as gods of the Sea, to wit, Neptune, Leucecothea, and Triton.

V. 24. *who slew many of us*] Heb. *multiplyed our slain.*

V. 25. *when their hearts were merry*] Heb. *when their heart was good. i.e.* frolick and of good cheer. So ch. 18. 20. & 19. 6. Ruth 3. 7. 2 Sam. 13. 28.

that he may make us sport] To wit, passively, that he may be the subject of our mirth, and give us a sit occasion of scorn and laughter; wherein also Sampson was a type of our Saviour Christ, whom his enemies made the subject of their scorn and malice, Matth. chapter 26. verse 67, 68. and ch. 27. 29.

And he made them sport] Heb. *made sport before them. i. e.* He became the subject of their sport, as before, and gave them occasion

occasion of laughter, either by unwillingly committing some errours and mistakes being blind, or willingly to blind them by these shewes, that they might not discover his main intention.

and they set him between the pillars] To wit, as in a place where he might be best seen by the Princes and people met together.

whereupon the house standeth] *i. e.* The Temple of Dagon, wherein these idolaters kept their feasts, as the manner was. See ch. 9. 27.

V. 26. *that I may lean upon them*] Pretending wearinesse, either by his grinding in the mill, or his long standing there to make them sport, or his sudden and speedy coming to that place.

V. 27. *and there were upon the roof above three thousand men*] As being flat after the manner of those Countries.

V. 28. *and strengthen me only this once*] And this prayer God heard, as being the prayer of faith, Heb. ch. 11. ver. 32.

Remember me I pray thee and strengthen me] Whereby it is evident, that he relyed not upon his haire now newly grown, nor on his own strength, but only on that strength which he expected to receive from God, for the acting and executing of his intended work.

that I may at once be avenged] Wherein he doth not seek, as a private person, to take vengeance out of Gods hand, to whom alone it belongeth, Rom. ch. 12. 19. but being a publique person and a Judge, he desireth that according to his vocation, he might as Gods substitute and vice-gerent, be the instrument, under God, of executing vengeance upon Gods and the Churches enemies.

for my two eyes] Not so much for doing me a private wrong, in respect of my person, as because they have thereby disabled me to fight in Gods quarrel, for the deliverance of his people: The which his prayer was made by the extraordinary instinct of Gods Spirit, according to his will; as hereby it appeareth, in that God heard this prayer of faith, and accordingly gave him supernaturall strength to act this great and miraculous work; according to his desire, which otherwise he would not have done if he had asked amisse, to satisfie his lust in a way of private revenge, Jam. ch. 4. ver. 1.

V. 30. *Let me dye with the Philistims*] Which is no warrant or ground to encourage or countenance self-murtherers, seeing what Sampson here did, was done by an extraordinary motion and instinct of Gods Spirit; neither was it the primarie and principall end at which he aymed, to kill himself, but the death and destruction of Gods and his Churches enemies, unto which he was called and consecrated as a publique person, and a Judge, though his own death did follow as a necessary consequent; the which he contemned in comparison of the other; and out of the fervency of his zeal, devoted himself to glorifie God, and give deliverance to his people, in doing of this service; nor was this a despairing speech of one impatient, in respect of his miseries, to live any longer, but of a faithfull man humbling himself even to the death, that he might do God service; and that not in an ordinary way, but by an extraordinary motion of Gods Spirit, inspiring him and suggesting unto him this prayer; wherein Sampson was a type of our Lord Christ, who humbled himself to the death, that he might save and deliver his people out of the hands of all their spirituall enemies, Phil. 2. 6.

So the dead which he slew at his death were more] Wherein also he was a type of Christ, who by his death overcame death, and him that had the power of death, the Devill, with all the power of hell, Heb. 2. 14.

V. 31. *Then his brethren* —— *came down and took him*] The Philistims condescending thereunto, either being overruled by God, who hath the hearts of all men in his hand, Prov. 16. 1. or being affected, for the present, by this common calamity; or because they were so weakened by the death and losse of their Princes, principall Commanders, and chief of their Chivalrie, and chiefest of their people, that they thought it not fit to provoke the Israelites by denying their request, grounded on humanity and common honesty and civility, and putting them off with an harsh answer: And here again we have some typicall resemblance of Christs body, begged of Pilate, and buried by Joseph, Matth. chap. 27. ver. 57.

between Zorah and Eshtaol] See ch. 13. 2.

and he judged Israel twenty yeares] See chapter 15. ver. 20.

CHAP. XVII.

Vers. 1. AND *there was a man*] It is not certainly known and agreed upon, when the things in this and the following chapters were done: But most of the learned expositors, upon evident grounds, do agree, that they happened not in Joshuahs time, nor in the dayes of the Elders that did survive him, for all that time Israel served the Lord, Josh. 24. 31. and did not commit that grosse idolatry, that they were guilty of in these times, as appeareth in this chapter; and much lesse that these things related, were done after the death of Sampson, but some hundred of yeares before, and soon after the death of Joshua and the Elders that lived with him and survived him, which it may be was not long after; who being all dead, soon after they fell from God and his true worship, corrupted his pure religion, and set up grosse idolatry, as appeareth, ch. 2. 11. And in these times, not long after the death of Joshua & the Elders, were these things done which are related in this and the following chapters, and not after the death of Sampson: For Jonathan the Levite here spoken of, and afterwards the Danites Priest, ch. 18. 30. was the son of Gershon, Moses son, Exod. 2. 22. who was born unto him before he went into Ægypt out of Midian, which was three hundred and eighty years before Sampson dyed; and the following story of the Levites wife, and the war with the Benjamites, (which happened after this here related, as appeareth, ch. 19. 1.) were all done when Phineas the grand-son of Aaron was high Priest, ch. 20. 28. who was at mans estate when he killed Zimri and Cosbi, before Israel entred into the land of Canaan, and executed the office of the high Priest, presently after Eleazar his father, who dyed about the same time that Joshua did, Josh. 24. 33. and therefore could not out-live Sampson, unlesse we would say that he lived to the age of above three hundred years: And therefore these five chapters containing these stories, were annexed to the end of this book, not because the things related in them were done after Sampsons death, but for this cause, that the history of the Judges might be continued without any interruption.

V. 2. *The eleven hundred shekels of silver*] See Gen. chap. 23. v. 15.

which were taken] *i.e.* Were stollen from thee.

about which thou cursedst] Imprecating mischief and misfortune, death and destruction against them who had stollen them away, if they repented not of what they had done, and so restored them again unto her.

and spakest of also in my eares] *i.e.* In my hearing, wherewith being affrighted, as thinking it a dreadfull thing to lye under a mothers curse, I now come to acknowledg my fault, that receiving from thee pardon and thy blessings, I may be freed from the curse, and the fear of it.

Blessed be thou of the Lord my son] In her passion she overshooteth her self in two extreams, cursing before, at randome, she knew not whom, and now knowing that it was her son, pronouncing a blessing, not so much as touching upon his sin against God, nor in the least manner reproving him for it: As though she should have said, I do not only free thee from the curse, but turn it now into a blessing.

V. 3. *I had wholly dedicated the silver unto the Lord*] *i. e.* Unto Jehovah the only true God. So they cloaked their grosse idolatry under the shew of Gods service, though he had so often forbidden and condemned it in his law; whereby it appareth, that there were two kinds of idolatry; one among the Heathens, whereby they worshipped strange and false gods; the other among the Israelites, whereby they worshipped the true God in an idolatrous and false manner, contrary to the prescript rule of his word, under the name of heathenith Idols and Images, or some other way according to their own invention and wils, as the golden calfe, Exod. chapter 32. verse 5. and Baal, Hosea chapter 2. verse 16. and such was the Idolatry of Jeroboam, and of Micahs mother in this place: And generally it is observed, that when an Image or Idol is mentioned, and not appropriated by name to some heathen god, there it is to be understood, that the true God was represented by it.

from my hand] *i. e.* To be bestowed by me upon my son and his son for religious uses, v. 5.

to make a graven image and a molten image] Many Expositors think that he did not intend to make two images, one molten, and another graven, but only one Image, which was first cast in a mold, and then graven with tooles, and beautified by the art of the workman; and that because of the small quantity of silver designed for this use, which was not enough to make two severall Images; but it is apparent that they were two severall Images, by that which is said, chap. 18. ver. 18. that the Danites fetched out of Micha's house *the graven Image, and the Ephod, and the Teraphim, and the molten Image.*

now therefore I will restore it unto thee] Namely, the right and interest in it, for it was still in his possession, as though she should have said, seeing it was devoted for thy use, there is no need that thou shouldest bring it unto me, but keep it still thy self.

V. 4. *yet he restored the money unto his mother*] *i.e.* Though she pressed him to keep it, yet he would needs restore it, to quiet his conscience, as thinking thereby to be more free from the curse.

and his mother took two hundred shekels of silver] It is not likely that having devoted an eleven hundred shekels unto the Lord in her superstitious way, that she would alienate nine hundred shekels to other common uses, but rather that she laid out the whole sum in this service, as making and fitting an house for Idol-gods, and filling it with them when it was prepared, and in making a rich Ephod and Terephim, and all other furniture necessary for this idolatrous service.

V. 5. *and made an Ephod*] To wit, such a rich Ephod as Gideon had made, in resemblance of that belonging to the high Priest, used in the Tabernacle, chap. 8. 17. and not a linnen Ephod used by the Levites; and with it all other garments fitting the Priest in his religious service.

and Terephim] Which was an image made like unto a man, as apparech, in that Michal made use of one of them, by putting it in the bed in Davids room, that by resembling him it might deceive those whom Saul sent to fetch him, 1 Sam. 19. 13. And such were those Idols which Rachel stole from her father, Gen 31.19. and those which Josiah with other abominations put away, 2 King. 23. 24. And by these Idols they divined, and made use of them as Oracles, to resolve their doubts, as we see in the example of the King of Babylon, Ezek. 21. 21 So Zach. 10. 2. *The idols (or Terephim) have spoken vanity, and the diviners have seen a lye, and have told false dreames.* Hos. 3. 4.

and consecrated one of his sons] Heb. *filled the hand.* A forme of speech taken from the consecration of Aaron and his sons by Moses, to the Priests office, with legal ceremonies, and putting into their hands the fat and shoulder of the ram, the loafe of bread and oyled cake, for an offering before the Lord at their consecration. Exod. 29. 22. 23, 24. So Jeroboam, 1 King. 13. 33.

who became his Priest] Though neither of Aarons linage nor tribe; all which he did, as a grosse idolater, expresly contrary to the law of God.

V. 6. *In those dayes there was no King in Israel*] So ch. 18. 1. & 21. 25. that is, no Judge nor supream Magistrate, and so [*King*] is taken, Gen. 36. 31. Deut. 33. 5. neither can the word be here taken in its proper sense, seeing so, the Israelites had never a King to this day, nor untill the time of Saul; but only that they had in these times of all confusion, no Judge or supream Magistrate to keep the people in awe and order, or to restrain them from doing what they lift; which argued, that this Anarchy was a most desperate state and condition, when no man had any other guide to lead him, but his own blinde and corrupt nature, which is prone to all sin and wickednesse: And withall, it implyeth that Michah his course in all this he did was naught and wicked; to which end it is here brought, seeing if there had been a good Judge or Magistrate, he would have restrained him from this wickednesse and superstitious idolatry, in which he now went on without controul.

that which was right in his own eyes] Not that which was right in Gods eyes, but what himself fancied to be right.

V. 7. *And there was a young man out of Bethlehem Judah*] So called, to distinguish it from another Bethlehem that was in the tribe of Zabulon, Josh. 19. 15.

of the family of Judah] There could no Levite be properly said to be of the family of Judah, seeing these tribes were distinct one from another; but this is spoken, either (as some think) because his mother was of the tribe of Judah, though his father were a Levite, and so he might be said to be of that family in respect of her, especially if he were an inheritrix, like Zelopheads daughters; his father for her sake sojourning there; or as others think (because the Scripture useth not to stile men after their mothers family) he is said to be of the family of Judah, because he was born, bred, and sojourned in Bethlehem Judah, though it were none of the Levites Cities, but only had his habitation there, where he might find bett entertainment, the Levites in these times being for want of means and maintenance, put to shift for themselves, as the Levite did in this place, and afterwards in Laish.

V. 8. *And the man departed out of the City from Bethlehem Judah*] Being necessitated, it seems, for want of maintenance: For idolatry being set up in the Church, and Anarchy accompanied with all confusion and disorder in the Common-wealth; Religion being corrupted, the service of God, sacrifices and oblations were neglected, the Priests and Levites despised, & all means and maintenance being withheld from them, they were enforced to leave the Tabernacle and their own Cities where formerly they had lived, and to wander into other parts of the land where they might finde a livelihood: And this was the case of the Priests and Levites in Nehemiahs time, Nehem. 13. 10, 11. And no better condition are we likely to be in in these dayes, if for want of government Gods pure worship be neglected, and Sects, errours and heresies be tolerated, and his Ministers despised, and their means and maintenance withheld, which are allotted and allowed unto them by the law of God and the land, and they left without protection, to the will and pleasure of the common people, who for the most part ayme only at their private profit, without any respect to Gods service, or the eternall salvation of their own souls.

to the house of Micah as he journeyed] Heb. *in making his way.* Not with a purpose at first to reside there, but to take up his lodging for a night.

V. 10. *Dwell with me, and be unto me a father and a Priest*] Or, *a father, in being a Priest.* For though he were younger than Micah, yet for honours sake, he saith, that he should be a father unto him, in respect of his calling and office.

and I will give thee ten shekels of silver by the yeare, and a suite of apparrel, or a double suite] Heb. *an order of garments, and thy victuals.* He offers to entertain him at a poor rate, and for bare allowance, not out of the scantnesse of his estate, but the penuriousnesse of his mind, and the vile esteem that he had of his calling and condition: For he that had an eleven hundred shekels to bestow upon his Idols and Idol-service, could hardly afford ten shekels to the Levite for his maintenance; only he maketh up this defect by good cheap titles and complements, calling him father, and acknowledging him for his Priest: Herein just like the practice of many people in these dayes, who not caring to abound in superfluous expences, are only straitthanded and hearted towards their faithfull Ministers, esteeming that only lost which is drawn from them towards their maintenance; only they feed and fatten them with titles, cap and complements, but allow them no means of comfortable subsistance, for their encouragement in the duties of their calling, herein using them as they do their Parrats, which they keep hungry, that they make them talk.

So the Levite went in] *i.e.* Though his conditions upon which he offered to entertain him were base, yet being necessitated and pinched with want, he accepteth of them, and goeth into Micahs house to dwell with him.

V. 11. *and the young man was unto him as one of his sons*] *i.e.* He tendred, cherished, and made much of him, as if he had been his own childe; and so in some fort supplyed what was wanting in wages by his kind usage and loving entertainments and so now he that was a father in respect of office, is used as a son in respect of his youth.

V. 12. *And Micah consecrated the Levite*] As he had done his son, ver. 5. either causing him to lay down his calling, and give his place of being a Priest unto this new commer, seeing it would more countenance his idolatrous service, when it was officiated by a Levite, then by his son who was an Ephramite; or else associating and joyning them together in the Priesthood: And this was not much lesse unlawfull then the other, seeing it was not permitted by Gods law to a Levite to execute the Priests office, which only belonged to the sons of Aaron.

V. 13. *Then said Micah, Now I know that the Lord will do me good*] Thus he blesseth himself in his blinde devotion and superstition, which wholly tended to grosse idolatry, though indeed it exposed him to Gods wrath and vengeance, as afterwards it appeareth.

CHAP. XVIII.

Vers. 1. [*IN those dayes*] *i.e.* Soon after the death of Joshuah, before God raised up Judges extraordinarily to deliver and govern his people.

There was no King in Israel] See chap. 17. 6. & 21. 25. and this is prefixed as a reason why the Danites were put to provide an inheritance for themselves, whereas whilest the whole people were under any government, the tribes assisted one another in driving out the Canaanites, and getting possession of that inheritance which by lot was fallen unto them, Numb. 32. 21. Josh 22. 23. Judg. 1. 3.

For unto that day all their inheritance had not fallen unto them] *i.e.* Though they had their full inheritance fallen unto them by lot, and so they had a right unto it from Gods donation and free gift, yet because of their sins, as their apostasie, idolatry, and diffidence in God, who had promised his assistance in driving out the nations before them, they had not yet gotten the possession of a great part of it, which was the case of the other tribes, but of the Danites above the rest: And therefore they had not at this time an inheritance, &c. they had not an inheritance large enough for their numerous tribe, as appeareth, Josh. 19. 47. and the Amorites also had driven them out of a part of that which they had gotten, being fallen to their lot, ch. 1. 34. And by this it appeareth, that the things here related were not done after the death of Sampson, seeing it is not probable, that so potent a tribe, as the Danites, were to seek for their inheritance, which by lot was fallen unto them; and for a place of habitation to dwell in, above two hundred years after they had been in the land of Canaan, though now they were not utterly destitute, having some place in the mountains, Zorah and Eshtaol, to dwell in, but yet far too scant and strait for their great multitude, which maketh them here to use means to inlarge themselves.

V. 2. *Sons of their family*] *i.e.* of their tribe.

men of valour] Heb. *sons of valour.*

go search the land] *i.e.* Of their enemies that belonged to their lot and was not yet subdued, to find out a place most convenient for their habitation, and which might with lesse pains and danger be won and conquered.

from Zorah and Eshtaol] See ch. 13. 2, 25.

they lodged there] *i.e.* In that place where Micah had an house, and not far from it.

V. 3. *they knew the voice of the young man the Levite*] *i.e.* Either they knew it particularly and personally, by reason of former acquaintance which some of the Spies might have with him, whilst he sojourned in Bethlehem Judah, their tribes lying neer one another, or by his pronunciation, they perceived that he was not an Ephramite, but of Judah, as it is usuall for men of the same country, dwelling in severall parts of it, remote one from another, to have different dialects and manner of speaking, whereby they may be distinguished one from another, as the Ephramites from the Gileadites, ch. 12. 6. and the Galileans from those that dwelt at Jerusalem, Mar. ch. 14. ver. 70.

who brought thee hither] To wit, From Bethlehem Judah, thou being a Levite, and not an Ephramite.

what makest thou in this place] Seeing thou hast no Leviticall administrations or imployments here, being so far remote from the Tabernacle.

and what has't thou here] *i.e.* What means of subsistance or maintenance is here by Micah allowed unto thee?

V. 4. *Thus and thus dealeth Micah with me*] *i.e.* Upon these and these conditions hath he entertained me, and thus and thus kindly he hath used me.

and I am his Priest] *i.e.* Having set up an house for the exercise of his religion, and filled it with gods and images of divers kinds, he hath hired me to officiate in it as a Priest.

V. 5. *And they said unto him, aske counsel we pray thee of God*] That is, hearing that he was a Priest, and that he had in his chappel divers images representing God, with an Ephod, and all priestly requisites, and above all the rest, a Terephim, by which they divined, and which as an Oracle did fore-tell things to come, they desired him to inquire concerning the successe of their enterprize and expedition.

V. 6. *And the Priest said unto them*] To wit, after he had inquired of his idol, by whom it is like the devil gave this answer, or at least made them believe that he inquired, and then himself feigned it to humour them in their course, and so to draw from them the better reward.

go in peace] *i.e.* You shall dispatch your businesse with safety, and prosper in it, without running into much difficulty and danger.

before the Lord is your way wherein you go] *i.e.* The eies of the Lord watch over you for good, and to favour, direct and prosper you in your journey. And thus he abuseth Gods holy name, to countenance his idolatrous courses, Psalm. 33. 18. & 34. 15. Deut. 11. 12.

V. 7. *Then the five men departed and came to Laish*] *i.e.* Being filled with confidence and courage by his prediction, they set forward on their journey, and came to Laish, which was also called Leshem, Josh. 19. 47. and afterwards Dan, vers. 29. which belonged to Dans lot, Josh. 19. 48.

and saw the people that dwelt therein, how they dwelt carelesse] *i.e.* That they were quiet and secure (in their opinion) from all danger of surprize, ver. 28.

after the manner of the Zidonians] *i.e.* Using their customes and laws, having (it may be) some dependance upon them, either by way of subjection, or else in respect of some league that was contracted between them. And so being confident of their aid and assistance, and fearing no danger, they imitated them in their security. And as they lived in all pleasure, plenty and prosperity, not fearing any enemy that might disturb their peace, in respect of the situation of their country and the strength of their city, both by sea and land; so was it with these men of Laish.

and there was no Magistrate] Heb. possessour or heir of restraint] *i.e.* Either none at all, or none hereditary and perpetuall, to restrain them from any wickednesse, or to punish them for committing it, but such as were chosen by themselves, and during their own pleasure from year to year, who did let them live as they lift, for fear of displeasing them, who had power in their hands, by most voyces, to turn them out of their places. And so all things became lawful, and nothing that pleased them accounted dishonest.

to put them to shame] By inflicting upon the offenders deserved punishments, yea; were so far from punishing them according to their demerits, that they would not so much as dis-grace and discountenance their vices and faults.

and they were far from the Zidonians] Who did lye far West remote from them, and therefore could not on a sudden send them any aids to keep them from being surprized, if any enemy attempted it, though they were the onely people upon whom they depended.

And they had no businesse with any man] *i.e.* They were so rich, and had such plenty of all manner of provisions within themselves, that they had no commerce with any other; and so secure in their own strength, and their Zidonian confederates, that they cared not to be in league with any of their neighbours, that they might have their aid upon any occasion, but lived of themselves pleasantly and securely.

V. 8. *And they came to their brethren*] To wit, the Danites which were of their tribe; that is, having as spies seen and observed the country and the manners of the people, they returned to give an account of all that they had done, to those that sent them.

what say ye?] *i.e.* Now you are returned, give us an account of your journey, that is, whether you have found any convenient place for us to inhabite in, and what hope there is of obtaining it.

V. 9. *And they said, arise, that we may go up against them*] As though they should have said, we have found out such a place, and such people which do inhabite it, that there need not much discourse about it, but rather that we fall upon action, for the land is very good, pleasant and fruitful, and to be conquered and gotten with little danger.

and are ye still?] Do not spend time in multiplying words, and in replying to our relation, but take the present opportunity, and out of hand set upon the conquest.

Be not slatheful to go, and to enter and possesse the land] *i.e.* By your sloth and negligence do not let slip this fair opportunity, for there is no more to do, but to go and possesse the land, seeing you are likely to finde but small and weak opposition, and little danger or paines in subduing of it. But yet for your better incouragement, and to remove all cause of fear, know this that followeth.

V. 10. *when ye go, ye shall come unto a people secure*] And therefore may easily be take by a sudden surprize, when apprehending no danger, they are altogether unprovided of all means to resist resistance, and keep no watch.

to a large land] And therefore fit to be a place of habitation for your numerous tribe.

for God hath given it into your hands] As appeareth, not onely by his oracle which we received of him in our journey, from one of his Priests, but also as we see it in part already verified in the event, God directing us to a people that are secure and careless, having no means to make resistance.

a place where there is no want] *i.e.* Which abounderh with all pleasures and profits, and with such plenty and prosperity, that nothing is wanting that can be desired.

V. 11. *And there went from thence——six hundred men*] Which were chosen out of the whole tribe, as fittest and ablest, in respect of their valour and fortitude, for such an expedition.

V. 12. *And they went up and pitched in Kiriath-jearim*] Or, Kiriath-baal, Josh. 15. 60. *i.e.* Not in the city it self, which probably would not have admitted such an army of strangers, but without the walls, neer unto it, So Josh. 10. 10. Which city was scituate upon a hill, on the borders of Judah and Dan, Northward, and called the city of woods, and was one of those five cities of the Hittites, with which Joshua and the Princes contracted for their lives, and afterwards fell to the lot of Judah, Josh. 9. 17. & 15. 9.

wherefore they called that place Mahaneh-Dan, unto this day] *i.e.* The camp, or leaguer of Dan. Where afterwards Manaoh the father of Sampson dwelt, ch. 13. 2, 25. whereby it appareth that the things related in this chapter, were long before the birth of Sampson.

behold it is behinde Kiriath-jearim] *i.e.* On the West side; for as Kiriath, with the Hebrews, is called the fore-part, so the West the hinde-part. So Josh. 1. 4. & 13. 5. And therefore they pitched not in the city it self, but on the West side of it.

V. 13. *and came unto the house of Micah*] *i.e.* Neer unto it; namely, to that village where Micah dwelt.

V. 14. *Then answered the five men*] *i.e.* They began to speak and to propound that which followeth, to the rest of their company. For so this phrase is usually taken in the scriptures: So 1 Sam. 14. 28. Ezr. 10. 2. Matth. 11. 25. Act. 5. 8.

do you know?] *i.e.* We would have you to know, to wit, that in the houses, that is, one of these houses, there is an Ephod and Terephim, of which in our journey we made speciall use, by inquiring what successe we should have; and had an answer which we found true; which makes us think that it may be very useful for us, for the time to come, if we take a-

long

long with us all these things, and with them the Priest also.

Now therefore consider what you have to do] i.e. Whether you will carrie them with you, to make that use of them which we formerly have done, or leave them behinde you.

V. 15. *and they turned thitherward*] i.e. Having resolved to make a purchase of these things, they declined out of the direct way of their journey towards the house of the Levite, that is, some part of Micah his house, neer unto the chappel, allotted unto the Levite, for his more convenient lodging.

and saluted him] Heb. asked him of peace. i.e. Of his wel-fare and prosperity, and how it fared with him in that his place and imployment.

V. 16. *stood by the entring of the gate*] Waiting for the comming forth of the five men, that were gone into the house, to know what successe they had in their enterprize, and to second them, if finding opposition they needed their assistance.

V. 17. *and came in thither*] i.e. Entred into the idol-chappel, where the Ephod and images were, and took them all away.

and the priest stood at the entring of the gate] i.e. Being, as it is likely, drawn thither by the five spies, to salute their brethren that stood without, whilest they in the mean while went in to do their exploit.

V. 18. *And these men went into Micahs house*] i.e. The five spies went into that part of Micah's house which was set apart for idolatrous service, whilest the Levite was without the gate saluting and talking with the Danites.

and fetched the carved image] Wherein they greatly sinned, in thatbeing private men, they stole and took away that which was another mans, and that with an evil intention, not doing it out of hatred of his idolatry, but rather out of love to it, purposing to set up these idols and idolatrous service in their own tribe.

then said the priest unto them. What do ye?] i.e. What do you mean to take away these things that are Michah's, and belong not unto you.

V. 19. *Lay thy hand upon thy mouth*] i.e. Refrain from speaking any thing against our proceedings. The like expression we have, Job. 21. 5. & 29. 9. & 40. 4. Mich. 7. 16.

and be unto us a father and a Priest] i.e. We will highly honour thee, as if thou were our natural father that begat us. In such great esteem were men of that function in former times, how basely soever they are slighted in our dayes.

Is it better for thee to be a Priest? &c.] As who should say, we perswade thee to nothing, but what is most for thine own good and great advancement, both in respect of honour and gain.

V. 20. *And the Priests heart was glad*] As respecting onely his own preferment, and in the mean while ungratefully forgetting all Michah's former kindnesse.

and went in the middest of the people] Namely, for his greater safety, if either any enemies should meet them and set upon them in their march, or if Micah pursuing them to recover his losses, should assault them in the rear.

V. 21. *and put the little ones, and the cattell, and the carriage before them*] Out of their confidence of an easie conquest, they do not march forward as men preparing for a dangerous war, but as removing to settle themselves in some new plantation, taking their wives and children, their cattell and carriages along with them, and these they placed in the fore-rank, as more suspecting Michah's pursuit, than any incounter of enemies before them.

V. 22. *that were in the houses*] i.e. In the village where Micah dwelt.

V. 23. *What aileth thee, that thou comest with such a company?*] Heb. that thou art gathered together. Here armed might insulteth over feeble right, and theeves complain on true men, for demanding their own goods. So these Danites having spoyled Micah, complain of him and his company, as troublesome people, who with their clamours and out-cries, disquieted and hindred them in their march.

V. 24. *and what have I more?*] i.e. What have you left me worth the having, in comparison of my images and priest, which you have unjustly taken away.

V. 25. *Let not thy voyce be heard among us*] Thy clamours and reproachful language.

Lest angry fellowes run upon thee] Heb. bitter of soul. i.e. Embittered and incensed with furie, by thy clamours and provoking speeches.

and thou lose thy life] Which are more precious than thy idols and priest, though thou valuest them more than the rest of thy goods.

V. 27. *unto a people that were quiet and secure*] See. v. 10.

and burnt the city with fire] They went to seek out a city or place fit for habitation, of which they stood in great need; and yet coming to such an one they burnt it *fire*. And this was done, either out of the heat and fury of war, which, for the time it lasted, made them to forget or neglect their own conveniency in preserving it: or else because they could no otherwise take it, without (at least) the great slaughter of their own men, seeing the people being put to the worse in the streets, would run into their houses, and there fight it out in their own defence.

V. 28. *And there was no deliverer, because it was far from Zidon*] To wit, Eastward, hard by mount Lebanon, and therefore they could have no help from thence in this sudden surprize, though there, as it seemeth, was their chiefest hope. See Annotat. on ver. 7.

and it was in the valley that lyeth by Beth-rehob] Which was a region or part of Syria-Trachonitis, which is called Syria-Beth-rechob, and Syria-Rechob, 2 Sam. 10. 6. 8. In which was a city of that name, bordering upon the utmost North-part of the land, neer unto Hamath, Numb. 13. 21. which fell to Ashers lot, Josh. 19. 28. and was designed to be one of the Levites cities, Josh. 21. 31. but never conquered by the Asserites, chap. 1. 31. for the Syrians did possesse it in Davids time, 2 Sam. 10. 6. 8.

V. 29. *And they called the name of the city Dan*] i.e. In an honourable remembrance of the Patriark Dan, their great grand-father, or the father of their tribe, Gen. 30. 6. and also that it might be a memorial to posterity, that though they lived in the utmost borders of the country, and in a place so far remote from the rest of the Israelites, yet they were of them, and a part of one of their tribes.

V. 30. *And the children of Dan set up the graven image*] Having an high esteem of it, with the rest of the idols, and also of the Priest, because of the prediction of their good and prosperous successe in their expedition against Laish, which came to passe according to their own desire.

And Jonathan the son of Gersham] Moses son. See Annotat. on chap. 17. 1. & 7.

until the day of the captivity] What captivity is here meant is very doubtfull and much controverted, whether that, when the Israelites had that great defeat by the Philistims, when the Ark was taken and ctrried away (as it were) captive out of the land; and with it (no doubt) a great many of the Israelites taken prisoners in that battle; or that great captivity when the ten tribes were carried away by Shalmanazer King of Assyria: For either of which opinions, there are divers strong reasons; and no lesse strong objections against them: And therefore some Expositors have found out a third meaning between both of those, namely, that this captivity is not to be understood either of the Ark, or of Shalmanazar, but of a third, namely, of the particular captivity of the tribe of Dan, that happened between the two other, though not mentioned in the Scriptures, as many other things are not which yet were done: But I see no necessity that may drive us to this shift, seeing this captivity may very probably be meant of that which was at the taking and carrying away of the Ark, and many of the Israelites taken with it as prisoners at that time: For whereas it is objected against it, that there is no mention in the Scriptures of any more captivities than that of the ten tribes by Shalmanazer, and the other of Judah by Nebuchadnezzar; it may answered, that no more is there any mention in the Scriptures of this captivity of the tribe of Dan, but only imagined by them that make this objection; and then again it may be said, that though these were the two great captivities, that hindereth not, but that there might be a third lesser than they: And that this was it, appareeth, Psal. 78. 60. 61. where it is called a captivity. *So he forsook the Tabernacle of Shiloh, the tent which he placed among them, and delivered his strength into captivity, and his glory into the enemies hand, 62. He gave his people also unto the sword, &c. and 66. He smote his enemies in the hinder parts.* to wit, with Emerods after they had carryed away the Ark, and kept it in their country: In all which he alludeth to that great defeat which the Philistims gave the Israelites, 1 Sam. 4. 10, 11.

Again in the next verse the continuance of this image and idolatrous worship, set up by the Danites, which is limited to that time onely in which the house of God was in Shiloh, and that was not till the captivity by Salmanaser, but onely to the captivity of the ark by the Philistims, and soon after this, it was brought to Kiriah-jearim, and never after returned to Shiloh. Furthermore, there is no probability that these idols and idolatrous service and priesthood, should continue after that time of reformation by Samuel, when as the people returned unto God, and put away all their idols, as appareeth, 1 Sam. 7. 3. 4. or though it should be imagined that they should have continued at Dan, his power not extending to this remote place, which was in the utmost borders of the land; yet what shadow of reason is there, that they should not be taken away by David, a man according to Gods own heart, who was so zealous of Gods pure worship, and abhorred all manner of idolatry, especially raigning so long a time, and neither wanted will or power to effect such a pious work? For whereas it is answered, that though a publick reformation were brought in, in the dayes of Samuel and David, yet this idol-service might be retained, and secretly acted by many of that tribe, even to the dayes

dayes of Jeroboam, and so continued to the captivity by Shalmanazer, this is little to the purpose; for the question is not what might be done by some of that tribe secretly, for this might have continued even to the second captivity, as well as the first, if at least any of the Danites remained in the land; but how long this chappel of idols, and idolatrous priesthood and service was publickely continued and maintained by that tribe, and that was onely for that time whilest the house of God remained in Shiloh, and that was no longer, but till the ark was carried away captive by the Philistims. Moreover, it is most probable, that this book of Judges was written by Samuel, or at least by some other that lived in his or Davids dayes, and not by Ezra, as some have dreamed, having no other ground for their opinion, but the dotage of the Apocryphal Esdras, as I have plainly evinced by divers passages of this book, before observed. And therefore this captivity cannot be that of Shalmanazer, which happened so long time after the dayes of him that wrote this story; unlesse we will say, he did it by a prophetical spirit, which is never to be observed in a pen-man of any historical scripture, without some intimation or notice given of it. And besides, if he had written this by way of prophecy, he would have done it in a prophetical, and not in an historical manner, and would not have said, that Jonathan his sons were the priests, but that they should be the priests to the time of the captivity by Shalmanazer.

V. 31. *all the time that the house of God was in Shiloh*] Which is to be limited to the time after the image was set up, and not to be understood of the whole time of the being of the tabernacle in Shiloh, seeing it was placed there in Joshua's time, long before this graven image was erected, Josh. 18. 1.

CHAP. XIX.

Vers. 1. *AN d it came to passe in those dayes*] i.e. Soon after the death of Joshua, and the Elders that did survive him in the time of Caleb, and before Othniel was Judge, as appareeth vers. 11. compared with chap. 1. vers. 7.

when there was no king in Israel] i.e. No Judge nor supream Magistrate, to restrain the people from any vice, or to punish sin. Which is here prefixed before the following history, as a reason why the Levites wife committed whoredome, and the men of Gibeah such abominable wickednesse, because there was no Magistrate to restrain or punish them. See chap. 17. 6. & 18. 1. & 21. 25.

who took to wife a concubine] A woman a concubine, or a wife a concubine; for there were two sorts of concubines, one sort who were not wives nor contracted in marriage, whose sons had by law no right to inherit with the brethren of the lawful wives, as we see in Jephthahs case, chap. 11. 2. The other who were contracted to their husbands, but not in a solemn manner, as the first and chief wives were, mothers and mistresses of the family, such as Jacobs two maides, who were taken to his wives, and shared with their children in their fathers inheritance; which in the scriptures are called sometimes wives, and sometimes concubines. And so this woman here is called a wife a concubine to distinguish her, both from a harlot, and also from a lawful wife, who was mother of the family and the onely true wife, both by Gods first institution, Gen. 2. 18, 24. Mala. 2. 15. Matth. 19. 4. 5. And also by his law, Levit. 18. 18. 1 Cor. 7. 2.

out of Bethlehem Judah] So called to difference it from another city of the same name which belonged to the tribe of Zabulon, Josh. 19. 15. Now it was lawful for him to take a wife from thence, though he were a Levite, because onely maids that were heirs to their fathers inheritance, were restrained from marrying out of their own tribe, that their inheritances might not go from it, and all others left to the liberty of their own choice, Numb. 36. 8.

V. 2. *And his concubine played the whore against him*] Which she could not have done, if she had been onely a harlot-concubine, and not his wife. But being so, she sinned against him, that is, against her faith and promise plighted and made unto him, she committed whoredome with others. For though such concubines, as she, were no waies equal to the lawful wife, yet were they contracted, though not so solemnly, and thereby bound to keep their faith with them unto whom they were contracted. See Gen. 22. 24. 1 King. 11. 1.

and went away from him] To wit, either out of her dislike, or fear of receiving punishment when her husband had discovered her whoredome, or at least because there were continual jarrs and contentions between them about it.

unto her fathers house] Who as a fond father received her, and so contenanced her in her sin.

And was there four whole moneths] Or, an year and four moneths. Heb. dayes four moneths.

V. 3. *And her husband arose and went after her*] i.e. When she neglected to use means whereby she might be reconciled; his anger being appeased, and his affection inclining towards her, he goeth to reconcile himself unto her, though she were the peccant party.

to speak friendly unto her] Heb. To her heart. i.e. Words of love, peace and comfort, to allure and draw on her affection towards him. So Hos. 2. 14. And thus Shichem spake to Dinah, Gen. 34. 3. and Joseph to his brethren, Gen. 50. 21.

having his servant with him and a couple of asses] i.e. One to carrie their provisions for their journey, and the other to ease himself and his wife, if she would return with him.

he rejoyced to meet him] As hoping that he was come to be reconciled to his wife, being his daughter.

V. 4. *and he abode with him three dayes*] i.e. Of his own voluntary accord, to rejoyce together in their reconcilement, and two dayes more unwillingly, being over borne with the importunity of his father in law.

So they did eat and drink] i.e. They feasted and rejoyced together, to testifie that they were reconciled, and that all differences were accorded between them, Exod. 32. 6.

V. 5. *when they arose early*] i.e. They of the family.

that he arose up] i.e. The Levite also.

comfort thy heart with a morsel of bread] i.e. Refresh and strengthen thy self for thy journey with a little food; or, as we say, break thy fast before thou fettest out. So Gen. 18. 5. 1 King. 13. 7. 8. And with this kinde entertainment the father detaineth him, that by their longer stay, their renewed love might be the more increased and confirmed, like things glewed together, which are strengthened by time and continuance.

V. 8. *and they tarried till afternoon*. Heb. *till the day declined*.

V. 9. *the day draweth*] Heb. *is weak*.

the day groweth to an end] Heb. *is the pitching time of the day*. i.e. Towards evening, and therefore it is a time more fit to take up ones lodging, than to begin a journey.

home] Heb. *to thy tent*.

V. 10. *And came over against Jebus*] (which is Jerusalem) So called afterwards, but now Jebus; being a City of the Jebusites, Josh. 15. 63. So that this story is of things done before the taking of Jerusalem, mentioned, ch. 1. 8. and the expelling of the Jebusites: If at least, the people of Judah were not for their sins again beaten out by the Jebusites after they first took it, which is not probable, there being not the least touch of any such thing in the Scriptures; or it may be (as some conceive) that though one part of Jerusalem which belonged to the tribe of Judah, were taken and possessed by them, ch. 1. 8. yet the other part which belonged to Benjamin, was still possessed by the Jebusites, seeing it is said, that the children of Benjamin did not drive out the Jebusites, but they dwelled together, v. 21. But neither is this likely, that it was so at this time, seeing the Levite might have then gone to that part of Jerusalem which was in the possession of Judah, or to that part which belonged to the Benjamites, if it were neerer to him, and lodged with some of them, they dwelling there together with the Jebusites, as well as have gone further, when it was so late, to lodge at Gibeah; neither would he have called it Jebus, or the City of a stranger, if the better part of it were possessed by the children of Judah, and the other half in a great part by the children of Benjamin.

V. 11. *this City of the Jebusites*] Who were of the posterity of Canaan. See Gen. 10. 16.

V. 12. *the City of a stranger, that is not of the children of Israel*] i.e. A cursed nation, and estranged from God and his people, which he would not have said, if the greatest part of it, at this time, had been in the possession of Judah and Benjamin.

V. 13. *in Gibeah or in Ramah.*] These two Cities were neer Jebus Northward, situate on hills in the way to mount Ephraim, whither the Levite travailed; the one ver. 18. namely Gibeah, somewhat neerer; the other, to wit, Ramah, a little further off, that is, four miles from Jebus: Some think, that there were two Cities called Gibeah, in the tribe of Benjamin; one scituate on a mountain, the other in a Plain. See ch. 20. 31. There was also another Gibeah in the tribe of Judah, Josh. 15.

V. 14. *Gibeah which belongeth to Benjamin*] Which is added to distinguish it from that of Judah, and is also called Gibeah of Saul, because Saul was born there, and was therefore often resident in that City.

V. 15. *And they turned and went aside thither, to go in and to lodge in Gibeah*] In which, the Levites counsell and intention is to be commended for pious and honest, as desiring to lodge rather with Gods people, then with strangers and heathens, and his servants to be condemned, or at least suspected faulty, as favouring of sloth and desire of ease; and yet in the event, the Levites counsel and course proveth pernicious to himself, his wife, and many thousands of his people; God so disposing of it by an over-ruling providence, which may teach us not to trust

trust in our own wisedome, but in all our enterprises to crave Gods direction, Prov. 16. 9. & 19. 21. & 20. 24. Jer. 10. 23.

For there was no man that took them into his house] *i.e.* Either because they would not being wicked and inhumane; or because they durst not, seeing they knew that the inhabitants were so abominably wicked that they would assaule their houses to finde out strangers, whom they might abuse in exercising upon them their filthy lusts.

V. 16. *there came at old man from his work out of the field*] Where are given two reasons, why this old man entertained them, rather than any other of the city; One was because he was an honest man, who lived by his painfull labour, though he were old, whereas the rest of the city were idle and luxurious; The other because he was also of mount Ephraim, and onely sojourned in Gibeah; and therefore had more compassion of them in their distressed condition than others, because they belonged to the same country, whereas the Benjamites were of another tribe.

V. 18. *I am now going to the house of God*] Which at this time was at Shiloh in mount Ephraim, whither he intended to go first, that he might do service unto God as being a Levite, and then afterwards to passe on in his journey till he came to his own house.

and there is no man that receiveth me] *i.e.* Who will be intreated to give me lodging upon any conditions.

V. 19. *Yet there is both straw and provender——there is no wants of any thing*] As though he should say, they have no reason to refuse us, seeing we have all things with us of our own, needful for our journey, and would put them to no other charge or trouble, but onely to lodge us.

V. 20. *Let all thy wants be upon me*] *i.e.* Take no further care, either for thy lodging or provision, seeing I will take all the care upon my self to provide all necessaries, both for thee and all that belong unto thee.

onely lodge not in the street] *q.d.* This onely I desire that thou wilt not so much wrong thy self and thy wife, as to lye in the open street. And thus the good old man, out of his humanity and love to hospitality, maketh it his suit to the Levite, that he might entertain him, who before sued unto others to be entertained, and was rejected.

V. 21. *they washed their feet*] Which was one of the rites of hospitality in those hot countries. See Gen. 18.4. & 19. 2 Sam. 11. 8.

V. 22. *certain sons of Belial*] *i.e.* Most flagitious men, and notoriously and desperately wicked; stigmatized villaines, and even incarnate devils. Men without yoke, as the word signifieth, who will not submit to be governed by religion, reason, or the very principles of nature, or by the laws of God or man. Like unto the devil himself, who is also called by this name, 2 Cor 6. 15. in which respect they maybe fitly called his children, yea, his eldest sons, Deut. 13. 13.

beset the house round about] Like those, Gen. 19.4. who it may be were their presidents, even as these children of iniquity were exemplary to after-ages, Hos. 9.9. & 10.9.

bring out the man——that we may know him] A modest expression of their filthy lust, according to the scripture phrase, Gen. 19.5. & 4.1.

V. 23. *nay my brethren*] Where he seeketh to take them off by this meek and loving compellation, and then by telling them that their intended action was both wicked and foolish. So 2 Sam. 13.12, 13. Gen. 34. 7. Prov. 7.7.

Seeing this man is come into my house] To wit, that he may be safe under my protection according to the laws of hospitality. So Gen. 10.8.

V. 24. *Behold here is my daughter a maiden, and his concubine*] Where this good old man is upon the sudden so transported with his care to observe the laws of hospitality, that he sinfully offereth to prostitute his own innocent daughter, and the Levites wife to their wicked lust, to be abused by them. For though it be lawful in evils of punishment to choose the lesse, that we may avoid the greater, for so respectively, the lesser evil is good, yet in the evils of sin we must choose neither, no not the least to avoid the greatest; seeing the lightest and most venial sin is greater, if we be actors in it, and make it our own by choyce, than the most abominable wickednesse in which we are but meer patients, and the bare subjects of other mens villanies.

and humble ye them] *i.e.* Abuse them at your pleasure, but abuse not my guest by making him the subject of so base a villany and unnatural filthinesse. And this was very commendable in him, that he thus highly prizeth the laws of hospitality, but the means to be condemned as sinful, seeing we may not do evil that good may come thereof, Rom. 3.8. nor act the least evil our selves, that we may prevent the greatest in others. Neither had this man power over his daughter and the concubine, to prostitute them to be abused by these wicked, graceless and shamelesse villains.

V. 25. *So the man*] That is, the Levite not daring himself to come out unto them for feare of being abused by them, required the old man to do it; so reverencing the laws of hospitality, that he thought it unreasonable to prostitute his hosts daughter to be abused for his sake.

and they knew her] The old man offered his daughter to be abused, as well as this concubine; but this object of their filthy and brutish lust being preferred unto them, they suddenly catch at it, and so forget the other. Which came to passe by a just and over-ruling providence of God, which caused them to forget the innocent virgin, that she might be preserved, and to suffer the concubine to be abused, for a deserved punishment of her former filthinesse and unfaithfulnesse.

V. 26. *and fell down at the door*] *i.e.* Either dead, or ready to dye.

till it was light] *i.e.* She came and fell down in the dawning of the day, and there lay dead till it was clear light or fair day.

V. 27. *And her lord rose up*] *i.e.* Her husband; so called for honours sake, which the Apostle commendeth in Sarah, 1 Pet. 3.6.

and opened the doors of the house] To see, it is likely, what was become of his wife, that they might go on their journey, and hasten away from that wicked city.

and behold the woman his concubine was fallen down] Namely, stark dead at the door, the Lord having called her to account for her former wickednesse, and by a just law of requital, punished her in the self-same kinde as she had sinned, though the matter were taken up between her and her husband, and they reconciled one to the other, Heb. 13.4.

and her hands were upon the threshold] In her fall catching hold at it, in the pangs of death.

V. 28. *And he said up, lets be going*] *i.e.* Supposing that she was come too late in the night to be let in, and there fallen a sleep, he seeketh to awaken her.

then the man took her up] *i.e.* The Levite discerning by her speechlessnesse that she was stark dead, as also by making other experiments upon her, being assured that it was so, he took her up to carry her away with him, upon another design that came into his minde.

V. 29. *And divided her together with her bones into twelve pieces, and sent her into all the Coasts of Israel*] Because there was no other way to bring these wicked varlets to suffer deserved punishment for their abominable wickednesse, thus he appeaseth and addresseth himself to the whole nation, and sendeth her piece-meale, flesh and bones unto every of the twelve tribes a part, the Levites of his own tribe being dispersed among them, that by such an horrid spectacle, he might incense their wrath, and raise up their spirits to take the harper revenge upon the actors of so foul and abominable a fact; because the heart is more affected by a visible spectacle presented to the eye, than by the bare report of it related unto the ear: The which his action in thus mangling the dead body of his wife, was in it self barbarous, bloody, and inhumane, seeing the bodies of the dead ought to have their due honour and respect, Deut. 21.22. yet it is excusable in this Levite, seeing he acted it for an higher design, which did not so much dishonour the dead body, as benefit those that were living, by bringing these children of Belial to deserved punishment, and not suffering these pests to poyson the ayr with their breath, and by their contempt to bring Gods fearfull judgments upon the whole land: And thus it is lawfull for Physitians and Chirurgions to anatomize a dead body, that by searching into the secrets of nature, they may get more skill to prevent or cure the diseases of the living.

V. 30. *And it was so that all that saw it*] *i.e.* Chiefly all the Elders and Magistrates of every tribe, and with them all other of the people; who seeing these pieces of the dead body, and hearing the whole matter related by the messengers that brought them, and all the severall passages of this lamentable tragedie, generally concluded, that there was never such an horrid villanie done or seen, either in their own times, or in the dayes of their ancestors, ever since the time of their coming out of Ægypt,

consider it, and take advice and speak your minds]. What course is to be taken, and of the best means which may be used to bring these deperate offendors to deserved punishments, left we be guilty of their sin by not executing justice, and make the whole land lyable to Gods wrath.

CHAP. XX.

Vers. 1. *Then all the children of Israel*] *i.e.* A great part of the whole body of the people out of every tribe, which had heard of this abominable fact by the relation of the Levites messengers (the tribe of Benjamin excepted) went out of their houses and places of habitation, being summoned to this service by their Elders and Officers. So Gen. 41.57. Mar. 1.5.

1.5. nor can this be understood of the whole nation, which far exceeded in number 40000 men, as appeareth by their first numbring in the wildernesse, Numb. 1. 46, 47. and that in Davids time, 2 Sam. 24.9. neither is it probable, that going out they left their Country and Cities naked and destitute of inhabitants to defend them against bordering enemies, and to manage all their domesticall affaires, seeing these that went out were not to return till this war was ended, v. 8. And much lesse probable it is, that this should be understood only of the elders and officers, seeing they could not possibly amount to so great a number as 400000. men, and therefore it is meant of all their chief men of war, together with their Elders, officers, Captains and Commanders, fit to be called out for such a service.

gathered together as one man] *i.e.* With unanimous consent they went out upon this expedition, with such speed and readinesse, as if one man alone had undertaken the business. So v. 8, 11. 1 Sam. 11. 7. 2 Sam 19.14. Ez. 37.1.

From Dan to Beersheba with the land of Gilead] *i.e.* From all the utmost borders of the land. For it was bounded with Dan on the North, 1 King. 4.25. Beersheba in the tribe of Judah towards the Philistims, Gen. 21.33, 34. on the South, Gilead on the East, beyond Jordan, and the Mediterranean sea on the West.

unto the Lord in Mizpeh] Not because the tabernacle was there, for at this time it was in Shiloh, but they are said to meet before the Lord, because they came thither to act this weighty business, as in Gods presence, and withall to worship, pray and ask counsel of the Lord at Shiloh, which was neer Mizpeh on the East.

in Mizpeh] A place in the borders of Benjamin, Josh. 18.26. And therfore fit for this present occasion, which was also often used for such general assemblies, as lying in the heart of the land, and so commodious for such meetings, ch. 11. 11. 1 Sam. 7. 5. & 10. 17. 2 King. 25. 22. Some think, that there was here some Synagogue or place of publick worship, 1 Machab. 3. 46. Though sacrifices and the ceremonial worship were limited to the tabernacle, which was now at Shiloh.

V. 2. *And the chief of all the people*] Or, *the corners of all the people. i.e.* The chief princes gathered out of all the corners of the land, or the corners themselves, as the Hebrew hath it, which calleth the chief princes corners, (as some think) because as corner stones or pillars, they are the chief strength that bear up the fabrick of the common-wealth. So 1 Sam. 14.38. Isa. 19. 13. Zeph. 3. 5.

400000. *foot-men*] For in the armies of the Israelites none fought on horse-back, or in chariots, but on foot only.

that drew sword] See chap. 8. vers. 10.

V. 3. *Then said the children of Israel*] To wit, unto the Levite.

How was this wickednesse] *i.e.* Tell us the manner how this horrible wickednesse was acted, and all the circumstances of it.

V. 4. *And the Levite*] Heb. *the man, the Levite.*

the husband of the woman] Which sheweth that the woman was not his harlot, but contracted unto him as his wife, though not as the chief wife, the mother and mistresse of the family, in a solemn manner. See chap. 19. 2.

V. 5. *thought to have slain me*] *i.e.* Either by abusing me as they did my wife, which, for modesty sake, he doth not expresse in plain terms; or they indeed resolved to kill me, if I would not yeeld to prostitute my body to their abominable lusts, which to do, I should have thought much worse than death itself. And this his accusation and complaint, it is likely, he confirmed by producing his old host and servant as his witnesses, Deut. 17.6.

V. 6. *they have committed lewdnesse and folly*] *i.e.* Such an horrible and worse than brutish wickednesse, as ought not to go unpunished. See ch. 19.23.

V. 7. *Behold ye are all children of Israel*] *i.e.* Whom this horrible fact concerns, as well as me, seeing you are the people of God, who are strictly bound by his command to punish such outragious wickednesse, and so to put away evil from Israel, which if you do not, the guilt thereof will lye upon the land, vers. 13.

V. 8. *we will not any of us go to his tent*] So resolute they were in the fervency of their zeal to see this matchlesse villany severely punished, that they make a solemn vow not to make any delay in seeing it done, if at least the Benjamites themselves would not see justice executed upon the offenders; which if they refused to do, they would also make war against them, as the Abettors of the Gibeanites villany. And here it is probable that they vowed and ratified their vow with an oath, that if any of the Benjamites should escape the sword and remain alive, they would not (after they had destroyed all their women and maids, together with their children) give any of their daughters in marriage unto them. And withall, that they would put to the sword the men of any town or city which had not assisted them in this war, both which are mentioned in the next chapter vers. 1, 5.

V. 9. *we will go up by lot against it*] *i.e.* To decide all controversies and to prevent all differences and emulations, which might otherwise happen, the lot shall decide the matter who shall perform this service, that is, who shall make provision for the camp, and who shall go to fight.

V. 10. *And we will take ten men of an hundred*] That is, in the whole, 40000. out of 400000.

to fetch victuall for the people] *i.e.* To victual the camp.

V. 11. *knit together as one man*] Heb. *fellowes. i.e.* Joyning together both heart and hand to assist one another in this war.

V. 12. *And the tribes of Israel sent men through all the tribe of Benjamin*] *i.e.* So careful they were not to raise a civil war, and to shed bloud, that they used all lawful means to prevent it; and therefore before they would further engage themselves, they send these messengers, as embassadours of peace, if they would punish the offenders, or as Heralds to proclaime war, if they refused; because that war is not just that is begun before it be proclaimed, and propositions of peace tendred to prevent it if they be accepted. So Deut. 20. 10.11.

what wickednesse is this that is done among you] They do not inquire what the sin was, for that they knew already, but expostulate with them concerning the heynousnesse of it, the which they aggravate by this interrogation, as though they had said, how horrible and abominable is this wickednesse which hath been committed among you?

V. 13. *Now therefore deliver us the men, the children of Belial*] *i.e.* Keep them not under your protection, but give them up to justice; that as they have been examples unto others, to incourage them in such a matchlesse villany, so they may be deterred from committing the like sin, by their exemplary punishment.

the children of Belial] See. chap. 19. 22.

and put away evil from Israel] *i.e.* Both the evil of sin, cutting off the offenders by the sword of justice, and preserving others from being infected by their wicked example; and also the evil of punishment, seeing the guilt of their sin will lye upon the land, and draw down upon it Gods heavy judgements, if justice be not executed.

but the children of Benjamin would not hearken to the voice of their brethren] *i.e.* Though as brethren they perswaded them, out of love, to do that which tended to their own good, as well as the publick of the whole State; yet they would give no eare to their advice, either out of their pride, because they fourned that the other tribes should meddle with theirs in their government, or out of self-confidence presuming on their own strength and skillfull prowesse in martiall affaires; or because God giving them up to the hardnesse of their own hearts, they would not hearken to their brotherly admonitions, because he was purposed to destroy them, 1 Sam. chap. 2. 25.

V. 14. *But the children of Benjamin gathered themselves together*] *i.e.* Being resolved to stand it out, they make a generall muster of their whole tribe at Gibeah, that they might be ready to protect them, if any attempt should be made against them by the other tribes; shewing herein their heat and eagernesse to fight in their defence, though they knew them to be so notoriously wicked: And so made themselves accessaries, abetters, and guilty of their horrible sin.

V. 15. *That drew the sword*] *i.e* Fit and able men to do service in the war. See ch. 8. 10.

V. 16. *700 chosen men lefte-handed*] See ch. 3.15.

every one could sling stones at an haires breadth, and not missse] An hyperbolical expression, whereby is signified, that they were so exceedingly skilfull in slinging stones, that they would commonly hit a small mark.

V. 18. *went up to the house of God, and asked counsel of God*] Before they would undertake such a weighty business they consult with God, and do not rashly rush upon it, but fitly desire to be directed by him.

which of us shall go first to the battle] They do not inquire whether they should fight or no; but being full of confidence in respect of the justnesse of their cause, and also their great number and strength, they strive for precedence, and the honour of the day, presuming already of victory before the fight, and so seek to God only for the determining of this difference between them, that there might be no contentions and emulations about it.

V. 21. *And destroyed down to the ground of the Israelites that day 22000 men*] The which heavie judgement God executed upon them (though they fought in a just cause and quarrel against wicked and graceless men, fighting in the defence of those who had deserved utter ruine and destruction for their abominable wickednesse) to punish and correct the pride and self-confidence of his people which herein appeared, in that they fought unto God only to know who should have the precedency in the war, but did not by humble and heartie prayer crave his assistance and blessing upon their indeavours. Secondly, because they were generally guilty of many great and heynous sins, and especially of idolatry and backsliding from God, of which they had not repented, nor made their peace with

God by serious humiliation, and turning from their wicked waies. Thirdly, because if they had at first prevailed and obtained victory, they would have gloried and triumphed in their own policy and strength, and not ascribed the glory to God. And lastly, to teach them and all others, not to judge of the justice of the cause by the event, seeing these things happen to all alike, Eccl. 9. 1, 2. the wicked oftentimes thriving and prospering in their sin, and the godly and righteous being oppressed by them, though their cause be much the better; as we see in the example of Gods people, and the Assyrian and Babylonish kings; and at this day of the Turks and Christians. In all which God is just, for though his children suffer as innocents in respect of their enemies, yet not in respect of himself, who alwaies inflicteth upon them deserved punishments for their sins, or at least fatherly chastisements to bring them to repentance, or to prevent sin when they are ready to fall into it. And on the other side, he suffers the wicked to prosper and flourish in their sin for a time, that he may bring them to the greater destruction in the end, as the Benjamites in this place.

the men of Israel encouraged themselves] *i.e.* Attributing their defeat to some outward accidents, which now by experience they had learned to prevent, they take new heart unto them, hoping of good successe in respect of their great strength and number that still remained.

in the place where they put themselves in array the first day] Which is noted (as it seemeth) to imply, that it was a place of disadvantage, in respect of the multitude of the Israelitish army, and the small number of the Benjamites.

V. 23. *And the children of Israel went up and wept before the Lord*] Where it is to be observed, that their great defeat wrought in them some reformation of their former errors and omissions, but not such an one as was sufficient to fit them for a victory; for they wept before the Lord, but not so much (as it seemeth) for their sin as for their smart and losse, nor humbled themselves by fasting and prayer. And again they asked counsel of the Lord whether they should the second time go to battel against the children of Benjamin their brother; but did not inquire what should be the successe of their enterprize, nor humbly acknowledge that they did rely upon him alone for victory, having no self-conceit of their own strength; nor craved by hearty prayer his assistance, without which there was no hope of prevailing against their enemies.

against Benjamin my brother] Doubting (as it seemeth) of their successe, because they raised war against their brother, that is, a tribe of their own people, and not looking to their sin, which was the chief cause of their defeat.

and the Lord said, Go up against him] *i.e.* He answered them according to their inquire, but gave them no encouragement by promising victory.

V. 25. *All these drew the sword*] *i.e.* Were valiant men and skilful, and able to manage their weapons.

V. 26. *and came unto the house of God and wept*] Not as they did before, but in a solemn and serious manner, not so much bewailing their losse, as their sins which were the cause of it.

and sate there before the Lord] *i.e.* According to the posture of mourners, Lam. 1. 1. & Psal. 137. 1. or (as others take it) they abode there, humbling themselves before God, with true contrition and compunction of heart from morning to night, in the true fight and sense of their sins, 2 Sam. 7. 18.

and fasted] *i.e.* Did not performe the duty of humiliation and repentance slightly, overly and formally, as they had done before, but in a through and serious manner.

and offered burnt-offerings] To wit, for the expiation of their sins; in which the whole sacrifice was consumed and offered unto God.

and peace offerings before the Lord] In which part of the sacrifice was offered to the Lord, part of it belonged to the priests, and part to him that offered the sacrifice. And this they did to make their peace and attonement, and to testifie their faith and assurance of victorie, having sought God in a right manner.

V. 27. *And the children of Israel enquired of the Lord*] To wit, by the high priest, after the judgement of Urim and Thummim, Numb. 27. 21.

for the ark of the covenant was there] *i.e.* In the tabernacle, in those daies in Shiloh, which was neer unto Gibeah.

V. 28. *And Phinehas the son of Eleazar—stood before it in those dayes*] That is, ministred before the Lord in the office of the high priest. So Deut. 10. 8, & 18. 5. By which it is evident that these things here related, were not done after the death of Sampson, but soon after Joshua's time, seeing if he had continued till after the death of Sampson, he should have been now about 380. years of age, supposing that he were 30. years old when he killed Zimrie and Cozbie, unto which age none attained since the flood, who did not live before it. See ch. 17. 1.

Go up, for to morrow I will deliver them into thy hand] Before God had them go up, but gave them no promise of their good successe, but now they have his word for it, and are thereby assured of obtaining victory.

V. 29. *And Israel set layers in wait round about Gibeah*] So Josh. 8, 4. *i.e.* they set a secret ambush neer unto the city, to take it when all the people were drawn out to fight in the battell, and having surprized it, and set some part of it on fire, then to issue out and to fall upon the rear of the Gibeonites army. So that it appeareth by this relation (though it be intricate & much perplexed) that the Israelites used this stratagem to divide their army into 3. parts; one was this that were laied in ambush; the second was a party drawn out of the army to present themselves unto the Benjamites, and to entertain a fight with them, who were appointed to counterfeit a flight, till they saw the city taken by the ascending of the flame and smoke, and then to face about and make a stand; the third was to be left at Baal-tamar, as a strong reserve, consisting of the main battel or body of the army, who were appointed to second them who fought (and were to fain a flight) when they made a stand, and had drawn them far enough out of the city, and brought them within the reach of this reserve. In the two former battels when they relyed upon their own strength and number, and had from God no promise of victory, they were so bold and confident that they neglected these stratagems of war, as thinking that there was no need of them. And now that they had a promise of victory from God, which could not fail, they think no providence or policy too much; which plainly sheweth what a wide difference there is between vain presumption, grounded on our own strength and natural abilities, and true faith relying upon Gods word and promises. For presumption is bold and confident upon weak and false grounds, & thinketh surely to attain to its ends, though all means be neglected, that may advance and further them; but true faith, when it hath Gods word to build upon, is no lesse careful to use all lawful means, than if there were no promise, because it knoweth, that ordinarily God appointeth that the means and end should go together. And therefore, that it is a tempting of God (when we have a providence) to neglect the means, which are subservient to his providence, Act. 27. 31.

V. 30. *And the children of Israel went up*] To wit, that part of the army which were appointed to fight with the Benjamites, and to counterfeit a flight.

V. 31. *went out against the people*] *i.e.* Against that partie of the Israelitish Army that was drawn out to fight against them.

in the high-waies] Or, in the crosse-waies leading to divers places.

the house of God] Or, *Bethel. i.e.* Either to Shiloh where the tabernacle was now placed, or the City Bethel scituate on the borders of Benjamin and Ephraim, formerly called Luz.

and the other to Gibeah in the field] So called (as it seemeth) to distinguish it from the other Gibeah on the hill, against which the Israelites now fought, v. 23. 30. See ch. 10. 13. Josh. 18. 24, 28. both which cities lay neer together in the tribe of Benjamin.

V. 32. *unto the high wayes*] *i.e.* Where their great reserve, consisting of the main body of the Army, incamped.

V. 33. *And all the men of Israel*] *i.e.* The main body of their army, which lay encamped neer the high-waies, rose up and put themselves in array, to second those who had dissembled a flight, and now made a stand.

at Baal-tamar] Lying on the west of Gibeah, where they had placed themselves to receive the Benjamites when they pursued the Israelites in their flight.

and the layers in wait] *i.e.* Those who lay in ambush in the medows neer the city to surprize it, when the Benjamites were drawn out to battle.

V. 34. *And there came against Gibeah 10000 chosen men*] *i.e.* The layers in wait that lay in ambush to surprize the city, which when they had done, they put themselves between the city and the Benjamites Army, that there might be left unto them no place of retreat.

and the battle was sore] Namely, to the Benjamites, who were thus hemmed in on all sides, before and behinde, though for the present they apprehended not their danger till they saw the flame ascend out of the City.

and the children of Israel destroyed of the Benjamites that day 25100 men] This was the whole number of all that were slain, which afterwards are more particularly specified, namely 18000 in the battle, v. 44. 5000 which they gleaned in the high-waies, when as the army was slaughtred, routed, & put to flight, v. 45. and 2000 which they pursued unto Gidom and slew there. Besides which, there remaineth 200 to make up the number of 26700, spoken of v. 25. which are not here expressed, but were (it may seem very probable) slain in the two former battles.

V. 36. *For the men of Israel gave place*] Having in a general manner related the Benjamites defeat and the Israelites victorie, he doth now in the following verses describe the manner and circumstances of it.

V. 37. *the men of Israel gave place*] *i.e.* Fainedly fled.

and the layers in waits drew themselves along] Or, *made along found with the trumpets*, To wit, out of the places where they had layers in ambush.

V. 38. *there was appointed a sign*] Namely, between the layers in wait, and that part of the army which were in the fight, that they should make a stand, and turn upon the enemy, when they

they saw the flame ascending out of the City.

V. 40. *the Benjamites looked behinde them*] Namely, being amazed to see the fleeing Israelites upon a sudden to make a stand and turning upon them to renew the fight, they stood at a gaze, and so looking back, they perceived that their city was taken and set on fire, and so that evil was come upon them, being on all sides invironed by their enemies, and no place left unto them for a safe retreat; and therefore that they were all utterly lost without any hope of escaping.

V. 42. *the way of the wilderness*] *i.e.* That leadeth to the wilderness.

the battle overtook them] *i.e.* The main battle, or the chief strength of the Army, which for this purpose had placed themselves at Baal-tamar.

and them which came out of the Cities] *i.e.* That part of the Army which had lyen in ambush, and were now come out to charge them in the rear.

they destroyed in the middest of them] *i.e.* Having encloled them round about on every side, they slew them.

V. 43. *with ease*] Or, from Menuchah.

V. 44. *And there fell*] To wit, in the battel.

V. 45. *unto the rock Rimmon*] *i.e.* A city lying upon a rock between Bethel and Gibeah, on the South-west of Benjamin.

and they gleaned] *i.e.* They slew here and there as they could meet with them, cutting them clean off, as the ears of corne are gleaned after the harvest, or the grapes after the vintage.

and pursued hard after them] As it were close at the heel, not giving them any scope, rest or respite.

V. 46. *So that all that fell that day of Benjamin were 25000. men*] Where he expresseth only the grand and round number, leaving out the hundred, mentioned v. 35. as it is usual in the Scripture. See 2 Sam. 5. 5. And also the remainder of the 26700. mentioned v. 15. which were slain at other times. See the note on chap. 11. ver. 26.

V. 48. *and the men of Israel turned again*] *i.e.* Not satisfied with the slaughter of the men of Gibeah, and all other the Benjamites that came to fight in their defence, they fall upon all other cities of that tribe, because they likewise had sent aids to this war, and slew man, woman and child, and the very beasts, the which they did (as some think,) because for their abominable wickednesse in protecting those that had committed this horrible crime, they had anathematized and devoted them to utter destruction, which was the case of Jericho and Hazor, and of others who did set up idolatry in the land, Deut. 13. 15. 16. But this cannot probably be thought to be the cause, seeing if all had been devoted to a total ruine; they neither would nor could upon second thoughts have spared the 600. at Rimmon, nor yet afterwards have repented of what they had done. And therefore it is rather to be thought, that what they did, it was out of the heat and fury of war, unto which they were incensed and enraged, not only by the Benjamites horrible wickednesse, in patronizing and protecting such a shamelesse villany, but because they had suffered in a just cause so great a slaughter of 40000. of their men.

CHAP. XXI.

V. 1. *Now the men of Israel had sworn in Mizpeh*] To wit, when the whole people entred into a solemn covenant there, that they would make war against the Benjamites, if they would not let justice proceed against the men of Gibeah.

There shall not any of us give his daughter unto Benjamin to wife] *i.e.* Shall hold no communion with any of that tribe, especially in point of marriage, but they shal be unto us as Gentiles and Heathens; which oath implyeth two things, first, a supposal that some of the Benjamites might out-live the war, escaping by flight or otherwise; and secondly, that it might so come to passe, that there would not so many of the women and female sex escape the sword, as might be a number sufficient to be wives unto the men that should remain: For otherwise, if they had women enough of their own tribe surviving, they should not have needed to have their want of wives supplyed from other tribes, seeing they might have enough of their own, with which they might marry, and withall, it plainly expresseth a full determination, confirmed by a solemn oath; that if those that survived of the men were brought to this exigent and extreamity, that is, if they wanted wives, and had none of their own to make a supply, that they would not any of them give their daughters unto them in marriage: Howbeit it is very like that in this rash and inconsiderate oath, which in sudden passion and displeasure they made one with another, that they did not so much as think of these things, nor of divers other mischiefs and inconveniencies which they must necessarily run into by observing it; as that, contrary to Gods revealed will, it would extinguish and quite root out one of the 12. tribes of Israel, and make void Jacobs prophetical blessing in this respect; for if these that survived had no wives to increase posterity, this tribe could continue no longer than they lived: For if they had none of their own, nor could have any from other tribes, then either they must live single and not marry at all, or at least, must of necessity marry with heathens and strangers, contrary to Gods expresse command, & so pollute their posterity. But as the oath it self was rash and inconsiderate, so the performance & execution of it was most barbarous and bloody, seeing in their heat and fury they fought to destroy the whole tribe, not only the men that came out in battel against them, but those also that afterwards they found in their Cities, among which, it may well be presumed, there were many that were not accessary to the foul fact of the men of Gibeah, & not them alone, but even the women, virgins, and little children, who were altogether innocent; neither did any escape their bloody rage, except the 600 men which fled into the rock Rimmon, and by Gods special providence were there preserved against their wils: All which out-rage was disguised under the colour of a religious oath, which they had taken out of their blinde zeal and superstitious ignorance.

And all the people came to the house of God] *i.e.* being now in their cold blood, and having learned by lamentable experience in what straits they were, and into what a labyrinth of miseries and mischiefs they had brought themselves, being necessitated either to violate their solemn oath, or to dismember their body politick, by cutting off one of their tribes, they assemble themselves at the house of God in Shiloh (where the tabernacle now was, and in it the ark, the visible sign of Gods presence) to advise one with another, but principally to consult and ask counsel of God, how they might winde themselves out of these difficulties, in which they had involved themselves by their rashnesse and rage, whereof they now seriously repented, and to finde out some way whereby they might preserve this tribe from utter extirpation, by providing them wives; and withall might not make themselves guilty of the violation of their oath. Now all this difficulty did arise from their grosse ignorance in those dark times; for they had no other caule to perplex themselves about their oath, but to stop the out-cry of a superstitious conscience, seeing their oath being wicked, & not binding them to do that which now they acknowledged to be evil and unlawful, they were not bound at all to keep it, but having unlawfully made it, they might (when they knew it) lawfully break it; or else they should make themselves guilty of a double sin, and the latter greater than the former, the one rashly to take such an oath, the other advisedly to keep it, when it appeared to be sinful. But thus when men swarve from the rule of Gods word, they run out of one wickednesse into another, and using their shifts and shuffles to extricate themselves, they sink into this whirl-pool of wickednesse deeper and deeper. Yet in these dark and superstitious times they had thus much light remaining, that it was unlawful for children to marry without the consent of their parents, seeing otherwise this simple might have been removed; for though they could not give their consent by reason of their oath, yet their daughters, if they so pleased, might have married without it, and it is probable, that many of them would have done it, because hereby they might have made themselves mistresses of such inheritances as, being very great, were to be divided among so few, seeing none of the other tribes might share with them.

V. 3. *why is this come to passe in Israel?*] Which is not propounded as a question to be resolved, but as an expostulation or complaint of their present condition which was to be pitied. like that Isa. 61. 17 *O Lord, why hast thou made us to err from thy waies, and hardned our heart from thy fear?* As if they had said, how comes it to passe (*O Lord*) that thou hast thus given us up to be so transported by our rage and passion, as to do such things, as tend so much to thy dishonour and our own discomfort, namely, the cutting off one of our tribes, and the cauteleslse shedding of so much innocent blood.

V. 4. *And built there an altar*] Which (as some conceive) was erected for a memorial to testifie their thankfulnesse for their victory, because it was unlawful to have any more altars than one only for sacrifices, Josh. 22. 11. But to erect an altar for this use of thanksgiving for their victory, was not sutable to the present occasion, they now coming as mourners to lament the evil fruits that came of it, namely, the destruction of one of their tribes. And besides, this conceit is plainly confuted in the very next words, which expresse the use for which it was erected, namely, to offer upon it burnt-offerings and peace-offerings. And therfore the better to clear this point, we are to know, that God appointed but one altar in ordinary use for sacrifices, as there was also to be but one tabernacle, and one temple, as types of our onely Saviour Jesus Christ, Heb. 13. 10. 11. And therefore the two tribes and an half were thought to have sinned when they built another for this ordinary use, Josh. 22. 21. But upon extraordinary and necessary occasions, God allowed his people to build more than one altar in number, though they were all one in kinde, both in respect of matter and forme, especially when it was done by holy men, and of prophetical spirits, and without danger of idolatry; yet with this difference, that the one was to be fixed and permanent, the other to stand only so long as the necessarie occasion continued. And thus we read of divers altars erected, as by Samuel, 1 Sam. 7. 9, 17. & 11. 15. & 16. 2, 5. By David, 2 Sam. 24. 25. and that Gods by appointment, v. 18. By Solomon, 1 King. 8. 64. By Elijah, 1 King. 18. 32.

And

And another was set upon mount Eball, besides that in the Tabernacle by Gods speciall command, Deut. 27. 8. Now the occasion of setting up this altar, where they were so neer the other in the Tabernacle, was the same with that of Solomons; namely, because there were so many Sacrifices to be offered by that great assembly, that one altar was not sufficient for them.

V. 5. *For they had made a great oath*] So called in respect both of the great multitude by whom it was generally taken, and the great solemnity observed in the taking of it, and it may be also, because there was some such great and bitter execration added to ratifie and confirme it, as was added to the other oath of not giving their daughters to be wives to the Benjamites, verf. 18.

concerning him that came not up] Which cannot be understood of every particular person, for so the whole land should have been left emptie and open to all incursions of bordering enemies, but of every city and town, which did not send some to assist in this expedition.

to the Lord to Mispeh] See chap. 20. 1.

he shall surely be put to death] The which oath was in it self lawful, and the punishment just which was threatned against the offenders, for it was a lawful war, proclaimed, for the inflicting of deserved punishment upon the grievous offenders; and seeing at this time there was no Judge or supream Magistrate to punish sin, the government was now in the body of the people and common-wealth. In which they might justly, having the power in their hands, make ordinances, and punish theirand-gressors. And particularly all those who in a common cause concerning the publick good, had not given their assistance when it was required, and to as much as in them lay, did betray the common-wealth; and also by their neutrality they shewed, that they favoured the cause of the offenders, seeing they would not give assistance to bring them to condigne punishment. Besides, they by their example taught others to contemn publick edicts, and so did weaken authority and government of the common-wealth, and introduce a pernicious Anarchie.

V. 6. *For Benjamin their brother*] All the Israelites were brethren, because they were in covenant with God their Father, and likewise were all descended from Israel, who was their common father, and were all called after his name.

there is one tribe cut off] *i.e.* In danger to be cut off, if some present course be not taken to preserve it. Others read it thus, should we this day cut off a tribe of Israel?

V. 7. *wives for them that remain*] That is, the six hundred men, that so by them the tribe may be preserved from perishing.

V. 8. *There came none to the camp from Jabez Gilead*] A city lying beyond Jordan towards the East, in the tribe of Manasseh, and neer unto the lake Genesareth; which was afterwards besieged by the Ammonites and rescued by Saul, 1 Sam. 11. 1. 2.

V. 10. *with the women and children*] They had a just cause, but spoiled it in the handling, doing execution in a most cruel and unjust manner upon the women and innocent children. For they were not summoned to this service, nor was it so much as expected from them that they should come to the assembly, having no abilities in them to assist in the cause, and yet these innocents must fare no better then the offenders; Neither was this outrage committed in the heat of war, but when they found no resistance, and after they had lately offended in the same kind against the Benjamites, yea, and that in the very time when they saw their sin and mourned for it. Neither will this excuse their bloody fact, that the Midianitish women were slain by Moses command, as well as the men, seeing they were no lesse guilty than these, in that sin which was the cause of the war, Numb. 31. 16. nor that they were, as execrable, devoted to destruction, like Jericho and the inhabitants of it, for then they could not lawfully have reserved the four hundred virgins to be wives for the Benjamites.

ye shall utterly destroy every male] Least (as some conceive) when they came to age, they should revenge the death of their parents, for which (me thinks) there was but little cause of fear, seeing it was not likely, that the children of one city should take revenge of the whole nation, whose common cause this was; and therefore (for ought I know) this may go in among the other acts of their unjustice and cruelty, Ezek. 18. 20. Neither will it excuse their fact, that Moses commanded the like execution to be done upon the male children of the Midianites; seeing they were professed enemies to Gods people, and therefore he thought it just and fit, to abate and weaken their strength by cutting off their posterity, Numb. 31. 17.

and every woman that hath lien by man] Heb. *knoweth the lying by man*, Reserving onely virgins for the Benjamites.

four hundred young virgins] Heb. *young women virgins*, Which were marriageable.

brought them to the camp] *i.e.* Having killed all the other women that had lien by man, and (it is likely) with them many other virgins which were in that city besides these four hundred.

to Shiloh, which is in the land of Canaan] For Jabez-Gilead properly was not in the land of Canaan, lying beyond Jordan, but that land onely which did lye within it.

V. 14. *and they gave them wives* —— *of the women of Jabez Gilead*] Supposing that herein they had not violated their oath, because they had not given them their own daughters.

and yet so they sufficed them not] Heb. *found they nothing for them*, *i.e.* They were not enough to fit the number of the Benjamites, to have every man his wife, and so to satisfie their desire. The like phrase is used, Numb. 11. 23. Josh. 7. 16.

V. 15. *and the people repented them for Benjamin*] *i.e.* Both because they had in the heat and fury of war, slain their brethren with so great a slaughter, and also more especially, because they had killed so many of their virgins, that there were not enough left for the men that remained, and they knew not now how to help it, by making a supply of those that were wanting.

because that the Lord had made a breach] *i.e.* Because he had so ordered it by his providence, that for the just punishment of their sin, such a fearful destruction should be brought upon them, by the hands of the other tribes, as the executioners of his righteous judgements, whereby the body of their polite and state had received a dangerous maime, by having one of its members very neer cut off from it.

V. 16. *for wives for them that remain*] *i.e.* The two hundred Benjamites which as yet have no wives provided for them.

V. 17. *there must be an inheritance for them that be escaped of Benjamin*] *i.e.* Benjamin must be preserved to have the twelfth portion in the inheritance of Jacob, in the time of Joshua, allotted unto them, seeing it is unlawful to alienate any part of it to another tribe. And therfore it being so large, and they so few in number to inherit it, there is the more need, that all so few in number to inherit it, there is the more need, that all so few in number to inherit it, there is the more need, that all of them should have wives to multiply their tribe, that they may enjoy their inheritance.

V. 18. *Howbeit we may not give them wives, for the children of Israel have sworn*] It was a rash and unlawfull oath, which did not binde them to that which was evill, only it was a bond to a blinde and superstitious conscience: For they must either give them wives, or they must marry strangers, which was expresse the tribe must necessarily be extirpated for want of posterity.

saying, cursed be he] *i.e.* They backed their oath with a bitter imprecation or execration, wishing some great mischief or evill to befall him that did violate and break it.

V. 19. *Behold, there is a feast of the Lord in Shiloh.*] What this feast was Expositors diversly conjecture. Some think that it was a civil or town-feast, kept yearly at Shiloh, and that the rather, because they used as a part of the solemnity of it, dancing, piping, or whistling, as the word may indifferently signifie, 1 King. 1. 40. Psal. 87. 7. Others think that it was a religious feast, which is very probable, because it is called a feast of the Lord, and was also kept at Shiloh, where the Tabernacle now was placed; and that it was most likely to be the feast of Tabernacles: neither could it be the feast of the Passeover, because that was in the beginning of the Spring before their vines bore their leaves, or yeelded any conveniency for their lyers in wait, to hide themselves behind them in the vineyards: However, though it were a feast of the lord, yet they suppose that it was much abused and prophaned, seeing they spent the time of solemnizing it, in dancing and revelling, which should rather have been imployed in hearing the word, prayer, offering of sacrifices, and such like religious exercises: But seeing charity binds us to take things which are doubtfull in the best sense; and seeing dancing and musick were in the times under the law, used as a part of their festivall solemnities, to expresse their joy, and rejoycing in praising of God for his special favors, as we see in the examples of Miriam, Deborah, Barack, and David, I see no reason why we should not judge this dancing and musick here mentioned, to have been of this nature, a religious act, and religiously performed in their due time and place, and so not hindring Gods publique service in the Sanctuarie: And to this I rather incline, because it is noted, that this dancing by them used, was sober and modest, and acted only by the Virgins among themselves, and not like the mixt dancing of our days between men and women, which in all ages of the Church, hath been censured and condemned as wanton and lascivious, Exod. 15. 20. 1 Chr. 13. 8. 1 Sam. 18. 6. & 2 Sam. 6. 14.

V. 21. *and catch you every man his wife*] They were not allowed to take any more than every man his wife, which shewseth, that though polygamy was practised by some, yet it was not approved in those times: And yet there was then more than ordinary cause for the allowing of it to these Benjamites, to increase and multiply their tribe which was now reduced to such a small number, and to build up their cities now ruined,

mined, and to replenish their inheritances, that did now almost lye waste and destitute of Inhabitants: Now whereas the Elders in a common counsell do not only allow this violent rape, at the Benjamites suite, but also plot and contrive it for them; this sheweth (if at least they had not some speciall dispensation from God in respect of the present necessity, to give this counsel and direction) the great ignorance and superstition of those times, in that they dispensed rather with the violent rape of wives without consent either of parents or parties, than they would give them their daughters, and thereby violate a rash and unlawfull oath: Though indeed they did not hereby make themselves lesse guilty and faulty, but added, to their perjury, the sin of rape, fraud, and deceit, seeing they might much better have given them their daughters, acknowledging their sin in making such a rash oath, and repenting of it, then under the priviledg of their power and authority, to appoint and allow them to take them themselves: But all this they did to silence the cry of a superstitious conscience, which usually is sooner satisfied by idle conceits of mens own brains, then by the evidence of truth and right reason.

V. 22. *be favourable unto them*] Or, *gratifie us in them.*

for our sakes] *i.e.* Out of the love that you bear unto us your brethren, that you may free us from that faulticiesse and guilt which otherwise will lye upon us; seeing we have brought this necessity upon them, by destroying their women, wives, and virgins, and not reserving a sufficient number for them in the war against Jabez Gilead.

For ye did not give them as this time] *i.e.* You did not voluntarily give your daughters unto them, but they by force have taken them away without your knowledg or consent, yea against your wills; and therefore you are free from the breach of your oath: And so indeed they were, but not they innocent who used this plea, seeing they had contrived and appointed this rape: But this they conceal, which would but have made them odious to the parents of the virgins, and so lesse able to pacifie and appease them.

V. 24. *And the children of Israel departed thence at that time every man to his tribe*] *i.e.* They went in Troops to the tribe of which they were; and coming thither, they parted company, and went severally to their families from which they were descended, and then particularly every man to his own house.

V. 25. *In those dayes there was no King in Israel*] See ch. 17. 6. & 18. 1. & 19. 1.

ANNOTATIONS

on the Book of RUTH.

The ARGUMENT.

THis Scripture is intitulled, The Book of Ruth, *because she is the chief subject of this Story, and her Person and Part principally acted in it. The main scope at which it aimeth, is to continue and declare the Genealogie of our Saviour Christ; and that he descended of* Boaz *a Jew, and of* Ruth *a Moabitish Gentile, to shew that he should bring Salvation to all of every Nation, and that there should be no difference or respect* Act. 10. 34, 35. *of persons between one and another; but in every Nation, he that feareth God and worketh righteousnesse, should be accepted o him. For the bringing of this to passe, there are many passages of Gods providence worthy observation, which are the sum and substance of this whole History: First, a Famine is sent by God upon the whole Land of* Israel, *as it is likely, in the time of that grievous oppression under the Tyranny of the* Midianites; *who spoiling and wasting all the Country for many years together, brought this Famine, which enforced* Elimelech *and* Naomi *with their two sons,* Mahlon *and* Chilion, *to flee for sustenance into the Land of* Moab; *Where sojourning a long time, they took unto them wives of the daughters of* Moab, *because (as it is probable) they could get none of their own Country and Tribe: There* Elimelech *and both his sons die, and* Naomi *deprived of the comfort of her husband and sons, hearing that God had visited his people With plenty, resolveth to return: and when* Ruth *could not be perswaded to leave her, as dearly loving her Person and Religion, she accompanieth her into her Country. There they live in a poor condition; and to relieve their wants,* Ruth *is fain to glean after the Reapers: and not knowing What field to make choice of, she is by Gods providence directed to follow* Boaz *his servants; upon which occasion, he taking notice of her, her singular vertue, and pious love towards her mother-in-law, groweth by degrees into further acquaintance; till at last, concluding the match, they were married together, and blessed with a son called* Obed, *who Was one of the Progenitors of* JESUS CHRIST. *And thus, through Gods wise providence,* Ruth's *poverty is made a step and passage to her highest preferment, not only to her marriage With rich* Boaz, *but also to be a great Grand-mother to the Saviour of the World; even as formerly* Joseph, *by his imprisonment, became Governour of* Egypt, *and a preserver of his Father and all his family.* Mat. 1. 5. Jud. 6.

CHAP. I.

Verſ. 1. IN *the dayes when the Judges ruled*] Heb. *in the dayes of judging judgment.* *i.e.* When these Judges were extraordinarily raised by God in such times as his people were in some great distresse for their sins, to deliver them from their enemies, to restore his religion corrupted by them to its purity, and to govern his people in righteousnesse and peace. See the Preface before the Book of Judges: Now of which of the Judges this is here to be meant, it is uncertain. Some of the learned, by comparing the end of this book with Math. 1. 5. do probably conjecture, that the things related in this story, were done in the dayes of Deborah and Barak, others refer them to the times of other of the Judges, and among these most probably to the dayes of Gideon, when there was a great famine in the land, by reason of the oppressions of the Midianites, who by their in-roads spoiled all the Country: But seeing there is no certainty hereof in respect of the great variety of opinions, and no sure ground for any of them, it is best to be silent when the Holy Ghost speaketh not, and to strike sailes, and cast anchor when the spirit bloweth not, least by the contrary blasts of mens conceits, we fall upon the rocks of errour.

there was a famine in the land] *i.e.* In the land of Canaan. See Judg. 6. 4, 6.

of Bethlehem-Judah] So called to distinguish it from another Bethlehem in the tribe of Zabulon, Josh. 19. 15. The name sign ifieth the house of bread, and was given to this city in respect of the great plenty of food that was in it by reason of the fertility of the country round about it: And yet when it pleased God to punish the sins of the people, It is easie with him to bring a famine into this house of bread, Deut. 28. 23, 24. Psal. 107. 34.

to sojourn in the Country of Moab] *i. e.* To live there for a time as strangers, because there was plenty of bread, to relieve himself and his family.

of Moab] Lying eastward from Canaan beyond Jordan, being much champion and full of Plaines.

V. 2. *And the name of the man*] Or, *of this man, was Elimelech,*

melech, Signifying God my King; and the name of his wife Naomi, that is, sweet and pleasant, or my sweet and pleasant.

Ephrathites of Bethlehem-Judah] *i.e.* Born at Bethlehem Judah, which formerly was called Ephrath, and the Country adjoyning to it, Gen. 35.19. or in the region of Ephrath, in which Bethlehem was seituate. So Micha 5. 2. Matth. 2. 6. to distinguish them from those of the tribe of Ephraim, who were likewise called Ephrathites, 1 King. 11. 26.

V. 3. *Naomies husband dyed, and she was left*] To wit, a Widow in a strange and heathenish country; which grievous affliction it pleased God to send upon her to exercise her faith and patience.

V. 4. *The name of the one was Orpah*] Which was Chilions wife.

and the name of the other Ruth] *i.e* The wife of Mahlon. See ch. 4. 10. Some think that these Israelites sinned in marrying wives of an idolatrous nation, Ezr. 6. 1. Nehem. 13. 23. But it was lawfull to marry such, if they were converted to the true religion, as it may be these were, at least Ruth. v. 16. & ch. 2. 12. or if they were not at the first time of their marriage, yet it was more excusable in them than in the Israelites that lived in their own country, seeing they were necessitated to have these or none, there being none with them of their own nation in this Country, in which they had lived for a long time, and knew not how much longer they should continue there: But how soever this came to passe by Gods speciall providence, who would have Ruth, as also Rahab, types of the calling of the Gentiles, seeing he would have Christ to descend of them, who was to be the Saviour both of Jews and Gentiles. Yea, to descend of Rahab an harlot, and of Pharez, begotten incestuously in an high degree, to typifie that he should save sinners of all sorts, and that his blood should wash away all sins, and even those of the deepest die, Ha. 1. 18.

V. 5. *and the woman was left of her two sons and her husband*] *i.e* In a most desolate and disconsolate condition, bereft of her chiefest and choicest friends, and so left (as we say) to the wide world: In all which afflictions God supported her, and left her as a pattern of faith and patience to all succeeding ages.

V. 6. *how the Lord had visited his people*] *i.e.* In mercy and bounty had looked upon them in their penury and want, and had sent again plenty into the land: For thus this phrase is used, to signifie Gods fulfilling his Word, either in his promises of good, or his threatnings of evill. So Gen. 21. 1. Luk. 1. 68. Job 35. 15. Jer. 14. 10.

in giving them bread] *i.e.* Necessary food; and had ceased the famine.

V. 7. *and they went on the way to return*] *i.e.* Naomie accompanied with her two daughters-in-law; for she only could be said to return, who had formerly dwelt in Judah, and not they who had never been there before. So in the former verse. And thus also we are to understand it, ver. 10. and ch. 2. 6.

Go and return each to her mothers house] This she might speak either seriously, because she out of her love towards them was loth to bring them into an afflicted condition, by living with her, who was now brought to extream poverty; or because she would try the truth and constancy of their affection towards her: And she bids them return to their mothers houses, either because their fathers were dead, or because the mothers had a more speciall interest in respect of habitation or tender affection, than the fathers; or she speaketh comparatively, the more strongly to persuade them, as though she should have said, you have better reason to return to your own mothers, than to go on with me to a place where you are but strangers, who am only a mother-in-law, lincked unto you in the bond of alliance, which is now broken off and dissolved by the death of your husbands, and not of blood and consanguinity.

as you have dealt with the dead] *i.e.* With your two husbands, my sons, whilest they and you lived together.

V. 9. *The Lord grant that you may finde rest*] *i.e.* A setled abode, with all comfort and content, in the house of those who are to be your husbands. So ch. 3. 1.

then she kissed them] The usuall ceremony between friends, both in those, and in our own dayes, when they take their leave one of another. See Gen. 29. v. 11.

V. 10. *Surely we will return with thee*] *i.e.* In thy returning to thy people, we will accompany thee, and fare with them as thou fareest.

V. 11. *are there any more sons in my womb, that they may be your husbands*] According to the law, Deut. 25. 5, 6. which required that the brother dying without issue, his widow should not marry to a stranger, but his brother should take her to wife, and should raise up seed to his deceased brother, to inherit his inheritance, that his name might not be put out of Israel. With which law, it seemeth, these Moabites were made acquainted, either by Naomi, or by their husbands. So Gen. 38. 11, 14.

V. 12. *Turn again my daughters*] *i.e.* You who were my sons wives, and to my daughters-in-law, but as neer and dear unto me, in respect of my tender affection and your own worth and deserts, as if you were my own naturall daughters.

if I should have an husband] Or, *if I were with an husband.*

V. 13. *would ye tarry for them*] Heb. *hope.* Where the interrogation hath the force of a strong denial, as though she had said, certainly you would not hope, or stay for them to be your husbands, when they were grown to mature age.

for it grieveth me much for your sakes] *i.e.* Your departure from me is more grievous to me then to your selves. Heb. is much more bitter to me than unto you, being out of hope of having the comfort of an husband or children, as you may; or, I am more grieved for these afflictions that have befallen us for your sakes, then for mine own; because I am better acquainted with them by reason of my age and experience, and to more able to bear them than you; and yet I indure them with patience because the Lord hath sent them; or I have, much bitternesse, because I have this heavy, yet necessary cause, of parting with you whom I so love, and who so love me.

that the hand of the Lord is gone out against me] *i.e.* That God hath inflicted on me this sharp correction, to whose pleasure, nevertheless, I do willingly submit, as you also ought to do.

V. 14. *and Orpah kissed her mother*] Taking a finall farewell of her.

But Ruth clave unto her] *i.e.* Would by no means be persuaded to leave her, and return with her sister.

V. 15. *her gods*] *i.e* Chemosh, and the Moabitish Idols whom she served. See Judg. 11. 24.

return thou after thy sister in law.] Though no doubt she was much affected and troubled, to think of the miseries unto which Ruth would be exposed, by living with her, a poor desolate disconsolate widdow; yet it cannot reasonably be imagined, that Naomi, being a vertuous and religious matrone, should so far forget her self, as cordially to persuade her dear daughter in law, proudly devoted to the service of the only true God, to return into her idolatrous Country, and there to serve Idols, or at least, expose her self to the danger of being tainted and corrupted with their idolatry; and contrary to Moses choice, to neglect the great recompence of that reward in heaven, that she might shun afflictions with the people of God, and imbrace this present world, and the pleasures of sin, which last but for a season, Heb. 11. 25. And therefore no question she speaks this, not with an intention to persuade her to follow Orpahs example, (yea rather she makes it odious unto her, by telling her that she was gone back to her idolatrous people, and to worship their gods) but she doth it to try her faith, and her love to the true religion, and also to her self. So Josh. chap. 24. 19.

V. 16. *Entreat me not to leave thee*] Or, *be not against me.* Heb. do crosse, and in an hostile manner oppose me. *i.e.* Cease any further to diffswade me from going with thee: For so this phrase is used, 1 Sam. 22. 17. and 2 Sam. 1. 15. and Exod. 5. 3.

Thy people shall be my people, and thy God my God] Here she showeth her true conversion from idolatry, to the worship of the true God, and from her society with idolaters, to the communion of Gods people.

V. 17. *the Lord do so to me and more also*] Which was a form of an oath commonly used in those dayes, and long after, both among Gods people, and heathens also, 1 Sam. 3. 17. & 25. 22. 2 Sam. 3. 9. 35. 1 King. 2. 23, & 19. 2. In which they imprecated some great evill to befall them, if they did otherwise then they said: The which evill is suppressed and kept to themselves, being so fearfull that they were loth so much as to name it; or else left to Gods just judgment, to be inflicted as he pleased; as though she had said, the Lord thus and thus punish me, yea, multiply his plagues and judgements upon me, according to my demerits, as himself pleaseth, if I intend otherwise then I say and professe.

if ought but death part thee and me] Or, certainly death only shall part us.

V. 18. *that she was stedfastly minded*] Heb. *strengthened her self.*

V. 19. *that all the City was moved about them*] When they heard and were eye-witnesses of her great affliction; in that going out from them in a good estate, accompanied with her husband and two sons, she was now returned in a poor condition, without husband or childe, and only a young distressed widdow hanging upon her.

and they said is this Naomi?] *i.e.* When all flocked about her to gazé upon her, as taking pity and compassion on her misery, they with great wonderment cryed out, and especially the women, who had formerly known her in a more prosperous condition, (for the word here used, is of the foeminine gender) is this

this Naomi? as if they had said, could one think, that had known her in her prosperity, that this poor creature, whom we now behold, were the same woman?

V. 20. *Call me not Naomi*] That is, pleasant and delectable.

call me Marah] *i.e.* Bitter.

For the Almighty hath dealt very bitterly with me] To wit, in depriving me of my husband and my two sons, and bringing me into a poor and afflicted condition: The which she doth speak (as we may probably think, in respect of her pity and patience) not in a way of murmuring against God (though Gods dearest children in their extream afflictions too often break out into impatiency and passion, as we see in Jobs example) but rather as one sensible of Gods heavy hand lying upon her, and bemoaning her self in this sad condition.

V. 21. *I went out full, and the Lord hath brought me home again empty.*] *i.e.* When I left the Country, I was in a full and desirable condition, having an husband, two sons, and sufficient means to maintain me in a strange Country, where there was plenty to be had for my money, though I could not with any conveniency continue in my own country, by reason of the great dearth and famine: But now at my returning home, I am deprived of all these comforts, and exposed to want and misery.

why call you me Naomi? Where the interrogation hath in it the force of a strong diffswasion, as though she had said, call me not (I beseech you) by a name so unsuitable to my condition, which doth but put me in mind of my former happinesse and present misery, and so tendeth to aggravate my grief.

seeing the Lord hath testified against me] *i.e.* Declared his just displeasure, and convinced me of my sins, by laying on me these sharp afflictions; they being the ordinary evidences of Gods displeasure for the sins of his people. So Job 10. 17. & 13. 26. & 16. 8. Mal. 3. 5. Jam. 5. 3. And this phrase is metaphorically, borrowed from adversaries in suits of Law, who impleading the defendant or guilty person, do bring witnesses to testifie against him, that he may be condemned and brought to punishment; as appeareth, by comparing this place with Deut. ch. 19. 16.

V. 22. *So Naomi returned and Ruth.*] See v. 7. 10.

in the beginning of barley-harvest.] Which in Canaan used to be in the moneth Nisan, with us, answering to part of March and part of April, Levit. 23. 10. And this is here added, as an Introduction to the story in the next chapter.

CHAP. II.

Ver. 1. *And Naomi had a kinsman of her husband*] *i.e.* Neer unto him in blood and consanguinity. See Prov. 7. 4. & ch. 3. 2.

of the family of Elimelech] Naomies husband. Some think his Nephew, being the son of Salmon, Elimelech his brother.

V. 2. *and glean ears of corn*] Which by the law was permitted to the poor and strangers (and Ruth had both these qualifications) to be gathered for their relief after the reapers, Lev. 19. 9. & 23. 22. & Deut. 24. 19, 20.

in whose sight I shall find grace] *i.e.* Who will so much favour me, as to give me leave; whereby she expresseth her modesty and humility, in that she would not make use of that benefit allowed by the law, without the leave and liking of the owners. So v. 7. if at least, the same law which gave this liberty to the poor to enjoy this benefit, did not allow the owners to make choice of what poor they pleased; and so consequently did require of them, that they should not gather or glean, unlesse first they obtained the good will of the owner.

V. 3. *And her hap was to light on a part of the field belonging to Boaz*] Heb. *her hap happened.* *i.e.* Not purposely intending it, as being utterly ignorant that it belonged to Boaz; yet it happened that she light upon that field rather than any other, and making suit to the over-seer of the reapers, that she might glean after them, obtained her desire, v. 7. But though this were hap in respect of Ruth, yet it was thus ordered by the secret working of Gods providence, to make way for her marriage to Boaz, Luk. 10. 31.

unto Boaz] Called Booz. Matth. 1. 5.

V. 4. *And behold*] An adverb of attention, stirring men up to observe carefully some notable passage of Gods providence.

the Lord be with you] *i.e.* Blesse and prosper you, and your labour.

the Lord blesse thee] *i.e* Multiply his blessings upon thee.

V. 5. *whose damosel is this?*] Observing by her habite that she was not a virgin who was an ordinary inhabitant of the City, but a strange woman, who either was or had been married, he demanded it what she was, and to whom she did belong.

V. 6. *It is the Moabitish Damosel, that came back with Naomi*] *i.e.* Who accompanied Naomi in her return. So chap. 1. 7. 10.

V. 7. *And she said*] Namely to me, that is, she did not boldly presse upon us, but first did modestly ask me leave, untill now that she tarried a little in the house.

and continued even from the morning till now] *i.e.* She hath ever since the came, diligently followed her business, till the extream heat of the day hath enforced her, together with the rest of the labourers, to retire her self.

that she tarried a little in the house] *i.e.* In the tent appointed for this purpose, either for shade in the heat, or for a little rest and repose, the better to fit her self to take pains in the remainder of the day.

V. 8. *hearest thou not my daughter*] Which is a kind interrogation sweetned with loving humanity, as though he had said, I know that thou hearest me, but I desire that thou shouldest heedfully observe my words, and make use of that kind offer which I shall tender unto thee, Gen. 13. 9.

go not to glean in another field] *i.e.* Take no further care, nor trouble thy self to find out another field to glean in, but continue here still to the end of harvest.

but abide fast by my maidens] Both for company sake and protection, as being of thy own sex, and under the guard of the men that labour with them in the field: Now these maidens were not gleaners, as Ruth was; but either reapers, or such as gathered up the corn, and bound it into sheaves, feeing the gleanings belonged not to the owners, but to the poor and strangers, Lev. 19. 9. & 23. 22. Deut. 24. 19.

V. 9. *have not I charged the young men*] That is, I have certainly and earnestly charged them. See Judg. 4. 6.

that they shall not touch thee] *i.e.* Not do thee any wrong in word or deed, Psal. 105. 15.

when thou art athirst go unto the vessels] That were filled with water for the use of the reapers, which was a great kindnesse in that dry country, where the weather was hot, especially in time of harvest, water very scant, and they thirsty with heat and labour, Gen. 26. 18, 19.

V. 10. *Then she fell on her face, and bowed her self to the ground*] Or, towards the ground, as the Hebrew word properly signifieth, which kind of civill adorations are often mentioned in the Scriptures, Gen. 18. 2. & 33. 3. & 42. 6. 1 Sam. 25. 23.

why have I found grace in thy eyes] Which is not so much an interrogation, as a speech of admiration; as if she had said, what a wonder is this, that I being a stranger should finde so much favour from thee! Or, what cause hath moved thee thus to respect me who have deserved no such things at thy hand!

that thou shouldst take knowledge of me] That is, respect and favour me, as if I were one of thy familiar acquaintance, friends, or kindred.

V. 11. *It hath been fully shewed me all that thou hast done to thy mother in law*] *i.e.* How faithfull and loving thou hast been to her, and how piously thou hast carried and demeaned thy self towards her in her old age.

V. 12. *The Lord recompense thy work*] *i.e.* Thy labour of love, and all the care and pains which thou hast taken in ministring unto her.

and a full reward be given unto thee] *i.e.* Let God bountifully, like himself, reward out of his free grace, thy love and faith, by which thou hast been moved to leave thy country and all thy friends, and to trust in him, of which all my kindnesse is but a small trust.

under whose wings thou art come to trust] Or, because thou hast come hither to shade thy felt under his wings. That is, because leaving thy own idolatrous country, and adjoyning thy self to Gods Church and people, thou hast trusted only in his providence, and committed thy self to live under his protection, as the poor, silly, and shiftlesse chicken under the wings of its dam, by which it is sheltered and cherished. So Psal. 17. 8. & 91. 4. & 36. 7. & 61. 4. & 57. 1. Matth. 23. 37.

V. 13. *Let me find favour in thy sight*] *i.e.* Though I be unworthy of the least respect which thou hast already shewed me, yet seeing thou art pleased to extend it, out of thy meer grace and goodnesse, continue (I humbly intreat thee) this thy favour still unto me: For thou hast comforted me in my poor and afflicted condition, and hast spoken friendly, or, to the heart of thine hand-maid, that is, curteously and kindly. So Gen. 34. 3. Judg. 19. 3.

though I be not like unto one of thy hand-maids] That is, more mean and lesse worthy to be respected than they, 1 Sam. 25. 41.

V. 14. *At meale time come thou hither, and eat of the bread*] His observance of her vertues increaseth his love, and his love her allowance: Before v. 9. he giveth her leave to drink out of his vessels, and now allo to eat of his food and provisions.

and dip thy morsell in the vinegar] Or, a kind of sauce made with vinegar, wherewith in those countries they that were afflicted

flicted with heat, were much refreshed. Plinius lib. 23. chap. 1.

and fee fake besides the reapers] Out of modesty and humility she did not take, to the full, the benefit which Boaz offered, namely, to eat with the reapers at their table, what she pleased, and to dip her bread in their sauce, but sitteth besides them to receive what they could spare, or were pleased to give her, and so maketh her self lesse than their fellow, whom God afterwards advanced to be their mistresse. So Abigail, 1 Sam. 25. 43. Luk. 1. 52.

and he reached her parched corn] *i.e.* Observing her modesty, he took care to provide for her himself with his own hands, and reached unto her parched corn, which was an usuall food in those countries. See 1 Sam. 17. 17. & 25. 18. 2 Sam. 17. 28.

And she did eat, and was sufficed and left] Which she reserved and carried home to her poor mother-in-law, v. 18. and this is added to imply Boaz his bounty in providing so liberally for his servants and labourers; and Ruths care and love, which in her own fulnesse, did make her think of her poor mothers wants, and having this opportunity to supply them.

V. 15. *Let her glean among the sheaves, and reproach her not*] Heb. *shame her not*. that is, do not forbid or rebuke her (and so make her ashamed, being a modest woman) though she gathereth among the sheaves.

V. 16. *and so leave them that she may glean them*] *i.e.* That so she may live by her honest labour, and be encouraged to take pains when she finds and feels the fruit and benefit of it.

V. 17. *and it was about an Ephah of barley*] *i.e.* Almost one of our bushels. See Exod. 16. 36.

V. 18. *and she brought forth*] To wit, out of her scrip or bag.

V. 19. *thou did take knowledg of thee*] See v. 14.

V. 20 *to the living*] *i.e.* To me and thee.

and to the dead] *i.e.* To my husband, and thy father in law; to my son and thy husband. To both which he hath shewed kindnesse, by honouring their memory, and doing good to us for their sakes, in respect of that kindred that was between him and them.

The man is neer of kin unto us, one of our neer kinsmen] Heb. *one that hath rights to redeem*. That is, one who, according to the law, hath right to redeem lands alienated, sold, or mortgaged; and also persons who have sold themselves, Lev. 25. 26, 47, 48. which right belonged to the neerest kinsman, who also ought to marry the widow of his kinsman that is dead, having no issue, to raise up seed unto him that might enjoy his inheritance, and continue his name in Israel, Deut. 25. 5, 6, 7. Lev. 25. 25, 26. Mat. 12. 19. the which is thy case.

V. 21. *He said unto me also*] As though she had said, he did not only, for the present, thus curteously entertain and use me, but also charged me that I should continue with him to the end of harvest, and go to no other.

thou shalt keep fast by my young men, until they have ended all my harvest] Or, *fall upon thee*. *i.e.* That others that meet with thee in their fields, do not use thee discourteously and abuse thee, as being a stranger; or, lest some of Boaz his servants should meet her in another field, and telling it to their master, he should take it discourteously, that he having given thee a charge to glean in his field to the end of harvest, thou shouldst leave him, and go to others, and so reject his courtesie and kindnesse.

CHAP. III.

Vers. 1. *Shall I not seek rest for thee*] *i.e.* Shall I not do my best endeavour to provide for thee a good husband, with whom thou maist live in peace and plenty, and no longer be exposed to poverty and misery, labour, grief, widow-hood, and want of children, which disquiet thy mind; seeing there is now such a fair opportunity offered, if I do not by negligence let it slip: Surely I will not delay to do it, seeing Gods law and my love to thee, and thine to me, bindeth me unto it.

V. 2. *Is not Boaz of our kindred?*] *i.e.* Know assuredly, that he is our neer kinsman, to whom the right of redemption belongeth. See ch. 2. 20.

with whose maidens thou wast.] *i.e.* When thou didst glean in his field. ch. 2. 22. 23.

behold he winnoweth barley] That is, observe carefully, that God by his providence, offereth unto thee a fair opportunity of accomplishing thy desire, by coming better acquainted with thee upon this occasion, having a convenient time and fit place for it.

V. 3. *wash thy self therefore and annoint thee*] *i.e.* Make thy self as amiable as thou canst, that thou maist find favour in his sight, and not only cleanse thy skin from all spots with water, but annoint thy face with oyle, to make thy countenance more cheerfull, as was the manner of those countries, Psal. 104. 15. 2 Sam. 14. 2. Mat. 6. 17.

and put thy raiment upon thee] *i.e.* Thy best cloaths.

and get thee down to the floore] *i.e.* As I conceive, not in the open field, where themselves and their corn should be exposed to all weathers, but in their barns, where they had, as we also have our barn-floores, for threshing, and winnowing; in which also they feasted in time of harvest, and afterwards laid them down to take their rest, as they could best severally fit themselves with convenient places.

unto the man] *i.e.* Boaz, till after his eating and drinking he be gone to his lodging.

V. 4. *and thou shalt go in, and uncover his feet*] Or, *lift up the cloathes thus are on his feet*.

and lay thee down] Naomi being a vertuous and good woman, her intention, no doubt, was good in this her counsel; and the thing which she laboured to effect was likewise lawfull and just, namely to have her daughter-in-law married to her husbands next kindred, that he might raise up seed to him, which might continue his name in Israel, and enjoy his inheritance. See Annot. on ch. 2. v. 20. But yet the means (at least seemingly and under severe censure) were somewhat immodest, and not altogether free from scandall and the danger of ill report: Yet Naomi may thus far be excused, that being confident of the honesty and innocencie both of Boaz and Ruth, and knowing by much experience the piety and gravity of him, accompanied with old age, together with the sobriety and chastity of her daughter-in-law, she knew that there was no reall cause which might discourage her in this course, which she thought would be most effectuall to draw on this match: Seeing withall, she avoided as much as might be, giving scandall to others, or raising an ill report upon themselves, by using that privacie and secrecie which the place and time of night afforded.

And he will tell thee what thou shalt do] As if he had said, I shall not need to give thee any further direction, for Boaz himself is so wise, honest, and religious, that he will instruct thee in the course that is to be taken for the consummating this marriage between you, according to the law of God.

V. 5. *And she said unto her*] *i.e.* Ruth answered her mother, that she would in all these things follow her counsell.

V. 7. *And when Boaz had eaten and drunk*] *i.e.* Liberally, according to their manner in the time of harvest and vintage, Psal. 4. 7. Isai. 9. 3. & 16. 9. 10.

and his heart was merry] Heb. *was made good*. *i.e.* Frolick and cheerfull.

V. 8. *turned himself*] Or, took hold on, or, tossed his body to and fro like one in fear.

V. 9. *spread therefore thy skirt over thine hand-maid*] A proverbiall speech, signifying the taking of one into protection, as the hen her chickens under her wings. See ch. 2. 12. as if she had said, receive me into thy protection, by taking me to be thy wife, that according to Gods law thou maist do the duty of a kinsman, and raise seed to my deceased husband, for the continuance of his name and inheritance in his posterity. See ch. 2. 12. Gen. 20. 16. Ezek. 16. 8. Deut. 22. 30. By which places, it seemeth, that it was a custome in those dayes to use this ceremony of casting the skirt of their garment over those whom they received into protection.

for thou art a neer kinsman] Or, one to whom the right of redemption belongeth. See ch. 2. 20.

V. 10. *For thou hast shewed more kindnesse in the latter end*] Heb. thou hast made good thy latter kindnesse above the former. *i.e.* Thou hast shewed love to thy deceased husband, both whilest he lived with thee, and also since his death, in leaving thy native country and friends to accompany thy poor afflicted mother for his sake, and hast indured much hardnesse in living with her; yet thy present act of chaste love, in preferring me an old man before young men, who are more suitable to thy age, as being more vigorous and and personable; and that out of love to him that is gone, to preserve unto him his name and inheritance in his posterity; this exceedeth all the rest.

in as much as thou followest not young men whether poor or rich] *i.e.* Men of like age to thy self, neither here, nor in thy own Country, but hast left them and come into Canaan, and being come, hast not chosen a man of thine own age, but such an one as may be fitest to preserve thy husbands name in his own family.

V. 11. *And now my daughter fear not*] *i.e.* That thou shouldst faile of thy desire and hope.

I will do to thee all that thou requirest] *i.e.* As much as in me lyeth, I will satisfie thy request, according to Gods law, in procuring for thee such an husband and redeemer as it requireth. See ch. 2. 20.

all the City of my people] *i.e.* All the people in this City.

V. 12. *How beit there is a kinsman nearer then I*] And therefore ought by title law to be preferred before me, to marry thee and redeem the land.

V. 13.

V. 13. *If he will perform unto thee the parr of a kinsman*] To wit, in taking thee to wife, and raising seed to him that is deceased, to preserve his name and race. See Chap. 2. vers. 20.

before one could know one another] *i.e.* Before break of day, whilest it was so dark, that one could not see anothers face.

lest it not be known that a woman came into the floor] To avoid scandal and an ill report, which he probably thought, might be raised, if it were divulged; that for he might hereby keep a good conscience before God, and a good name before men, Act. 24. 16. Rom. 12. 17. 2 Cor. 8. 21.

V. 15. *Bring the veil*] Or, *sheet*, or, *apron*, or, safeguard.

V. 16. *to whom thou my daughter*] Though she might discern by her stature, habit, voice, and burthen, that she was a young woman, and so called her daughter, yet being dark, she could not cleerly and certainly see, and know, that she was Ruth her daughter, and therefore doubteth of her, who she was.

V. 18. *Then she said, Sit still my daughter*] Rest in that which is already done, and as yet, trouble thy self no more in this matter, but quietly expect what issue God will give unto it. In the mean time, abide with me in the house, that thou maist not be out of the way, but ready to attend upon all occasions which shall be offered.

CHAP. IV.

Vers. 1. *Then Boaz went up to the gate, and sate him down*] The place used among the ancients for their assemblies, judicature, and contracts, where he sate down, waiting for the neerest kinsman, as the likeliest place to see him, when he was going out about his businesse, or at his return home, and also that he might there have the assistance of the Elders of the City, to hear, examine, and judge of the cause which he had now in hand.

and behold the kinsman of whom he spake] (namely to Ruth) *came by*] Which is observed, as a remarkable passage of Gods providence, that the man whom he waited for, came by, according to his expectation, in this very time when as it was most seasonable, for the speedy determining of the business which was now in hand.

Ho, such an one] The Hebrews use here two words, Peloni, Almoni, which have no proper signification, but seem to note such a person, whose name they knew not, or had forgotten; as we use to say, ho, such an one, or, hear you Sir. So 1 Sam. 21. 2. & 2 King. 6. 8. not that Boaz did not know his name, or (it may be) did not call him by it, but because the pen-man of this Scripture was pleased not to mention it, as being little to his purpose; or, perhap, because he thought the man not worthy to be named or remembered, that would not continue the name of his deceased kinsman, by marrying his widow, and raising up seed unto him, as God had commanded, Deut. 22. 4, 6.

V. 2. *And he took ten men of the Elders*] To wit, that hearing the cause, they might be judges between them, and also witnesses of their proceedings.

V. 3. *Naomi ——— selleth a parcell of land*] To wit, which belonged to our brother Elimelech, or our kinsman, and was made over to Naomi for a dowrie or joynture for term of life, and then to descend unto Mahlon as his inheritance, and he being dead, to come unto Ruth, on the same conditions, as being Mahlons wife, and widow; which is now upon sale for the maintenance of them both, being in poverty. The redeeming of which land, belonged to the next kinsman, who had right unto it after the death of the widow; but so, as he was also to marry the widow. But this Boaz concealeth, and soundeth his minde by this ambiguous speech, before he would speak of his marrying with Ruth, because this would necessarily follow upon the other, seeing he was bound to accept, or reject both, if he accepted or rejected either.

V. 4. *I thought to advertise thee*] Heb. *I said, I will reveal in thy ear*. That is, I resolved with my self to acquaint thee with it, and to render unto thee, the first offer of redeeming the land, as being the neerest kinsman, Levit. 25. 25, 26.

buy it before the inhabitants] That is, in a legal manner, that they may be witnesses of it.

tell me that I may know] To wit, what I have to do, and how to proceed, seeing other thee I am the next kinsman.

V. 5. *What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth*] To wit, because they both have a right unto it, as being the widows of Elimelech, and Mahlon, to whom the inheritance appertained whilest they lived; and the same law which giveth right to the next kinsman to redeem the land, requireth also of him, that he should marry the widow of the deceased, and to raise up seed to him, if he dyed childless, to continue his name in Israel, and to enjoy his inheritance.

V. 6. *And the kinsman said, I cannot redeem it for my self*] *i.e.* I cannot do it without indangering thereby great inconvenience; for otherwise, it was in his power to have done it, if he had pleased.

lest I mar mine own inheritance] For if he were a single man, then if he should marry Ruth, and have issue only one childe, then this bearing his kinsman name deceased, and inheriting his land, he should want an heir (to bear his own name) begotten by himself, which was Onans case, Gen. chap. 38. 8. and now Mahlons; or if he were a widower, (which is more probable) and had already divers children, and should have likewise divers more by Ruth, who was a young woman, then he should impair his inheritance for his former children, by having it divided among so many, especially considering that Ruth was but a poor widow, and not able to bring any addition to his estate; whereas by marrying one that was rich, he might improve it to the great advantage of himself and all his posterity. And thus with his carnal reasonings, and for worldly ends, he dispenseth with his disobedience to the expreis law of God, Deut. chap. 25. vers. 5, 6, 7.

Redeem thou my right to thy self] That is, my right which I have as next kinsman, I renounce and resign it unto thee.

V. 7. *Now this was the manner in former time in Israel concerning redeeming*] That is, These were the ceremonies that were used in redeeming, buying and selling, purchasing and alienation of land, to raise their bargains in a legal manner, which in these times had some resemblance to that law of redeeming, mentioned Deut. 25. 28, 29. but with divers differences. For there, the widow refused by the next kinsman, complained to the Elders, of the wrong offered; but here, Ruth maketh no such complaint. There, the woman pulled off his shooe, but here, the man pulled off his own shooe himself, and gave it to his neighbour the redeemer; there, the spit in his face to his disgrace: But here is no such matter, but only he deliveteth his shooe to the redeemer; whereby was signified, that whereas formerly he had right to go in and out upon that land, whilest he lawfully possessed it; now he wholly disclaimed that right, and would no longer tread upon it, but only by way of sufferance from the owner, unto whom it was made over, Psal. 60. 8. So that here the Ceremonies used, did chiefly respect the alienation of the land; and those that respected the person of Ruth, were either omitted, or else transferred with much alteration from the first institution.

a man plucked off his shoe] *i.e.* Who did alienate any thing from himself.

and gave it to his neighbour] To wit, the redeemer to whom it was alienated, and yielded over.

and this was a testimony in Israel] *i.e.* Was entred upon record, that the redeemer should ever hold his right to the thing redeemed, and he that had yielded it over, should never again challenge it, at least till the year of Jubilee.

V. 8. *So he drew off his shoe*] Here is no mention of the ceremony of reproach, which was to be done to the kinsman for his refusal of Ruth, to wit, spitting in his face, Deut. 25. 29. which was here either omitted or remitted, as not great of use, or because Ruth was not present, having referred to Boaz the whole managing of the business.

V. 10 *And from the gate of his place*] That is, from the Citizens of his City Bethlhem, who meet in the gate to transact all their civil affairs of Judicature and Contracts.

V. 11. *The Lord make the woman that is come into thy house like Rachel and like Leah*] Who leaving their Country, and following Jacob, as now Ruth hath done, lived comfortably and lovingly together, and by bearing of many children, multiplyed Jacobs posterity, and the Church of God. And here he nameth Rachel before Leah, because she was his lawful wife for whom he had served, whereas the other was by Laban fraudulently thrust upon him.

and do thou worthily in Ephratah] Or, *get thee riches*, or, *power*. Or, make thee grow mighty and full of riches; which, in this marriage with Ruth, thou hast wholly neglected, that thou mightest yield obedience to the law of God. So Psalm 60. 12.

and be famous] Heb. *proclaim thy name*. By having a numerous posterity to continue thy name, and to make thee famous and renowned.

in Bethlehem] Which is all one with Ephratah. See chap. 1. 12.

V. 12. *And let thine house*] That is, thy family and posterity.

be like the house of Pharez] Who though his mother was a stranger, and not of Jacobs lineage, (here in also like unto Ruth) yet had a numerous and honourable posterity, wherein we heartily wish and pray, that thou mayst have the like honourable posterity in the same tribe.

whom Tamar bare unto Judah] Gen. 38. 20. who was the progenitour of Boaz, and he of Christ, by lineal descent; in which words is discovered, what was the chief cause why the Holy Ghost would have this story of Ruth written and preserved in the Canon of holy Scriptures, to wit, that the truth of Gods promise might appear concerning the Messiah, that he should come forth out of the tribe of Judah, as was prophesied, Gen. 49. 10. And that his descent (according to the flesh) might be here related and recorded unto David, as it was afterwards from David to Christ, by the two Evangelists, Matth. 1. & Luk. 3.

of the seed which the Lord shall give thee] *i. e.* Of the son. Where observe, that the word, seed, is spoken of an only son, Gal. 3. 16.

V. 13. *And when he wents in unto her*] A modest phrase, signifying his companying with her, as his wife. See Gen. 6. 4.

V. 14. *Blessed be the Lord which hath not left thee*] Heb. *caused to cease unto thee.*

without a kinsman] Or, *a redeemer.*

that his name may be famous in Israel] *i. e.* The name of this pious Redeemer, who hath raised up seed to his kinsman deceased: Others understand it (and I think more probably) of Obed, which was the seed raised up to Mahlon, to continue his name and fame in Israel, and to redeem it from being buried in forgetfulness.

V. 15. *And he shall be unto thee a restorer of thy life*] *i. e.* He shall comfort and revive thee, restoring thee (as it were) to a new life. See Psal. 19. 8. & 23. 3. Lam. 1. 11.

and a nourisher of thy old age] Heb. *to nourish thy grey haires.* See Gen. 45. 11. 2. Sam. 19. 32. 1 King. 18. 4. Psal. 55. 24.

better unto thee than seven sons] *i. e.* Then many sons. See Gen. 4. 15. 1 Sam. 1. 5.

V. 16. *And laid it in her bosome*] *i. e.* Did tenderly love and cherish it, as its dry nurse.

V. 17. *And the women her neighbours gave it a name*] *i. e.* persuaded the childes parents, Boaz and Ruth, to give it this name, Obed, which signifieth, serving, because he was to do a double service unto Naomi; (unto whom therefore he is said to be born) the one, to raise up the name of her son Mahlon deceased, & to cause it to live in him; seeing, though he was begotten by Boaz, yet he was to bear the name of Mahlon; (or for which purpose he was raised up to him) the other, that he should serve, *i. e.* help, comfort, and cherish her, in her old age, in hope whereof, they desired that this name should be given him. See v. 15.

V. 18. *Now these are the generations of Pharez*] *i. e.* The posterity that descended of him, according to their genealogie.

Pharez begat Hezron] 1 Chr. 2. 4. Matth. 1. 3.

V. 20. *begat Salmon*] Or, *Salmah.*

V. 21. *And Boaz begat Obed*] Though Obed was, in some respect, the son of Mahlon, because he was the seed raised unto him, who was to continue his name in Israel, and as his heir to enjoy his inheritance; yet in setting down the Genealogies here and else-where, he is called, truly, the son of Boaz, because in them is observed the natural descent, that we might truly know the ancestors of whom Christ came in the flesh, without any regard of this legal son-ship, ordained for the preserving of inheritances in their several tribes and families; and so for the good of the body politique.

ANNOTATIONS

On the first Book of SAMUEL.

Otherwise called

The first Book of the KINGS.

The ARGUMENT.

THis Book was entitled with the name of Samuel, *not that he was the Author of it; but because the first eight Chapters chiefly respect him, and the things done under his Government, and was (as the Hebrews think) written by one of his Disciples, a son of the Prophets; who, in honor of his Master, called it by his name. And it is entitled also,* The first Book of Kings, *because it containeth a Relation of such things as happned under the first Kings Government. In the Book it self, we have the History of the two last Judges,* Eli *and* Samuel, *and* Saul *the first King of* Israel, *With the state of the Church and Common-wealth under their Government.* Eli *was the son of* Ithamar *the second son of* Aaron, *and high Priest; but how he came to this Office, rather then* Eleazars *posterity, who was the first-born, the Scripture mentioneth not: Only we may probably guess, that, being one of the Judges, he was in an extraordinary manner called immediately by God, to this Place and Government. Concerning him, we finde, that, though himself were a godly man, yet (grace not going by inheritance) his two sons,* Hophni *and* Phinehas, *were wicked, even in their office, and about the holy things, in which God chiefly will be honoured; with which, being highly displeased, he punisheth them With untimely death, and their father with them, as accessary to their sin; because, being both a Father and a Judg, he rested only in a milde reproof, and did not severely punish them according to their demerits. After his death,* Samuel *judged* Israel, *who, before he was born, was designed of God to this Office, and devoted by his mother to this service, being the son of her desires, prayers, and praises. He being an holy Prophet, purgeth the Church from Idolatry, restoreth Religion to its purity, prosperetb in all his undertakings, and by some Victories doth, in part, deliver Gods people out of the hands of their enemies. But his sons, not walking in his waies, cause discontent, and occasion the people to reject his Government, and to desire a King: Wherewith the Lord being displeased, because, in* Samuel *his Deputy, they rejected himself, their Supream Soveraign, and would not stay the time, when, according to his promise, he would set a King over them; he gave them (as the Prophet speaketh) a King in wrath, even* Saul, *who, at first, and at the best, Was a notable Hypocrite; yet, for the first times of his Reign, used by God for the good of his Church, as an instrument of deliverance unto it, by obtaining some famous Victories over its enemies: But when, for his disobedience, he was by God rejected and deposed, and* David *designed to his place, then he sheweth himself a wicked Rebel, and bloody Tyrant, who obstinately resisteth Gods revealed Will, holdeth still the Scepter by violence and strong hand, rageth against* David *with all subtilty and fury, and oftentimes attempteth his death, notwithstanding that he was in his own conscience convinced of his innocency. And seeing his malice could not reach to God himself, he extendeth it as far as he could, laying his bloody hands upon his Priests; and because the high Priest alone, in his innocency and simplicity, had relieved* David, *he cruelly slaieth him, and all the rest of the Priests, even eighty and five persons, to be cruelly murthered, yea, with them, their wives, children, sucklings, and even their Oxen, Asses, and Sheep, with more then barbarous and beastly cruelty. Finally, in this Book are related* Davids *grievous Persecutions, not only by* Saul, *but also by his Courtly Sycophants, Flatterers, Slanderers, false Friends, and professed Enemies: God first humbling him hereby, before he would advance him to the supreamest Dignity, and laying (as it were) a deep Foundation, where he intended to raise the stateliest Building. In all which his sufferings,* David, *assisted with Gods Grace and Spirit, sheweth such Faith, Patience, Piety, Affiance in God, Humility, Constancy, and many other Graces, that he is made exemplary herein to all succeeding Ages and Persons. Lastly, in this Story is recorded the execution of Gods righteous Judgements upon* Saul *and his wicked Courtiers and Servants, With many other of this sinful Nation, by the Sword of the Philistines, whereby he maketh way for the accomplishing of his promise to* David, *in causing him to reign over his People* Israel.

CHAP. I.

Vers. 1. *NOw there was a certain man of Ramathaim-Zophim*] That is, of that Ramah which was divided into two cities, or the same City into two parts, as the Hebrew name implyeth, which is of the dual or plural number. The which two parts were scituate upon two high hills, which being opposite, the inhabitants might behold the one from the other; and being scituate on high hills, on which they had watch-Towers, they might from them have a view and prospect over all the Country adjoyning, as the names given unto them seem to imply.

Zophim] That is, of the Zophites inhabiting the land of Zuph, ch. 9. 5. which Country perhaps had its name from this Zuph, which was Elkanahs progenitor, who is also called Zophai, 1 Chr. 6. 26.

an Ephrathite] Not in respect of his linage and kindred, for he was a Levite descended from Rohath, unto whose family certain Cities in the tribe of Ephraim were allotted, Josh. 21. 20. and of the posterity of Korah, that arch-rebel, 2 Chr. 6. 22. to shew the free working of Gods grace, which caused Elkanah a godly parent, and the father of a most pious Prophet, to descend from Korah, a wicked progenitor. But he is here called an Ephrathite, because he had his birth, education, and habitation in mount Ephraim; the Levites being by Gods good providence scattered throughout all the other tribes, that they might instruct Gods people in the true knowledge of him and his law.

V. 2. *And he had two wives*] Not that Polygamie was allowed by Gods law; for in the first institution God made but one woman for one man, that he might seek a godly seed, Mal. 2. 15. and therefore our Saviour saith, that *from the beginning it was not so*, Math. 19. 8. But God was pleased in the time of the law, when the Church was confined to that one nation of Israel, if not to tolerate this plurality of wives, yet at least, to wink at it (for causes best known to himself, but not revealed to us) as an humane frailty; of which Gods Saints and dearest servants took no notice, as of a sin, being blinded and over-born by the long continued custome of those times and countries. But at the coming of Christ, when the Church was to be inlarged, and the partition wall was to be broken down between Jews and Gentiles; this mist and dark fog of ignorance was dispelled by the cleer Sun-shine of the Gospel, and marriage restored to its first institution.

the name of the one was Hannah] Who was the first and chief wife, and mother of the Family, and Peninnah a secondary wife or Concubine, whom it seemeth, Elkanah took to Hannah, because being barren, she had born him no children, which in those dayes they esteemed a great affliction. See Judg. 19. 1, 2.

V. 3. *And this man* (to wit *Elkanah*) *went out of his city*] *i. e.* Ramah.

yearly to worship] Heb. *from yeer to yeer.* Which according to the law, all the males were bound to do thrice in the year, at their three great feasts, the Passover, Pentecost and Tabernacles, Exod. 23. 17. & 34. 23. Deut. 16. 16. But he being a Levite, went up oftner to do the service of the Sanctuary. The yearly feast here meant, was that solemn feast of the Passover, when not only the men, but their wives also, accompanying their husbands, went up to this feast, though not as absolutely bound so to do, (for then Hannah should have sinned, in staying at home to wean her son) but out of their piety and devotion to joyn with their husbands in this duty of Gods service.

to sacrifice to the Lord of hosts in Shiloh] That is, in the Tabernacle, which was seated in the City Shiloh, the seventh year of Joshua, and had there remained ever since, Joshua, 18. 1.

and the two sons of Eli] Namely, who at this time was the Judge of Israel, and next succeeded Sampson, and judged Israel 40. years, ch. 4. 18. and was high Priest also. For though in the right line it should have succeeded in Eleazars posterity, as being Aarons eldest son, and so have descended to Phinehas and his posterity; yet at this time this succession was interrupted, and the Priesthood seized upon Eli, who was of the posterity of Ithamar, Aarons second son, and, as it seemeth, by Gods own appointment, ch. 2. 30. whether it were because Eli was Judge of Israel, or for some great sin committed by some of Eleazars posterity, or any other cause not revealed, which we know not, nor need curiously enquire after it, seeing God hath concealed it. But this appeareth, that both Eleazar and Ithamar were joyned in the Priests office, to minister before the Lord in the time of Aaron, Numb. 3. 4. 1 Chr. 24. 2. and likewise their sons after them in the time of David, v. 3. till Abimelech, of the posterity of Ithamar, was according to Gods prediction, for the sin of Eli and his sons, and his own siding with Adonijah, cast out of the high Priests office, and Zadok put in his place by Solomon, whereby it was again restored to the succession of Eleazar, Aarons eldest son.

Hophni and Phinehas the Priests of the Lord were there] Namely to do the service of the Sanctuary under Eli their father, who was then high Priest. And this is here added, to shew, that though these were graceless men, even in the very execution of their priestly office; yet this did not hinder Elkanah from coming to Gods Sanctuary to offer sacrifice, because he looked not to the wickedness of the men, but to their office, and to the ordinance of God administred by them, though many of the weaker sort did stumble at it, and were brought thereby to abhor the offerings of the Lord, ch. 2. 17.

V. 4. *And when the time was that Elkanah offered*] To wit, thanks-offerings, and peace-offerings; for in the two other sorts of sacrifices, nothing was reserved for those that offered them, to feast upon, seeing in the whole burnt-offering all was consumed; and the sin-offering was also to be burnt without the Camp, Levit. 1. 9. & 4. 12. But in the peace-offerings, the fat only of the inwards, and the rump, was to be burnt with fire, and so offered unto the Lord, Levit. 3. 3. and the shoulder, breast, and two cheeks, were to be given to the Priests, Levit. 7. 31, 32. and all the rest of the beast belonged to him that offered the sacrifice, to feast himself, with his family, and friends, the widow, fatherless, and poor, and whom else he pleased; to rejoyce before the Lord with cheerfulness, and to render unto him thanks and praise for all his benefits. For seeing this sacrifice was to be all eaten in the same day, Levit. 7. 15. and could not be so eaten by a small family, especially being a great beast, as a goat or bullock; therefore it was lawful for him that brought the oblation, to invite whom he pleased to be his guests, 1 Sam. 9. 22.

he gave to Peninnah his wife, and to all her sons and daughters, portions] To wit, of the offerings, which is not spoken, to signifie, that Peninnah and her children were by Elkanah preferred before Hannah; because it is said, first, that he gave them their portion; but rather, to express his great love to Hannah, in that having provided for them, being many, every one their share, in an ordinary manner and proportion; he reserved for her a worthy, or double portion; as Abraham dealt with his beloved Isaac, and his other children. Gen. 25. 5. And Joseph with Benjamin and the rest of his brethren, Gen. 43. 34.

V. 5. *But unto Hannah he gave a worthy portion*] Not a portion given with a sorrowful countenance, as some read it; grieving because she was barren, and he had no children of hers to bestow portions upon, as well as the rest, but a worthy or honourable portion, or as the Hebrew phrase hath it, a gift of the face, seeing men use to look upon great and worthy gifts with a cheerfull countenance; whereby is meant, such a choice and principal portion, as is fit to be set before noble and honourable personages. See chap. 9. 23, 24. that he might, by this expression of his love, comfort her in her grief for her barrenness, and Peninnah's provocations.

for he loved Hannah] *i. e.* in a singular manner, and above Peninnah. So Gen. 29. 30.

but the Lord had shut up her womb] That is, made her barren, and restrained her from conceiving and bearing children. See Gen. 16. 2. & 20. 18. even as contrariwise, it is he alone that maketh fruitful, Psalm 120. 23. & 113. 9. & 127. 3.

V. 6. *And her Adversary*] To wit, Peninnah, who maligned her as her corrivall. So Gen. 29. 30. Levit. 18. 18.

also provoked her sore] Heb. *angred her.* That is, added to her affliction of barrenness, the vexation of her bitter, spiteful, and clamorous words, upbraiding her with barrenness, as if it were a curse, and an evidence of Gods anger for her sins.

for to make her fret] That is, to vex and grieve her, which shewed Gods displeasure and dislike of Polygamie, which, seeing he punisheth it, (as many other wakes so especially) with this great inconvenience and mischief, that there are many jarrs and brawlings between the women, out of their emulation one with another, which the husband is often forced to compose with much trouble and vexation; as we see in the example of Sarah and Hagar, Rachel and Leah, and Hannah and Peninnah, in this place.

V. 7. *And as he did so*] *i. e.* As Elkanah did thus express his love to Hannah, when he went yearly to the house of God with his family, so Peninnah persisted from time to time, to vex, her, by her provocations, which made Elkanah the more ready and willing to cheer and comfort her, by giving her a worthy portion, both because he loved her, and also much pitied her, in respect of those vexations which she suffered by Peninnah's spiteful upbraidings.

V. 8. *Hannah why weepest thou?*] Elkanah knew the

cause of her weeping, but speaketh this to comfort her, because it much troubled him to see her mourn in a time when she ought to have rejoyced, namely, at this feast, unto which they came to rejoyce before the Lord, and to praise him with cheerfulness for all his benefits, as God in his law had required; and therefore he doth not enquire after the cause, but rather what reason she had so to do, and by this enquiry, maketh way unto that comfort which he intended to give her.

why eatest thou not] *i. e.* What reason hast thou not to eat, seeing it is a time appointed by God for holy feasting?

am not I better to thee then ten sonne] *i.e.* Hast thou not more and better cause of comfort and contentment in me alone, who love thee so dearly, then thou couldst have in the injoyment of many children?

V. 9. *So Hannah rose up after they had eaten in Shiloe*] *i. e.* After Elkanah and the rest of his family had feasted together; for, as it may seem, Hannah her self had not eaten with them. Partly, because her grief was so great, that it took away all appetite to her meat, and partly because her conscience witnessed unto her, that it was unlawful to participate in this holy feast in a condition of grief and mourning, seeing the Law of God required, that all that did eat of it should do it with cheerfulness and rejoycing, Deut. 12. 7. Levit. 10. 19. And this caused her to forbear drinking (as afterward she told Eli) either wine or strong drink. Although others think that by the earnest persuasion of her husband, she had eaten a little, to supply the necessity of nature, although she had not communicated in the plenty of the feast.

Now Eli the Priest sate upon a seat by a post] From whence some gather, not im probably, that the Tabernacle at this time was encompassed by some frame of building to preserve it from being hurt by the weather, for otherwise the Tabernacle made by Moses, had neither gates nor posts, but only an hanging or curtain in the entry of it, Exod. 26. 36. and so chap. 3. 15. it is said, that Samuel opened the doors of the house of the Lord; whereas the Tabernacle it self had no doors, but only vailes and curtains; which maketh their opinion probable, who think that the Tabernacle had a frame of wood about it to preserve it from any hurt or annoyance.

of the Temple of the Lord] *i. e.* Of the Tabernacle, which is sometimes called the Temple, chap. 3. 3. 2 Sam. 22. 7. as the temple is sometime called the tabernacle, Jer. 10. 20. Lam. 4. 2,6. because they were both alike consecrated to Gods publique service.

V. 10. *And she was in bitterness of soul*] Heb. *bitter in soul. i. e.* In great sorrow and grief, which is called the souls bitterness or anguish. So Job 6. 11. & 10. 1. Isa. 38. 15. Lam. 3. 15.

and prayed unto the Lord] In her affliction she addresseth her self by prayer unto the Lord, the God of all consolation, and doth not seek to ease her grief with sports and merriments, and much less in contending with Peninnah, rendring reproach for reproach.

V. 11. *And she vowed a vow*] Either upon the condition of her husbands approbation, or else having already obtained, v. 23. 13. For otherwise it was in his power to disannul and make it void, Numb. 30. 8. Namely in respect of my barrenness, and reproach arising from it.

if thou wilt indeed look on my affliction] And in this temple or tabernacle where the ark was, or rather in the Court of the tabernacle, Eli sate to order things belonging to Gods publique service, to observe them who presented themselves to perform holy duties; and that people might have free access unto him upon all occasions to be instructed and satisfied in their questions and doubts, both in things ceremonial, judicial, and moral, by him who was the high Priest, and was to ask counsell of God for the people, if their case required it. God seeth all things with one perfect view; but he is said to look upon us in our afflictions in a peculiar manner, when he graciously heareth our prayers, and sendeth us deliverance, Psal. 50. 15.

and remember me, and not forget thine handmaid] God cannot be said properly to remember or forget, because all things, at all times, are present before him, in his sight, Prov. 15. 5, But after the manner of men, God is said to forget us, when he doth not relieve us in afflictions, and to remember us when he sendeth help and deliverance. And here the repetition of the same things, (remember and not forget) is not vain and superfluous; but this frequency in words argued the earnestness and vehemency of her prayer, like that, Job. 1. 20. *And confessed and denyed not.*

but wilt give unto thine handmaid a man-childe] That is, who in respect of his sex, may be in a capacity of being consecrated unto thee for thy publique service.

then I will give him unto the Lord all the dayes of his life] In which vow, she doth not devote him unto the Lord, for the ordinary service of the Sanctuary; for properly a vow is of a thing required in a strict manner, and higher degree then ordinary; and therefore her son, whom she beggeth of the Lord, was not a vowed thing; he was thus already devoted, as being a Levite, and needed not again to be thus vowed; but hereby she intendeth to consecrate him unto God, in an extraordinary manner, and with more strictness than the law required. And that is, that he should begin his service of the tabernacle in his childe-hood, that he might be the better instructed in the knowledg of Gods law, and be acquainted with all the parts, passages, and means of Divine worship, from his tender youth, that so in his age he might keep the closer to it, Prov. 22. 6. whereas the ordinary Levites were not to begin their publique service before the age of thirty, or five and twenty. And that he should continue his service all his dayes, whereas they were taken off and released from the service of the Sanctuary, when they came to the age of fifty, Num. 4. 3. & 8. 25. neither did this vow tye Samuel to this continual and perpetual residence in the tabernacle, if it should please God to take him off from it, by some speciall dispensation, as it seemeth he did, when he called him to be a Judg over Israel, in which calling, he was to perform the duties belonging to it, and to go his Circuits from one City to another, to administer justice unto the people, as appeareth, ch. 7. 16. Again, he vowed him to more strictness then ordinary Levites were bound unto, namely, that he should be a Nazarite, and so abstain from wine and strong drink, with all other things that came of the grape. See Judg. 13. 14. which strict profession the Levites did not take upon them. In all which, her vow was to be understood, not absolutely, but with conditions, cautions, and qualifications, namely if the childe, being born, should prove fit to be vowed, as having no legal defects, but of perfect shape in all his limbs and lineaments, and giving his consent to be of this profession when he came to age; and if her husband pleased to ratifie her vow, as he after did, and so made her vow to become his own, v. 28. only she vowed, that she would do her best, and all that in her lay, to perform lawfully all that she promised.

V. 12. *as she continued praying*] Heb. *multiplied to pray. i. e.* Being instant and importunate in her suit, did express her self in many words, which was not that vain repetition of words, which Christ condemneth, Matth. 6. 7. in which there is no efficacie, but only a multiplying of words, with a vain opinion to be the rather heard; but that effectual prayer which proceeding from faith and fervencie, never giveth over, till the suite be granted, Jam. 5. 16.

Eli marked her mouth] *i. e.* observed that she stood mumbling with her lips, making, it may be, strange faces, and using some other unfitting gestures, not well suiting with gravity and sobriety; as it is usual with those that are of a troubled and afflicted spirit.

V. 13. *Therefore Eli thought that she had been drunken*] *i. e.* seeing this incompose dness in her countenance and carriage, he uncharitably passeth his censure, that she was drunk, and the rather, because she was newly risen from a feast.

V. 14. *How long wilt thou be drunk, put away thy wine from thee*] *i. e.* How long wilt thou demean thy self as a drunken woman, muttering and mumbling to thy self, and speaking nothing, for fear of discovering, by thy non-sense, that thou art drunk? Do not any longer thus carry thy self as a drunken woman; or at least, if thou hast no power in this case thou art in, to behave thy self better, then get thee, for the present, out of this holy place, till having slept, thou come out of thy drunkenness, and again recovering the use of thy former wits, becommest sober.

V. 15. *No my Lord, I am a woman of a sorrowful spirit*] Thus she doth with much meekness and humblenes, put off his sharp and unjust reproof, telling him that there was no likelihood that she should be guilty of that foul fault, whereof he suspected her; for the was one that was afflicted in minde, and therefore not likely to be given to intemperance, and excess in drinking; yea that she was so far from excess, that she had not drunk either wine or strong drink all that day.

but have poured out my soul before the Lord] *i. e.* The earnest desires of my sorrowful heart. Now this is expressed by this phrase, of pouring out the soul, because she had emptied the deep secrets of her heart unto the Lord, as her most faithfull and able friend, to hear and help her, and not slightly, but in a full and earnest manner, emptying, and (as it were) unbowelling her self, and not leaving any secret, or least crany of her heart, undiscovered. So Psal. 62. 8. & 142. 2.

V. 16. *Count not thine hand-maid for a daughter of Belial*] That is, one desperately wicked, who hath shaken off the yoke of the law, and hath given over her self to allewdness and licentiousness; or one that is unprofitable and good for nothing, destitute of Gods fear, and a very slave of Satan. And such an one this gracious woman esteemed a drunken person, as indeed they are no better. See Annot. on Judg. 19. 22. and Deut. 13. 13.

V. 17. *Go in peace*] *i.e.* Compose thy soul with patience, to wait quietly and contentedly upon God, who will undoubtedly grant thy suit. So King. 5. 19.

and

and the God of Israel grant thee thy petition] Or, will grant thee, either speaking as a Prophet, that her suite should be granted, or as the high Priest, praying that the might enjoy her desire.

V. 18. *Let thine handmaid finde grace in thy sight*] *i. e.* As thou hast already comforted and cheered my heart with thy prediction or prayer, so continue thy favour towards me, by continuing thy prayers for me.

and the woman went away and was no more sad] *i. e.* By a lively faith, being assured that God had heard both her own prayers, and also the high Priests in her behalf; she cast all her care upon the Lord, and wholly relying upon his promises and providence, she departed with inward joy, and gave no further way to sorrow and sadnes, Eccles. 9. 7.

V. 19. *And they rose up early in the morning and worshipped before the Lord*] That is, before they did set forth on their journey homewards, they presented themselves before God in the tabernacle, to do him religious service, and to pray for prosperous success in their journey, and in all other their affaires, herein leaving to posterity a good president for their imitation.

and came to their house to Ramah] Which, in the first verse, is called Ramathaim Zophim.

and the Lord remembred her] That is, her prayer, by granting it, and making her fruitful, that before was barren. See Gen. 21. 1.

V. 20. *When the time was come about, after Hannah had conceived*] In which words there is a transposition of the order, for they are thus to be understood, after Hannah had conceived, when the time was come about, in which women usually go with childe, from the conception to the birth, the have a son. The like forms of speaking we have in other places of Scripture, Exod. 14. 21. *He made the sea dry land, and the waters, were divided*; that is, He divided the waters, and so made the Sea dry land, Isa. 64. 5. Others understand the words according to that order in which they are in the text; after some time was passed from that day, that she had the comfort of Gods hearing her prayer, and had companied with her husband, she conceived; and not presently after she had lyen with him; which God did for the tryal and exercise of her faith; when as for a time, he deferred the performance of his promise in hearing her prayer.

and called his name Samuel] That is, asked of God; of which giving unto him this name, her self giveth the reason, *Because I have asked him of the Lord.* Now this name she gave him for her own singular and continual comfort, when as by this name she was daily put in minde of this great blessing, of bearing a son, after she had been so long barren; and especially, when she remembred by what means she came by him, namely, as a boon granted of God, to her fervent and effectual prayer. And then again, to remember her self, her husband, and son, of their duty; them, in bringing him up in the fear and nurture of the Lord, that according to their vow, he might be dedicated and devoted to Gods service in his sanctuary; and the childe, that hereby he might be put in minde, to live, and demean himself, according to that pious and strickt course of a Nazarite, unto which his parents had devoted him, having begged him of God to this end.

V. 21. *And the man Elkanah and all his house, went up to offer unto the Lord the yearly sacrifice, and his vow*] That is, besides the yearly and ordinary sacrifice, some other oblation which he had vowed, namely, a sacrifice of thanksgiving for the birth of his son.

V. 22. *But Hannah went not up*] Wherein she sinned not, in that she stayed at home to perform a moral duty in nursing her childe, and neglected a ceremonial duty, which the law did not require of her. For whereas there might be two causes of her going up, the one, that after the dayes of her purification were accomplished, she might present him, being her first borne, before the Lord, and pay the five shekels, appointed by God, as the price of redemption, Numb. 18. 15, 16. This was required of all the other tribes of Israel, and was therefore observed by the Virgin Mary, Luk. 1. 2. 22. 23. who was of the tribe of Judah. But this did not concern Hannah, who, with her husband, were of the tribe of Levie, which were consecrated to God, in lieu of all the first borne, and not like the other tribes to be redeemed. The other cause might be of her going up, the appearing of all before God, at their three solemn feasts, and in this neither was Hannah concerned, seeing this law belonged only to the men of Israel, and not the women; howsoever their wives, when they had no necessary cause to keep them at home, out of their pious devotion accompanied their husbands to these holy feasts, Deut. 16. 16. Exod. 23. 17.

and there abide for ever] See the Note on ver. 11.

V. 23. *Tarry until thou have weaned him*] Or, educated him so long till he be fit to minister before the in the Lord sanctuary, as some think; or at least, till he be fit to live there without a nurse; seeing before that time he would have been but burthensome, unless there were a nursery belonging to the tabernacle, which we no where read of.

only the Lord establish his word] To wit, that which he hath promised concerning our son, and hath in part performed; which must be understood, either of Elies words to Hannah, whether, prayer or prophecie, ver. 17. or, of that real answer which God had given, as the return of her prayers, in giving her a son; in which she craved a son, whom she might consecrate unto God, in the strict way of a Nazarite; and he desireth that he might by Gods grace and Holy Spirit, be fitted and enabled for such a service; or else we must understand it of some special promise made by God, before or after the conception or birth of the childe, either to him or his mothers which we do not finde revealed in the Scriptures.

and gave her son suck untill she weaned him] Which was (as it is probable, in respect of the custom of those times) after he was three years old, 2 Macchab. 7. 27. if at least it were not longer; For the purposed not to bring him, before he was fit to appear before the Lord, to do him service in the tabernacle, and that he should there abide for ever; seeing it was the scope of her vow, not simply, or so much, to devote a son unto God, as with respect to this end, that he might do him service, which he could not perform in his tender infancy. The which accordingly Samuel is said to have done, and to have ministered before the Lord, soon after his coming, chap. 2. 11. Again, he being her only son, the son of her vowes, and of her desires, it is very likely, that the would not wean him, and so put him from her, till he was of some age, to shift for himself among strangers, being also before that time unable to do God service in the sanctuary. An example of the like we have in Abraham and Sarah, who weaned not their beloved Isaac, till he was of some more than ordinary years for a weaning; seeing it is said, that at the time when they made a feast for his weaning, Ismael was observed to mock at Isaac, which the Apostle calls a persecution, Gal. 4. 29. and this was not likely to be done, before the childe was of some pretty age.

V. 24. *And when she had weaned him, she took him up with her*] Namely to Shiloh, there to present him unto the Lord, according to her vow.

with three bullocks] There is mention but of one bullock that was slain and offer'd. It may be the other two were given to Eli, or to be at his his disposing, as a testimony of their love and thankfulness, for his favour by them already received, and desired in the behalf of their young son. Or it may be, that only one was sacrificed when the childe was first presented and admitted, and the other two afterwards at other times by way of peace-offerings, to feast the Priests, Levites, and other friends.

and one ephah of flower] Which is about ten pottles, or as some think, fifteen pottles, neer the measure of one bushel, and contained ten Omers, Exo. 16. 16. which was brought that according to the law it might be offered with the bullocks, Numb. 15. 9. And a bottle of wine which they likewise used, for meat and drink and peace-offerings, Levit. 23. 19. Numb. 15. 5, 7, 10. & 18. 12. & 28. 7.

V. 26. *Oh my Lord, as thy soul liveth*] *i. e.* As sure as thou art alive, I am the woman, &c. Or, so certainly as I desire that thou maiest long live.

V. 28. *Therefore also I have lent him to the Lord*] Or, returned him, whom I have obtained by petition, to the Lord; that is, I have dedicated him to his service.

he shall be lent] Or, he whom I have obtained by petition shall be returned; that is, as he was freely given, so he shall be freely devoted to Gods service all his dayes.

And he worshipped the Lord there] *i.e.* Either (as some think) Eli praised God who had graciously heard his prayers, in the behalf of Hannah, in granting unto her a son, or for working her heart, in lieu of thankfulness, to devote him unto God, for his service; or else (which is more probable) Elkanah hearing Hannahs speech unto Eli, and assenting unto it, did worship the Lord, and praise him, for giving them a son, and hearts also willingly to devote him to Gods service, from whom they had received him; and also prayed unto him for his gracious acceptance of their gift, and for a blessing upon him, both for the present and the time to come; that he would sanctifie him by his Spirit, and enable him in an holy manner to perform that religious service, unto which they had devoted him, that so God might have the glory, and both they and their son, might have the comfort of this their action.

CHAP. II.

Vers. 1. *And Hannah prayed and said,*] *i.e.* Rendred unto God praises and thanksgiving, as for all his blessings, so especially for his gracious deliverance of her out of that affliction of barrenness, and making her a joyful mother of a son. And these praises are here called prayers, because thanksgiving is a part of prayer; and whilest we praise God for

for benefits received, we move God to continue his favour, and to multiply his blessings still upon us. Although we may probably think, that the that praised God for giving her a son, did also pray unto him for the continuance of his life and well-being, and the fitting him for that service, unto which he was designed and devoted, though it be not here expressed. Or, though these petitions were not at this time added to her praises, seeing the now only intended to compose an hymn of thanksgiving; yet (no doubt) the was frequent and fervent in them at other times. Now in this her song of praises, she raiseth up her spirit, *ab hypothesi ad thesin*; and from shewing what God had been to her, particularly, in his mercy, power and goodness; to declare what he was in himself, and towards all his creatures, especially his own Church and peculiar people, and what also he was to his proud enemies. And yet so, as that in all these generals, she still, for the most part, reflecteth upon her own particular, secretly intending to apply all the saith, to her self, and her own condition.

my heart rejoiceth in the Lord] Or, exulteth, leapeth and skippeth for joy, that is, doth not only inwardly and secretly rejoyce, but sheweth its joy by external expressions, in words and actions, as boasting and glorying, leaping and dancing, Psalm. 34.2. & 44.8. As though she had said, My heart which was depressed and dejected in the time of my barrenness, doth now triumph, and is exalted above measure, in the apprehension of Gods favour and goodness, in giving me a son.

my horn is exalted in the Lord] That is, my glory, beauty and strength. A metaphor taken from horn'd beasts, whose comeliness, strength, and frolick jollity appeareth chiefly in their horns. As if she had said, I that formerly drooped, and hung down my head in my affliction, when my enemies triumphed over me, am now vigorous in my spirit, and have gotten strength to defend my self against all their insolencies and indignities; yet not from any power that is in me, but from the Lord, who is my strength, and the horn of my salvation, Psalm. 89. 17. 18 2. & 112. 9. & 92.10.

my mouth is enlarged over my enemies] Whereas in the time of my barrenness, I durst not speak, or open my mouth, when I heard the reproaches of my insulting adversary Peninnah, but was fain to be silent, and bear all with patience, having nothing to answer; now by Gods giving me a son, as my heart is dilated with joy, so my mouth is opened, to express my inward rejoycing; having not onely matter sufficient of praising God, for his goodness towards me; but also to stop the mouth of my adversary, seeing she hath now no more cause to insult over me. Or, if out of her insolence and impudence she open th her mouth wide against me, (like those, Psalm. 35.21.) I shall, in as ample manner, enlarge my self in Gods praises, and have matter enough to stop her mouth, whilest I declare how good and gracious the Lord hath been unto me, and how much I rejoyce in his salvation; that is, in this benefit whereby the Lord hath saved me from the reproach of my adversary; that is, Penninah, or any other, that is like unto her.

V. 2. *There is none holy as the Lord*] For he is essentially holy in his Nature and Being, whereas the most creatures have their holiness in them, as a quality. He is originally and independently holy, and the fountain from which onely springs all holyness in the creatures; but their holyness is by participationand, onely so much as they derive from him.

for there is none beside thee] That is, no God, holy as thou art; nor the holyest men like thee; for thy holyness is infinite in all perfection, but their holyness imperfect, and full of blots and blemishes.

neither is there any rock like our God] That is, he is our only strength, to support us in all our troubles, and to deliver us out of them; our sure resting place, upon which, if by faith and confidence we rest, we shall be secured from all storms of trouble, and from all billows of tentations; and our onely fortress and strong hold, to protect and defend us from the malice and rage of all our enemies. And thus the Lord was Hannahs rock; that is, her strength, that upheld her when she was ready to sink in the time of her trouble; the rock on which she rested and relyed, when her insulting adversaries threatned to sink and drown her; and her onely place of refuge, unto which she did flee, to be secured from all their malice and insolency, Deut. 31. 4 32. Psal. 18.2. 31.

V. 3. *Talk no more so exceeding proudly*] That is, let not Peninnah, or any other adversary insult over me with their proud speeches, upbraiding me with my barrenesse, seeing now God hath been pleased to make me fruitful.

Let not arrogancy come out of your mouth] Hebr. *hard words*. That is, proud and arrogant speeches, attributing much to your selves, in your own praise, and detracting from others, to their diminution and disgrace.

For the Lord is a God of knowledge] Heb. *of knowledges*. That is, infinite in knowledge, knowing all things, and from whom nothing is hid. And therefore he hath taken notice of my adversaries pride and peculiancy, and of my simplicity and innocency; and seeing the vanity of their proud brags and insolent carriages, and my humble demeanure, and patient bearing of all their insolencies, he hath confounded them, and stopped their mouthes, and exalted me in his favour, when they never, so much as, dreamed of it.

by him actions are weighed] Or, are not weighed without him; that is, he duely pondereth all the actions of men, of which they think that he taketh no notice; and accordingly, as a righteous Judge, he retributeth to all, according to their works, whether they be good or evil. Or, by him enterprizes, are established, that is, by his all-ruling providence he ordereth, and disposeth of all mens actions and proceedings, according, to his own will; so that by thought they intend, out of their malice, never so much mischief against his children, (as my adversaries have done against me) yet they shall never be able to bring it to pass.

V. 4. *The bowes of the mighty are broken*] That is, God defeateth all the machinations and war-like preparations of wicked men, wherein they put all their trust. In which metaphor the alludeth unto Peninnahs vain confidence in her numerous posterity, in which she trusting, did wound her with her reproaches.

and they that stumbled were girt with strength] That is, they that through feeblenesse and weaknesse are not able to walk, but are ready to stumble at any thing that lyeth in their way; are so strengthened with his might, that they are able to leap over, and over-come all difficulties, even above the power of nature, as it fareth with me in my case.

they that were full have hired out themselves for bread] *i.e.* They that were rich, and fared sumptuously and delicately, are now brought to that poverty, penury, and want of necessaries, that, to relieve their extream wants, of food and clothing, they are constrained to work like hired servants, for a poor livelihood. Luk. 1.53. Lamen. 5.6. And this was that judgement which God threatned against Elies posterity, for his sin, and the sins of his sons, v. 36.

and they that were hungry ceased] To wit, to be full hungry, and were satisfied, abounding with Gods blessings. Which by analogie and similitude, Hannah applyeth to Peninnah and her self, namely, that she, who abounded with a numerous posterity, had lost all, or the most of them; and her self, that had had none, had the blessing of children. From whence some have collected, that God had taken away Peninnahs children, for her pride, arrogancy and unthankfulness, and contrariwise had bestowed that blessing upon Hannah, who was humble and grateful.

So that the barren hath born seven] That is, many children; for so the septinary number is often taken, as being a number of fulness and perfection; So Isai.4.1. Deut. 28.7.

and she that hath many children is waxed feeble] That is, either through weakness hath left off bearing, or hath lost those she had, by death, and so is become feeble, being deprived of her children, which she esteemed her chief strength. And this also Hannah applyeth to her self, who having the spirit of prophesie, by some revelation (it is probable) from God, was assured, that she should be the mother of many more children, as appeared in the event; God giving her, besides Samuel, two sons, and two daughters, ver. 21.

V. 6. *The Lord killeth and maketh alive*] That is, God by his almighty power disposeth of men by his all-ruling providence, according to his own good pleasure, and bringeth them into several and contrary estates and conditions, as in his wisdome he thinketh best; and that, whether we understand it of divers men, of which he exalteth some, and casteth down others into miseries and afflictions, or else, of the same man, whose condition he often changeth; sometimes advancing him to great prosperity, and sometimes depressing him into the depth of misery. And this is the sum and substance of this and the two following verses, which is diversified by divers instances: As first, *That the Lord killeth and maketh alive*, That is, he hath in his hand the issues of life and death; killing, and preserving alive whom he pleaseth, or restoring them to life, though they be dead. So Deut. 32. 39. Wisd. 16. 13. Of which we have examples in the Shunamites son, 2 King.4.35. Jairus's daughter, Mark 5. 42. the poor widows son, Luk. chapter 7. 12. Lazarus, Joh. 11. 44. & Dorcas, Act. 9. 40. or else we may better understand it, of desperate, dangerous, and extream miseries and afflictions, whereby men are brought to the very brink of death, in the mean time, their life being unto them a living death, without all joy and comfort. So Psal. 44. 22. out of which, when God delivereth any, they are said to be revived, and raised from death to life. So Isa. 26. 19. Hos. 6. 2. And in this state and condition Hannah thought her self to be like a dead woman, giving no life to posterity when she was barren, and so, in her conceit, in the depth of misery, and now revived, when God had made her fruitful, and the mother of a son.

he bringeth down to the grave, and bringeth up] Which words have the same sence with the former: For the grave signifieth properly the state of the dead, corrupting and rotting in the grave; or else, it is taken metaphorically, for a state of deep and desperate misery and affliction, out of which there is no more hope of recovery, then of raising a dead man out of his grave. In which condition Hannah thought her self to be, when she was daily subject to the reproaches of her Adversary, for her barrenesse. So David, in many places, Psal. 16 10. & 18. 5. & 116. 3. & 130. 1. or else it is taken for the state of those that are in spiritual desertions, and in their own apprehensions, forsaken of God. And so David, Psal. 22. 1. and our blessed Saviour himself for a time, when he bore our sins upon the cross, Math. 27.46. or finally, it signifieth, the state of the damned in hell-torments, Psal. 9. 17.

V. 8. *He raiseth the poor out of the dust*] That is, out of the greatest misery and affliction, Psal. 113. 7. Job 36. 11. Luk. 1. 52.

and lifteth up the begger from the dunghill] *i.e.* He raiseth men from the most abject and base condition, to a state of glory and eminency, from beggery to soveraignty; and from the dunghill to the throne, Psal. 113. 7.

for the pillars of the earth are the Lords] *i.e.* God is the Lord of the whole earth, from the one pole to the other, and by his sole command (though it hangeth in the ayr) he hath firmly founded it upon the Center, as if it were upon pillars, so as it cannot be moved, and hath made it the Center of the whole world; the whole frame thereof being carried round about it, Job 38. 4, 5. Psal. 104. 2, 5. & 102. 25.

V. 9. *He will keep the feet of his Saints*] Or, those who are benigne, *i.e.* gracious and merciful, like their heavenly Father, Matth. 5. 44, 45. that is, all their affections, counsels, endeavours, and actions, Psal. 119. 105. Ecclesi. 27. and will both direct and protect them in all their wayes, Prov. 16. 9. & Jer. 10. 23.

the wicked shall be silent in darkness] That is, affrighted and astonished in their miseries and calamities, Eccles. 5. 17. 2 Esth. 1. 15. and so confounded with shame, that they shall not mutter or have a word to lay, though now in their pride and arrogancie they are full of bragging and boasting. So Job 5. 16. Jer. 8. 14. Matth. 22. 12. Others understand it, of the silence of the wicked in the grave, when as they shall be cut off from the land of the living, Psal. 94. 17.

For by strength shall no man prevail] That is, by his own strength, but only by the power of God; and therefore when he prevaileth in any of his enterprizes, he is not to arrogate the praise to himself, but to ascribe it wholly unto the Lord.

V. 10. *The adversaries of the Lord shall be broken in pieces*] That is, those that oppose his holy and faithful ones; for those that are their enemies, are Gods also, by special covenant, Zach. 2.8. Gen. 12.3. Now where it is said, that they shall be broken in pieces, that is, utterly detested and overthrown, like an earthen vessel, which being broken can never be pieced together; this may be prophetically understood of those overthrows which they had from Gods people in future times; and particularly, of that overthrow which was given them soon after, in Samuels time; unto which the words following seem to relate, ch. 7. 10.

out of heaven shall he thunder upon them] That is, Gods fuldain and unexpected vengeance, shall destroy and take them away; as the Egyptians which were drowned in the red sea, and the hundred and five thousand of Senacheribs host, slain by the Angel in one night.

The Lord shall judge the ends of the earth] That is, He shall bring the whole world unto judgement, so as none shall escape; which as it may be meant of all the world in its several parts, so especially of that universal judgement, at Christs second coming, of whom Hannah here prophesieth, as by the wo ds following more plainly appeareth.

and he shall give strength to his King] That is, typically to David, Solomon, and the rest of the good Kings, whom he made victorious over all their enemies; But principally to his son Christ, who had all power, in heaven and earth, committed unto him, Matth. 28. 18. and obtained victory over all his enemies, Luk. 1. 79. Psal. 148. 14.

and exalt the horn of his annointed] That is, the Messias, Jesus Christ, of whom he here prophesieth; and of whom David and Solomon were types, and in that sence may also be here understood.

V. 11. *And the childe did minister unto the Lord before Eli the Priest*] *i.e.* According to Elies direction, he performed such services in the tabernacle, as, in respect of his tender years, he was able to execute. For though, as a Levite, he might not enter upon these services, before he was twenty five years of age, yet, as a Nizarite, he had some special dispensation, being devoted and consecrated unto God from his mothers womb.

V. 12. *Now the sons of Eli, were the sons of Belial*] See the Notes upon Deut. 13.13. Judg 19.22. And ch. 1.16. 1 King. 21. 10.

They knew not the Lord] *i.e.* Though by their education, under a godly father, they had a speculative knowledg of God and his law, yet they they had no practical, spiritual, efficacious and saving knowledg of faith, causing them to believe what they knew; nor in respect of their calling and office, were able powerfully and profitably to teach others, or to work their hearts to the love and fear of God, or to bring forth the fruits of obedience in their lives and conversations. And in this respect, they are said not to have known him at all, Rom. 1. 28. Tit. 1. 16. 1 Joh. 2. 4. Jer. 9. 3.

And the Priests custom with the people was] *i.e.* A wicked innovation introduced, contrary to Gods law, by these cursed priests, and sons of Belial; which comprized in it many heynous and enormous sins, as shall appear in the particulars.

that when any man offered sacrifice] *i.e.* Brought a sacrifice to be offered by the Priests.

V. 13. *While the flesh was in seething*] They were so given to their appetite, that they would not stay till the flesh was sodden, according to the law, and then take that part which belonged unto them; but before God was served, they served their own belly.

with a flesh-hook] See Exod. 27.3.

all that the flesh-hook brought up, the Priest took for himself] Here was their second sin and miscarriage, namely, the sin of injustice and rapine, in taking away by violence the peoples right, and convertiug it to their own use. For God had allowed unto them, as their portion, the right shoulder, the breast and cheeks, with the tongue; which parts, (as some think) were allowed them, to put them in minde of their duty; that is, to devote unto Gods service, their tongue in praising him and teaching his people; the breast, the seat of the heart, which God, above all other parts, requireth in his worship; the right shoulder, which is (as it were) the arm and hand of the sacrifices to signifie, that they must serve God with the hand, as well as with the tongue; and joyn with their doctrine, an holy life and conversation, to gain the more authority unto it, and to adorn their profession by their actions, and performing all duties of a godly life. But they were not contented with that portion which God had allowed them; but out of their covetousness, greedinesse, and intemperance, incroached upon that which was due to others, and catched all that came to hand. See Annotat. on ch. 1.4.

So they did in Shiloh, unto all the Israelites that came thither] Which is added, as a double aggravation of their sins; First, that they committed this wrong and rapine in Shiloh, where the tabernacle was seated, and so in God-presence, in a special manner. And secondly, that they did not thus offend against some few, but even against the whole people of God, which came to worship there.

V. 15. *and before they burns the fat*] Their sin was their sacrilege; for whereas they ought not to have taken their portion before the Lord had his; that is, before the fat of the inwards, as the liver, caul, and kidnies was burned, they exacted their fee, serving themselves first; not caring to give God his due. Neither did they wave the breast and shoulder before the Lord, as acknowledging that they had their portion from him, as his free gift, but prophanely seized upon it, as their own due. Lev. 7. 34. & 9. 21.

Give me flesh to roast for the priest] Here is their fourth sin of daintinesse and wantonnesse, raised; by which they onely cared to please their palate and appetite, and neglected Gods commandement. For they would not be contented to eat sod flesh according to the law, but they must have it raw, that they might cook it, to please their licorous taste.

V. 16. *to burn the fat presently*] *i.e.* In the first place to offer it unto the Lord, as being his due, according to the law, Levit. 3. 3. 4.

and then take as much as thy soul desireth] Not regarding their own profit, but onely desiring that God might be served aright, according to his law.

and if not, I will take by force] Which was their fift sin about Gods sacrifice, that they had no regard to law or justice, but acted what they pleased with rapine and violence; not staying to receive their due from him that offered the sacrifice, but taking what they list, and both when, and how they pleased.

V. 17. *Wherefore the sin of the young men was very great before the Lord*] That is, though they slighted all this they did, as tricks of youth, and acted them all, as demonstrations of their power and privilege; yet they were heinous sins in Gods sight. First, because they were presumptuous, and committed with an high hand against him. Secondly, because they tended much to his dishonour, in the prophaning of his worship, and abuse of his ordinances. Thirdly, because they were evil examples to Gods people; and by their practice, led them into all prophanesse and Atheism, whom they ought to have instructed in

in the knowledg of Gods law, and the waies of godlinesse, in respect of their place and calling; or else by causing them to abhor Gods sacrifices, and utterly to neglect his worship and service, when as they saw it prophaned by their abominable impieties.

the offering of the Lord] Or, the gift of the Lord, that is, the gift which was to be offerd unto the Lord, according to the law, together with the peace, or thanks-offering, or the flesh of the sacrificed beast.

V. 18. *girded with a linnen Ephod*] The Ephod was an habite appropriated to Gods service, which was of two kindes in respect of the materials. The one of rich and costly stuff, proper only to the high Priest; of which, see Exod. 28. 4.6. The other of linnen, for inferiour Priests and Levites, which others also might use in Gods service, 2 Sam. 6. 14. See the Note on Judg. 8. 27.

V. 19. *Moreover, his mother made him a little coat*] As a token of her love and care over him, though he were absent from her, and consecrated to Gods service; having also therefrom her, and both not so much as give it the title of an evil (or it may be) another end, namely, to give some thing towards his maintenance, he being unable, in respect of his tender age, to merit it, by his service in the tabernacle.

V. 20. *And Eli blessed Elkanah and his wife*] To wit, in the name and place of the Lord, as being his high Priest; and therefore, they applying this blessing by faith, did receive the fruit and benefit of it, as appeareth in the next verse.

the Lord give thee seed of this woman for the loan] Or, *petition the Lord give thee seed of this woman for the loan*] Or, *petition which he asked.* That is, in stead of the son dedicated to God, who was obtained by prayer.

V. 21. *And the Lord visited Hannah*] That is, according to Elies blessing, made her a fruitful mother of many children; which is added to shew, how efficacious the prayers of Gods faithful Ministers are; for no sooner had Eli prayed, and blessed them, but presently he saw a return of his prayers, in their fruitfulnes, whom he had prayed for.

And the childe Samuel grew before the Lord] To wit, in stature, wisedom, and all grace and goodness. So Luke 1. 18. & 2. 57.

V. 22. *Now Eli was very old*] Which is added, either to aggravate his fault, in not reproving and correcting the sin of his sons more sharply and severely, as became his old age; or, rather to extenuate it, seeing he was so very old, that he could not by conversing with his sons, himself take notice of their sins, in their ill administration, but as it was brought unto him by the reports and complaints of others; or, if he did, yet in respect of his very old age, they did not much regard his reproofs, being men grown, married, and fathers of children.

and how they lay with the women that assembled at the door of the tabernacle] Heb. *assembled by troops.* Which is here brought in as another part of their abominable wickednesse, whereby they highly dishonoured God, in that being his Priests, they gave themselves over to such outragious folly and filthinesse; defiled and disgraced themselves in doing such abominations, as were so unsuitable to their high and holy calling; and grievously offended the people of God, either encouraging them by their lewd example to commit the like villanies, (seeing like priests, like people;) or to abhor their profession, and the very worship of God itself, for their sakes; because they being so notorious evil wicked, were in respect of their place, chief actors in it. Now what women these were whom they thus abused, it is hard to say; some think, they were such, as out of their devotion, resorted to the sanctuary, for the performance of religious duties, as fasting, prayer, and the like; as we read, that Annah was such an one, Luk. 2. 37. And if so, then their impiety was the more abominable, in their abusing and enticing them to filthinesse, who had consecrated themselves to Gods service. Others suppose, that they were women which frequented the door of the tabernacle, to perform some necessary services belonging unto it, as washing, scouring, spinning, and the like, and there to receive instructions and directions from the Priests and Levites, for the doing of that which should be required of them, Exod. 38. 8. And others imagin that they were women, who after their child-bearing came to be purified, and to offer their gifts, according as the law had in this case provided, Levit. 12. 6. But we need not to be very curious in enquiring which of these they were, or whether not all these, one with another, seeing it is not likely, that they were very curious in making their choyce, but were ready to take any opportunity to satisfie their lust, when it was, at any time, or by any persons, presented unto them. The which their sin was much aggravated, in that they had wives of their own, to preserve them from these strange lusts, as appeareth, ch. 4. 19.

V. 23. *And he said unto them, Why do ye such things?*] Eli, being not onely a father, but also a chief Magistrate and Judg, could have done no less, then to have sharply reproved them; yea, punished them with all severity, by casting them out of the priests office, which they had so shamefully prophaned; or otherwise punishing them, for their adultery, according to the law; but like a fond and cocking parent, he contenteth himself with this mild admonition and gentle reproof, for their abominable wickednes; *Why do you such things?*

For I hear of your evil doings] He doth not so much as name unto them their horrid sins, in their kindes; the very naming whereof might have affected them with terror and shame; but onely carrieth it on in general termes, of evill dealings, as loat any further to displease them, by ripping up their festred sores to the bottom, that they might be cured.

by all this people] That is, who dwelt at Shiloh, or that come thither to offer sacrifice; all which take notice of your miscarriages, and have reported them to me.

V. 24. *Nay my sons, it is no good report that I hear*] He should have said, wicked wretches that you are, and utterly unworthy to be called the sons of a religious parent, rather a graceless and degenerous off-spring, and lons of Belial; I hear of your horrid villanies and abominable wickednesse, for which you deserve the hatred of God and men. But he mineeth the matter, and doth not so much as give it the title of an evil fame, but only that it was not a good report, that he heard of them.

ye make the Lord's people to transgress] Namely, by encouraging them to do the like wickednesse by your example, who should be their leaders in the waies of holynesse; or, by causing them to sin, yea, to abhor Gods sacrifices, when they see them so foulsomely prophaned by your ill administration.

If one man sin against another, the judge shall judge him] Heb. *the gods shall judge him.* That is, the Magistrates who are called Gods, Exod. 21. 6. Psalm. 82. 1. 6. The meaning is, if one man hath trespassed against another, the Magistrate may take up the controversie between them, by executing justice, and causing the delinquent to make satisfaction unto the partie whom he hath offended, and trespassed against.

But if a man sin against the Lord] That is, immediately, presumptuously, and with an high hand, against knowledg and conscience, who can mediate? to work a reconciliation between sinful man and this supream Majesty; seeing the sin is committed against the Judg himself, unto whom no satisfaction can be made by meer mortal man, to compose the difference, and to procure reconciliation and peace between them; unless the sinner turn from his sin by unfained repentance, and laying hold upon Christ by a lively faith, hath him, by his mediation, to work his peace. But especially, what means of reconciliation could they hope for, whilest they did impenitently continue in their sins; who being the Lords Priests, and so types of Christ, and did mediate, by offering sacrifices, for the sins of the people, were themselves the chief offenders, despised and prophaned these sacrifices, which were the onely means of reconciliation; and caused them also to be abhorred by others. See chap. 3. 14.

Notwithstanding they hearkened not to the voice of their father, because the Lord would slay them] *i.e.* Because their sin was so abominable and heinous in it self, and so fearfully aggravated by divers circumstances, as being committed by such persons, of such an high and holy calling, against so many and great means and mercies, as they enjoyed, and against their knowledg, and the testimony of their own consciences, willingly and wilfully, rebellionsly and presumptuously, the Lord was resolved not to pass by, and pardon it, nor that it should be purged and by sacrifice nor offering, for ever; therefore as a righteous Judg, he willingly suffered them to go on in their sin, and gave them over to the hardnes of their hearts, to add iniquity unto iniquity, Psal. 69. 27. justly punishing one sin with another, and withdrawing his grace, whereby they might have been restrained or brought to repentance, because he was purposed to destroy them for their abominable wickednes, whereof it came to pass, that being thus left to themselves, they became deaf to their fathers admonitions and reproofs, 2 Chr. 25. 16.

V. 26. *And the childe Samuel grew on and was in favour, &c.*] *i.e.* As he daily grew in years, so in grace and godlines, whereby he became acceptable both to God and men, which is here inserted, to magnifie Gods free grace and goodnes, in that he was not corrupted by the wicked base example of his Elders and superiors, with whom he lived and conversed; and to aggravate the sin of Elies son, who being under the tuition and government of the same man, and enjoying the same means of good education, were yet never the better for it, which should move all parents and governours to use their best endeavors to bring up thole under them in the nurture and fear of God, yet not to rest herein as sufficient, but continually to implore Gods blessing, and the assistance of his holy Spirit; without which, all their labours will be spent in vain, Psal. 127. 1.

V. 27. *And there came a man of God unto Eli*] That is, a Prophet raised by God extraordinarily for this service, who in a special manner is entituled, a man of God, because he was his ambassadour, sent immediately from him to do this message; For whereas there were two sorts of men thus employed; one ordinary

ordinary in the common work of the Ministry; the other, extraordinary, indued with a prophetical spirit; this man of God was of this latter kinde, 2 Pet. 1. 21. 1 Tim. 6. 11. 2 Tim. 3. 17. Now who this man of God was, is not mentioned in the Scripture; and therefore we ought not curiously to inquire after it.

did I plainly appear to the house of thy father] That is, to Aaron, the first Founder of thy house and priesthood, from whose son Ithamar Eli was descended.

V. 28. *And did I chuse him out of all the tribes?* Thus doth he deal with him by way of expostulation, the more powerfully to convince him of his sin and unthankfulnes; as though he had laid, are all my special favours to thy fathers family above others, come to this, that thou, and thy sons should thus ungratefully abuse them.

all the offerings made by fire] *i.e.* All that remained of those offerings, when the fat of the inwards was burnt with fire, Levit. 6. 17. Deut. 18. 1.

V. 29. *Wherefore do ye kick at my sacrifice?* Why do ye, like brute beasts, contemn and (as it were) trample them under your feet, by your prophane administration, whereby you have alloymade them contemptible to the people; where the sin of Eli his sons, is charged upon him, because, having power in his hand, he did not restrain and punish them, Deut. 32. 35.

and honourest thy sons above me] *i.e.* By chusing to please them, rather then me, not punishing them for their sins, nor turning them out of the priests office, which they have so shamefully prophaned and abused, thou having sufficient power in thy hand to do it.

to make your selves fat with the chiefest of all the offerings] *i.e.* Not contenting your selves with your own portion, you have sacrilegiously incroached upon the fat of the offerings, that belonged to me, with other parts also that were due unto the people; and all this, to please and pamper your own bellies.

V. 30. *I said indeed, that thy house, and the house of thy father should walk before me for ever*] *i.e.* thould be perpetually established in the priest-hood; but this promise was only conditional, and not absolute, *i.e.* so long as you carried your selves well, according to your high place and calling. And therefore, seeing you have broken covenant with me, by your prophane and wicked courses, I am no longer tyed to make good this promise; Now, we do not read of any such promise which God made either to Eli, or Ithamar, his father; and therefore it is most likely, that here is meant that general promise, which was at first made to Aaron and his family, Exod. 28. 43. & 29. 9. that his whole seed thould enjoy the priviledg of the Priesthood; which promise is now, in part, reversed, as much as concerned Elies posterity, who, for the horrible impieties committed by his sons, were in a great part quite cut off, and the rest reduced to a low and mean condition, ch. 28. 18.

but now the Lord saith, Be it far from me] To wit, that according to this promise you thould walk before me for ever, in the execution of the Priests office, seeing you have shamefully broken the condition of obedience, and basely abused your office, and your selves.

they that honor me, I will honor] *i.e.* They that give glory to my holy Name, by worshipping me aright, and advancing the means of my pure service before my people, I will make them also to be held in honourable esteem in their sight; but they that dishonor me, by causing my service and sacrifices to be despised, as you have done, I will bring them, by such punishments as I will inflict upon them, into contempt and reproach.

V. 31. *I will cut off thine arm*] *i.e.* Thy chief strength. So Job 22. 9. Psal. 37. 17. namely by taking away thy two sons, who are the strength of their parents, especially in their old age.

and the arm of thy fathers house] *i.e.* By cutting off thy posterity, which was done by Saul, who caused 85 of the Lords priests to be slain at one time, Abiathar only escaping by flight, and also by putting out Abiathar, and the rest that remained, from executing their priestly function; in which, not only their honour and dignity, but also all their power and authority among the people consisted, which was done by Solomon many years after; and therefore it is not said, that it thould be presently executed, but expressed in the future.

Behold, the dayes come, &c. there shall not be an old man in thine house] *i.e.* They shall be all cut off in their youth, and not live to reverend and old age, as Hophni and Phinehas leaving two young sons, Ichabod, and Ahitub, behind them, ch. 14. 3. and afterwards the 85 of his posterity slain by Saul. Some understand it, that there thould not be an elder in his posterity, that is, one indued with wisdome and counsel, fit to sit in their *Sanedrim*, or to execute any publick office of Magistracie.

V. 32. *And thou shalt see an enemy in my habitation*] Or, *the affliction of the Tabernacle, for all the wealth which God would have given Israel.* Where by enemy, some understand the Philistims, who giving a great defeat to the Israelites, did take the Ark captive, and to deprived the tabernacle of it for the space of seven moneths, which happed soon after, in Elies dayes. But others more probably (as appeareth by the co-herence of this with that which followeth) do understand it of future times; namely that Eli thould see it, not with his own eyes, but that his posterity, to their great grief, thould behold these fearful predictions verified; to wit,

an enemy in Gods habitation] *i.e.* another high Priest and Priest-hood substituted in my temple, in thine and their room, which thy posterity thall envie and hate as enemies, because, as rivals, they thall enjoy the honour and power. The which was accomplished by Solomon, who thrust out Abiathar from the high priests office, and put Zadok in his room, 1 King. 1. 26, 27. For this is usual in the Scripture, to speak that of the Father which is not fulfilled in him, but in his posterity; (as we see in Jacobs blessing, Gen. 27. 27. 29. And the promise made to David, which was accomplished in Christ, 2 Sam. 7. 16.) because their posterity are in their loynes.

in all the wealth which God shall give Israel] *i.e.* In all the riches and prosperity which God thall give Israel in the dayes of Solomon, when as the Kingdom was in its greatest glory, prosperity, and riches; and so answerably, the priest-hood in the chiefest plenty and dignity.

V. 33. *And the man of thine*] *i.e.* Of thy posterity, which thall remain in the office of the priest-hood.

which I shall not cut off from mine altar] *i.e.* Who thall out-live the slaughter of the Philistims, and massacre by Saul, and thall not be quite cutted from the priesthood by Solomon.

shall be to grieve thine eyes, and consume thine heart] Or, *should he*, namely, if thou thouldst live long, to see this miery of thy posterity; it would be unto thee such a woful object of grief and sorrow to thine heart, that it would make thee to weep out thine eyes to behold it; and oppress, and even break thine heart, to consider it: But yet, though thou thy self thall not live unto it, yet in thy posterity thou thalt both see and feel it; even to the consuming of their souls with grief and vexation.

V. 34. *And this shall be a sign unto thee, that shall come upon thy two sons*] *i.e.* An evidence that I am a true prophet sent of God, and that all these threatnings thall in their due time be accomplished, that thou thy self thall see all these calamities begun in the death of thy two sons, whereby thou mayst be assured, that all the rest likewise, according to my prediction, thall come to pass.

V. 35. *And I will raise me up a faithful Priest*] To wit, Zadok descended from Eleazar, 1 Chr. 29. 22. who was faithful to God, and alio to his kings, David, and Solomon, unto whom he cleaved, according to Gods Will revealed, and annointed him king, when as Abiathar was in Adonijahs conspiracy; for which he was deposed from the Priest-hood, & Zadok put in his place.

that shall do according to that which is in my heart] *i.e.* Both in annointing him king, whom I have chosen, and in his faithful execution of his priestly office.

and I will build him a sure house] *i.e.* By multiplying his issue, and continuing both him and his posterity in the office of the high priest, and by causing them to live in an happy and prosperous condition, in all respects, according to the promise made to Phinehas Zadoks progenitor, Numb. 25. 13. See 1 King. 2. 24. and so this phrase is used, Exod. 1. 21. 1 Sam. 25. 28. and Isa. 22. 23.

and he shall walk before mine annointed for ever] *i.e.* Shall perform such services as belong to the high priest; that is, asking Counsel of God, offering sacrifices, praying for him, and instructing him out of Gods Law, as occasion thould be offered; which duties, Zadok and his sons did perform to Solomon and his Successors, unto the Babylonish captivity, Ezek. 44. 15. and from thence (it is very probable) neer unto the coming of Christ; of whose everlasting priest-hood this being but a type, was to give place, and to be abolished as a thadow, when the anti-type and substance was exhibited, who thould continue in the true Priest hood for ever: In the mean time, Zadok might be laid to walk before, not only Solomon, but also Christ, the only true high Priest, in the faithful execution of his office, for ever, *i.e.* as long as he lived.

every one that is left in thy house, shall come and crouch to him for a piece of silver] *i.e.* To Zadok and his posterity, as it was fulfilled, 1 King. 2. 26. Ezek. 44. 13. 14, 15, &c. Neither could Abiathars small means maintain himself and his family, after he was deposed, without having some help and relief from the provisions of the Tabernacle and Temple.

CHAP. III.

Vers. 1. AND the childe Samuel ministred unto the Lord before Eli] See Annotation on ch. 2. 11.

and the word of the Lord was precious] To wit, the Word of extraordinary prophecie; *i.e.* there were very few Prophets, to whom it was revealed in this extraordinary manner; by reason whereof, it was very precious; because it was very rare, Psal. 74. 9. Isa. 13. 12.

there was no open vision] *i.e.* Howsoever there were (though very few) some visions to particular men in secret, which were not commonly known; as concerning their peculiar instructi-

on and direction, as to Manoah and his wife, Judg. 13. yet the publique Ministry of prophets was very rare and scarce, and hardly any one such was known openly to the people; or if there were any such visions, they were not cleer and open, but so obscure and dark, that they were of little use, because they were not understood. And this was inflicted upon them in these times, as an heavy judgment of God for their neglect and contempt of his pure worship and service, Amos 8. 11. And it is here inserted in the honor of Samuel, seeing in him God was pleased to renew this gift of prophecy, which was intermitted and decayed. Whereof it is, that else-where in the Scriptures, Samuel is spoken of as the first of the Prophets, 2 Chr. 36.18. Act. 3.24. Heb. 11.32. not because God had given unto him this gift of prophecy before any other; for Noah, Abraham, Isaac, Jacob, and Moses, were prophets, as well as he; but because there being an intermission of it between him and them, it was in him renewed and restored.

V. 2. *And it came to pass at that time*] To wit, when the word of the Lord was so rare and precious.

when Eli was laid down in his place] i.e. in that lodging which belonged unto him, as high Priest, neer unto the court of the Tabernacle, where he was laid down to take his rest.

and his eyes began to waxe dim, that he could not [see] i.e. Not so cleerly, as in former times, ch. 4. 15. which was also the case of Isaac and Jacob, Gen. 27.1. & 48.8, 10.

V. 3. *And ere the lamp of God went out in the Temple*] i.e. The light of the seven lamps in the golden candlestick, which was appointed for the use of the Tabernacle, and was placed in the middle of the Temple, in the holy place, without the vail of the testimony, where the altar of incense, the golden table, upon which the shew-bread stood, was placed, Levit. 24.3. Exo. 25.23, 31. which was to burn from evening to morning; and therefore was watched all night, that it might be supplyed with oyl, Exod. 27. 20,21. & 30.7,8. Levit. 24. 3. 2 Chr. 13. 11. whereby is implyed, that this vision unto Samuel, was in the night, and not much before the morning, when the light of the lamps went out.

and Samuel was laid down to sleep] To wit, in the lodgings of the Levites, and in that, amongst them, which was neerest to the lodging of the high priest, because his office being in a special manner to minister unto him, he was to be within the hearing of his call, that he might come to do him service early and late, the which Samuel accordingly performed with all diligence, as apparetb by the text.

V. 7. *Now Samuel did not yet know the Lord*] Or, *thus did Samuel before he knew the Lord, and before the word of the Lord was revealed unto him*] i.e. Though Samuel knew the Lord in an ordinary manner, as other pious men did know him, yet he knew him not in an extraordinary manner, peculiar to the prophets, whereby the Will of God concerning things to come, was revealed by vision, or voice, and speech, as the words following plainly shew, *neither was the word of the Lord yet revealed unto him.*

V. 8. *And Eli perceived that the Lord had called the childe*] By his often coming to him upon his mistakes, he plainly perceived that it was the Lord who had called him, and consequently, that the heavy message which he afterwards related, was undoubtedly sent unto him from God; of which, otherwise, he might have been doubtful and suspitious, it being hardly to be believed against himself, that the Lord would reveal his secret counsels to the high priest, by a childe, and use the pupil to instruct and admonish his tutor.

V. 10. *And the Lord came and stood, and called as at other times*] Before he only called, and Samuel heard the voice, and saw nothing; for if any thing had visibly appeared, he would surely have addressed himself to him that spake, and not have run unto Eli; but now it is said, that he not only called, as before, but also *came and stood*, which makes it to be very probable, that God appeared unto him (or an angel, at least, sent from him) in some visible shape, as the Angel of the Lord is said to have stood in the way of Balaams Ass, Num. 22.22, 26. and the is said to have seen him in a visible shape, v. 23.

speak, for thy servant heareth] i.e. attendeth, and is ready to obey; he doth not say (speak Lord) as Eli had taught him, but only, speak; and the cause of this omission, is probably thought to be, that he was so deeply affected and amazed with Gods glorious voice and presence, that he forgot, in part, what was taught him, as it is not unusual with men to do, when as they intend to deliver a set speech unto their Soveraign, (being unaccustomed to do so) in respect that they are over-awed with his Majesty and authority.

V. 11. *I will do a thing in Israel, as which both the eares of every one that heareth shall tingle*] Whereby are meant, all those heavy judgments which were afterwards inflicted, as the defeat of the Israelites, the taking of the ark, the death of Elies sons, the slaughter of the 85 Priests, and the abdication and deposing of Eli his posterity from the executing of the Priests office; which should be so hideous and horrible, that the ears that heard it should tingle; and this is a phrase used in Scripture, to signifie such a great horror and astonishment, upon the hearing of some terrible accident, as shall weaken and debilitate the very sense, and the organs and instruments of hearing, like a sudden clap of thunder, or the report of a Cannon going off neer the ear. So 2 King. 21. 12. Jer. 19. 3. the which we see soon after executed in the lamentable example of Eli himself, and the wife of Phinehas, and was (no doubt) in after-times, when the judgments denounced, were inflicted on Elies posterity.

which I have spoken] To wit, by the man of God. See ch. 2. 27.

V. 12. *when I begin, I will make an end*] i.e. I will not dally or delay, nor desist from perfecting the work of my just vengeance threatned, when I have once begun it; and therefore by seeing the beginning, they may assuredly conclude and expect the ending.

V. 13. *For I have told him thus I will judge his house for ever*] That is, I will punish it, until it be utterly ruined. So Gen. 15. 13. *that nation whom they shall serve, will I judge*, Prov. 19. 9. Psal. 119 120.

for the iniquity which he knoweth] To wit, not only by the reports and complaints of all the people, ch. 2. 23. but also by the Prophet which I sent unto him, v. 29. whereby his sin is much aggravated, in that, having made known unto him all their wickedness, he had not hitherto taken any course to restrain them from committing it, by inflicting upon them deserved punishments.

because his sons have made themselves vile] Or, *accur ed*. i.e. Base and contemptible, by their wicked practises, and not only themselves, but also Gods service and sacrifices that they administred, which the people abhorred, because of their wickedness, ch. 2. 17.

and he restrained them not] Heb. *frowned not upon them*. i.e. He was so far from restraining them, by using that severity which he ought, in punishing their sin, in respect of that authority which he had over them, as a father, the high priest, and a Judge, according to the heinousness of that wickedness committed by them, that he did not so much as discourage them in it, by frowning upon them, 1 King. 1. 6.

I have sworn to the house of Eli, that the iniquity of Elies house shall not be purged] Or, *if it shall be purged*. Which is the form of the oath, in which something is concealed, as if he had said, let me not live, or, let me never be counted true, if it shall ever be purged. So Psal. 95. 11 & 89. 35, 35.

with sacrifice nor offering for ever] i.e. Neither with bloody sacrifices, nor any other oblations; whereby is meant, that for their horrid wickedness, he would withdraw his grace from them, and leave them to themselves, to go on in their wickedness without repentance, to their utter and endless perdition; and that also, the temporal punishment denounced against their posterity, should not be prevented or averted by any sacrifices or oblations; though upon unfeigned repentance, they might be freed from death eternal. See ch. 2. 25.

V. 15. *And Samuel———opened the doors of the house*] In the wilderness the Tabernacle had no doors, but only curtains, that it might the more easily be removed from place to place; but now it was fixed in Shiloh, it seemeth, that it was inclosed and fenced about with a fold and firm building, which had doors belonging unto it, and within which, were the lodgings of the Priests and Levites, adjoyning to the Tabernacle; which doors in their office were opened and shut by the Levites, and so now by Samuel in his course; which sheweth Samuels great modesty and humility, in that his spirit was not raised by the former vision, wherein God had appeared and spoken to him, conferring upon him that singular gift of prophecie, but was still diligent in executing his office, though but mean, in opening and shutting the doors of the Sanctuary, if at least, any thing might be counted mean, which appertained to Gods service in his Sanctuary. So David, Psal. 84. 10. 1 Chr. 23. 5.

And Samuel feared to shew Eli the vision] Or, *the things revealed by this vision*. i.e. Though he knew that he ought not to conceal it, seeing it was a matter of great importance, which God had purposely revealed unto him, that he might make it known to him who was chiefly concerned in it; yet he was fearful, and loth to do it, because he was unwilling to be the messenger of such sad tydings, which would excessively grieve the heart of his Tutor and Governour, whom he so dearly loved; or lest he should be taxed of pride and sauciness, for making so bold with him, who was so much his Superior, as to denounce from God such heavy judgments against him and all his posterity; or finally, because he thought that Eli would be offended with him, for relating unto him such an unpleasing truth, being to much his Superior, in that he was his aged Tutor, the high priest, and supreme Judge of all the people. And yet for all this, his so long concealing of it, till it was pressed out of him by Elies earnest adjuration, must be acknowledged as Samuels frailty and weakness, seeing he was bound to deliver Gods Word and Message, without any disputes or carnal reasonings.

V. 16. *Then Eli called Samuel*] That is, knowing that by vision God had appeared unto him, he could not rest till he had told him the sum and substance of it.

V. 17. *What is the thing that the Lord hath said unto thee? I pray thee hide it not from me*] Being to lately and throughly convinced of his own and his sons heinous sins, and terrified with Gods heavy judgments denounced against them by the man of God sent unto him; and now knowing that God by vision had appeared unto Samuel, out of the guilt of conscience, he suspecteth and feareth, that the things revealed in that vision did chiefly concern him and his sons; and his heart misgave him, that it would prove some sad prediction of their ruine and destruction; and this made him so eager and earnest, in pressing him to discover unto him presently, the whole truth of the matter, conjuring him not to conceal any thing from him, under the penalty of a fearful curse.

God do so thee, and more also] See the Annotation on Ruth, 1. v. 17.

V. 18 *And he said, It is the Lord*] i.e. It is, Jehovah, the Creator and Governour of all things, who justly threatneth these heavy judgments against me and my family, for our sins, who is only wise, and knoweth what is best, and forceth to be done, for his own glory and our good; and though he hath absolute power over the creatures, to do with them what he pleaseth, yet he is so infinitely good in himself, and gracious to all that depend upon him, and submit to his holy Will, that nothing shall befal them, but what he will turn to their present and everlasting good: And therefore, howsoever these judgments be very heavy, which he hath denounced against me and my house, yet I have no just cause to murmur against him, but must patiently bear what he shall be pleased to inflict.

let him do what seemeth him good] i.e. Not what I think best, who know not what is good for me, but what he pleaseth, who being infinitely wise, knoweth better then I, how to dispose of me, for his own glory, and my everlasting good. So David, 2 Sam. 15.26. Psal. 39.9. And Hezekiah, Isai. 39.8. And our blessed Saviour himself, Math. 26.39. whereby it appeareth, that though Eli had his great failings, and deservedly suffered for his grievous sins, yet he was dear unto God, as being his faithful childe and servant, who repented of his sins, judged himself, and with all meekness and humility, denyed his own will, and patiently submitted himself and all his, to the good pleasure of Almighty God.

V. 19. *And Samuel grew, and the Lord was with him*] i.e. He grew both in stature and strength, from childe-hood and youth, unto ripe age, and also in grace and goodness, being in favour both with God and man; and the Lord was with him in a special and extraordinary manner, favouring, and multiplying his graces in him, and blessing and prospering him in all that he took in hand, Gen. 39.2, 21.

and did let none of his words fall to the ground] A metaphor borrowed from things, which by falling perish, as glass, or water spilt on the ground; for words cannot properly be said thus to fall: And hereby is meant, that what he spoke or prophesied, came to pass, and proved true in the event, and nothing vain, and of no effect.

V. 20. *And all Israel from Dan to Beersheba*] i.e. All the people of Israel inhabiting the whole land, from one end of it to the other; Northward from Dan, and Southward to Beersheba. See Judg. 20. 1, 2.

knew that Samuel was established to be a Prophet of the Lord] Or, *faithful* i.e. knew by the accomplishment of all things spoken by him, that the Lord had effectually called and sent him to execute this prophetical office, and had firmly fitted him in it, by making good his own word in his mouth, and bringing all things to pass, according to his prediction, Deut. 18. 22.

V. 21. *And the Lord appeared again in Shiloh*] i.e. After the long intermission and cessation of prophetical visions, whereby the Word of the Lord was become rare and precious, the Lord renewed this gift of prophecie, by appearing in Shiloh unto Samuel.

by the word of the Lorp] To wit, which was revealed to Samuel by dreams and prophetical visions, (which before his time, were become so rare and precious) that he might reveal his Word and Will unto the people. So ch. 4. 1. Others hereby understand (and very probably) the eternal word of the Lord Jesus Christ, the essential word and wisdom of his Father, Joh. 1. 1. by whom the Lord revealed his Word and Will unto Samuel, in prophetical visions. So 2 Sam. 2. 21.

CHAP. IV.

Vers. 1. *AN: the word of Samuel came to all Israel*] Or, *came to pass*. So Gen. 14. 15. & 41. 13. i.e. the word which God had revealed unto him, concerning the heavy judgments of God denounced against Eli and his family, and all the rest of the people for their heinous sin, came unto them, i.e. was not only preached unto them by Samuel, to bring them to repentance, but also when they repented not, was verified in the event, according to his predictions, and the relation following in the chapter, especially in that fearful defeat and slaughter of them by the Philistins.

now Israel went out against the Philistims to battle] The cause of the war between these two nations, was, because their country was a part of the land of Canaan, which God had given to the Israelites, and fell unto the lot of Judah, who tore-showing the time of casting them out appointed by God at their first entrance into the land, were not able, by reason of their sins of apostasie and idolatry, to do it afterward, though they attempted it; upon which occasion there was continual war between them, in which, sometimes the one, and sometime the other party prevailed. And now it seemeth, the Philistims had the upper hand, as they formerly had in the dayes of Sampson; and holding the Israelites in subjection, had put them to pay tribute, which they (being grown to some more strength, by reason of the great slaughters which Sampson had made of their people in his life, but especially of their Princes and Commanders at his death, and also increasing in it, by reason of the peace, which ever since that time they enjoyed,) now refusing to pay, and the Philistims invading their country, the Israelites raise an army in their own defence, and come out against them to battle; God by his wise providence inclining their hearts unto it, that hereby he might execute his heavy judgments upon the people, and especially upon Eli and his sons, according to the prediction by the man of God and Samuel.

and pitched beside Eben-ezer] i.e. The stone of help, which was set up by Samuel between Mizpeh and Shen, upon the occasion of a victory of the Israelites against the Philistims, ch. 7. 11. And therefore is so called here by anticipation, because it was the name of it, not when the Israelites encamped here, but afterwards, when this story was written: For otherwise at this time, it might rather be called the stone of slaughter, then the stone of help.

and the Philistims pitched in Aphek] Or, *besides Aphek*. Which was a City belonging to the tribe of Judah, called also Aphekah, and bordering upon the land of the Philistims, Jo. 15. 53. not in the city it self, but in the country adjoyning unto it, v. 1. There was another city of this name, in the tribe of Asher. Josh. 19. 30.

V. 2. *And when they joyned battle*] Heb. *when the battle was spread*.

V. 3. *Wherefore hath the Lord smitten us to day before the Philistims?* They thought that there was some great and extraordinary cause, why the Lord, who ordereth the success of all battles at his pleasure, should give over his own people to be slaughtered by the uncircumcised Philistims, but they could not guess what it might be, not thinking on, or laying to heart, the great wickedness and heinous sins that reigned amongst both the Priests and people, as the prophanation of Gods sacrifices and service by abominable innovations, rapine, and sacrilege; and heretupon the contempt and neglect of Gods worship and holy ordinances; the whoredome of their chief Priests, imitated (no doubt) by the people corrupted by their lewd example; together with their shameful idolatry in those times, which afterwards Samuel in a good part reformed, ch. 7. 3. at which also the Psalmist pointeth, speaking of these times, Psal. 78. 58. *They moved him to jealousie by their graven images, &c.* 61. *He delivered his strength into captivity and his glory into the enemies hand.* 62. *He gave his people over also to the sword, &c.* 64. *Their Priests fell by the sword*, &c. In which sin they continued without repentance, notwithstanding that God had sent his Prophets, and Samuel after him, to forewarn them of these judgments nearly approaching: And yet for all this, they knew no cause why God should deliver them into the hands of their enemies, the uncircumcised Philistims, as thinking that they should be born out in all their wickedness, only because they were the seed of Abraham and Israel, making a bare profession of religion, (though in their lives they denyed the power thereof) and had the tabernacle and ark, the legal ceremonies and sacrifices, the outside and external parts of hypocritical worship.

let us fetch the ark of the Covenant of the Lord] Where, after long debate, at last they conclude, not consulting with God, nor advising with Samuel, to send for the ark of the covenant, (so called, because the two tables of the law containing the covenant between God and his people, were referred in it) as thinking, that the absence of it in the time of battle, was the cause of their defeat; whereby they shewed, that they put more confidence in the ark, which was but a visible sign of Gods presence, then in his promises apprehended by faith.

that when it cometh among us, it may save us out of the hands of our enemies] They had a strong opinion, that the being of the ark in the camp, would be very efficacious for their good success, and obtaining victory against their enemies, because it was a sign of Gods presence, who is said to dwell between the Cherubims, and therefore having power enough in his hands; it was not likely, that he would suffer his uncircumcised enemies to prevail against them, and so deliver the ark, which was so precious unto him, to be taken and carried captive, and so be

profaned and abused by their unhallowed hands, when as he would not suffer his own people, no not an holy Levite, so much as to touch it, without severe punishing his presumption. Again, they had found by experience of former times, that they had most prevailed against their enemies when they had the ark of God amongst them, as at the siege of Jericho, and that expedition against the Midianites, Numb. 31. 6. and that they did not prosper in their wars, when it was absent; as Num. 14. 44, 45. which likewise was the cause why in after times they used to carry the ark with them into the field, when they went out to fight against their enemies, as appeareth, ch. 14. 18. & 2 Sam. 11. 11. And this made them to trust in the visible presence of the Ark, more then in the gracious presence and assistance of God, of which they could not justly conceive any hope, so long as they continued in their sins without repentance, and had not reconciled themselves unto him.

of the Lord of hosts] *i. e.* Supream General and Commander of all Armies, both of Angels in heaven, and men upon the earth; and hath an Almighty power in his hand, to order and dispose of all martial affairs, giving victory to whom he pleaseth, Job. 25. 3.

V. 4. *which dwelleth between the Cherubim*] Which were images representing Angels, having the faces of men, and wings, and by Gods own appointment, made and placed over the Ark, and covering with their wings the mercy seat, that men might not prie into Gods secrets. From whence, he gave his answers and oracles; first, to Moses and Aaron, and afterwards, when he was by the way of Urim and Thummim, consulted by the high Priest, in weighty and difficult cases, Exo. 25. 22. Numb. 7. 8. & 9. 9. See 2 King. 19. 15. 2 Sam. 6. 2. Psal. 80. 2. & 99. 1.

and the two sons of Eli, Hophni and Phinehas were there] *i. e.* First at the Tabernacle, to fetch the Ark out of the holy of holies, and then in the Camp, to which they brought, and did there accompany it, Numb. 4. 15. which was so ordered by Gods special providence, that when the day was lost, and the people routed and put to flight, or killed on the place, they also attending the ark, (and it may be, defending it against the Philistines,) might be slain, according to that prediction of the man of God, Chap. 2. 44.

V. 5. *So that the earth rang again*] To wit, with the rebound or eccho of their shout.

V. 6. *And they understood*] Namely, by their scouts and spies.

V. 7. *And the Philistims were afraid, for they said, God is come into the camp*] *i. e.* The God of Israel (who is so strong in battles) is come to assist them, and to fight against us, for as now we have not men to resist, but even God himself, Exod. 14. 25.

woe unto us, for there hath not been such a thing heretofore] Heb. *yesterday or the third day*. That is, they have never used, hitherto, to bring the Ark into the field, which being their chief strength, they repose in it all their confidence, as appeareth by their great shout, as though already they triumphed in victorie.

V. 8. *out of the hands of the mighty Gods*] Where they spake impiously of the only true God, after their own idolatrous manner, who worshipped many gods or idols.

these are the gods that smote the Ægyptians with all the plagues in the wilderness] Or, *neer the wilderness*. For these plagues were inflicted on them in the land of Egypt, and not in the Wilderness it self; but yet because the greatest plague, which was the consummation of all the rest, was the drowning of all their host in the red Sea, which bordered on the Wilderness of Etham, upon which their dead carkases were cast up; therefore they name this last, as being the close of all the rest, Exod. 13. 20. & 14. 27.

V. 9. *That ye be not servants unto the Hebrews, as they have been to you*] Judg. 13. 1. This they add, to animate and encourage one another to fight it out courageously to the last man, Seeing servitude is a base condition, and to liberal and ingenuous natures, worse then death it self. But how much more when they are constrained, as slaves, to serve their enemies; and yet worst of all, when they are enslaved to such enemies, who having been slaves to them, have suffered many indignities and hard usage, seeing they will be sure to revenge themselves on them, when they are fallen into their hands.

V. 10. *Fled every man to his tent*] *i. e.* To his own dwelling. So 2 Chr. 13. 2. 1 King. 12. 6.

there fell of Israel thirty thousand foot-men] For the Armies of the Israelites consisted only of footmen, they not using in their battles, horses, or chariots, because the Lord would not have them to ascribe the glory of their victories to their own strength, but to himself alone, from whom they had obtained them. See Josh. 11. 6, 9. Psal. 20. 7.

and the Ark was taken] So Psal. 78. 61.

V. 11. *Hophni and Phinehas were slain*] Heb. *dyed*. So Psa. 78. 64. according to the prediction of the Prophet, chap. 2. 34.

V. 12. *with his clothes rent*] Which was a ceremony used in those dayes, to express their grief, that did even rent their hearts in the time of their mourning, and their sorrow for sin, whereby they acknowledged, that they were unworthy to have any clothes to cover their nakedness, or to keep them from the injuries of the weather.

and with earth upon his head] Whereby they acknowledged, that they were worthy of death, and that they deserved by their sin, to be as far under the earth, as they were above it. So Jacob, Gen. 37. 34. 2 Sam. 1. 2. See the place, and the Annotation upon it.

V. 13. *Eli sate upon a seat by the way side, watching*] That is, expecting news from the Camp, and the issue of the expedition and fight.

For his heart trembled for the Ark of God] *i. e.* Partly out of his guilt and fear, in respect of those sad messages which were sent unto him from God, by the man of God and Samuel; and partly out of his zeal for Gods glory, and the good of the people, which made him thus fearful, lest the ark, the holy sign of Gods presence, should fall into the hands of the uncircumcised Philistims, to be prophaned and abused by them; and in the mean time, Gods own people should be deprived of the comfort of it.

and all the City cryed out] *i.e.* lamented for that great defeat, and the taking of the Ark.

V. 14. *And the man came in hastily and told Eli*] In a rash and passionate manner he reported all this sad news at once, and not by degrees, one thing after another, that by the slowness of the relation, the former grief and loss be ig somewhat digested, he might be the better prepared to hear of another, which was the cause that it made such a sudden and violent impression into his heart, that he quite sunk under the weight of it.

V. 15. *and his eyes were dim that he could not see*] Heb. *stood*. Or, were so set in his head, that is, wanting natural moysture, and vivacity of spirits, he could not move and turn them about. See ch. 3. 2. And this was the cause, why sitting on a seat by the way side, he saw not the man as he passed by him, and so was unacquainted with his sad tydings, till in some general manner, he took notice of it by the cries and clamours of the people in the City.

V. 17. *Hophni and Phinehas are dead*] *i. e.* Are slain in the battle.

V. 18. *When he made mention of the Ark of God*] He endured with some patience to hear of the slaughter of so many thousands of the Army, and the death of both his sons; but when he reported that the ark of God was taken, he fell into such an excess of grief, that quite broke his heart, and so caused him to sink down into a deadly swoon.

he fell from the seat backward by the side of the gate] *i e.* Either the gate of the City, where he caused a seat to be set up, on purpose for him to sit on, whilest he waited to hear the news; or, the gate of the Tabernacle, where he was accustomed to sit, ch. 1. 9. if at least, it were so neer the way side from the camp, that it was fit for this use. But the former seemeth to me the more likely.

and his neck brake, and he dyed] This was an heavy (though yet a temporal) judgment; but howsoever most just from God, and in a way of retaliation and requital; that Eli, who being admonished of his sin, would not amend it, by bowing the stiff neck of his rebellious sons, with severe punishments, should thus have his own neck broken; both because, being an indulgent father, he had not by severe discipline, restrained his sons in their loose and lewd courses in due time, whilest being young, there was hope, Prov. 19. 18. and also because, being supream Magistrate, he had not cut them off when they were become desperately wicked: Nevertheless, his spiritual state, in respect of eternity, notwithstanding this temporal judgment, by a sudden and unnatural death, might be happy and blessed, seeing (excepting these failings, in respect of his sons) there are many evidences, in the story, of his piety and integrity.

for he was an old man and heavy] Where the inferior and instrumental causes of his fall and death, are related, namely, that being blinde, corpulent, and unwieldy, he was not able to shift for himself; yet though he had been young and active, it would not have prevented it, his heart being broken by the former fall and sudden relation, and he fallen into a deadly swoond.

V. 19. *neer to be delivered*] Or, *to cry out*.

she bowed her self and travelled] As it is usual with women when their pains, and throwes of childe-bearing, come upon them, as they did now upon her, by hearing upon a sudden, this woful news.

V. 20. *fear not, for thou hast born a son*] Which was a singular comfort in it self, for a woman in her case, to make her forget her former sorrows, Job. 16. 21. but as this gave no comfort to Rachel at the birth of Benjamin, Gen. 35. 17, 18. So much less to this woman, who was in a far sadder condition, in respect of the great overthrow of Gods people, the death of her husband and father, but especially the taking away of the Ark, which made such a deep impressi on of grief in her heart, that she slighted this ordinary comfort, as not worth the regarding.

V. 21. *And she named the childe Ichabod*] *i. e.* Where is the glory? or, there is no glory, seeing the ark, which was the glory of Israel, (as being a sign of Gods presence and protection) was carried away captive by the uncircumcised Philistims; and in this respect it is called the glory of the Lord, Psal. 78. 61. So Psal. 24. 8 wherein this pious woman shewed her love to God, and her zeal to his pure religion, seeing, in comparison of them, she regarded not either father or husband, or the fruit of her womb, her only son.

V. 22. *And she said, the glory is departed from Israel*] That is, by repeating the same words, the more fully expressed the greatness of her grief; wherein, as she shewed her zeal for Gods glory, so not without some failing and staggering in her faith, seeing Gods presence was not so inseparably tyed to the ark, the visible sign thereof, that it must needs fall when it was taken away; yet it followed not, that the Church and Kingdom of Israel must needs come to ruine, seeing they were not grounded upon the presence of the Ark, but upon Gods promises, that they should continue to the coming of the Messias, when as the partition wall being broken down between Jews and Gentiles, they should become one Kingdom and mystical body under Christ their King and Head; upon which promises, as upon a firm foundation, he ought to have built her faith, and not upon the visible presence of the Ark.

CHAP. V.

Vers. 1. *From Eben-Ezer*] See chap. 4. 1.

unto Ashdod] Which was one of the five chiefest Cities of the Philistims, which is also called Azotus. So Eusebius: Ashdod, which lyeth in the lot of the tribe of Judah, which is now called Azotus; in which were left Giants, called Anaks, and is, at this day, a famous Town of Palestine, Act. 8. 40.

V. 2. *When the Philistims took the Ark of God, they brought it into the house of Dagon*] That is, into the Temple of their idol Dagon, which was pourtrayed under a monstrous and antick figure; the upper part representing a man, and the nether part, from the navell downward, like a fish. See the Annot. on Judg. 16. v. 23.

and set it by Dagon] *i.e.* Either as a trophee of their victory, to be seen of all the people that came to worship their idol, that they might ascribe the glory of it to him, by whose power and assistance they had subdued their enemies, and taken the Ark captive, which was their chief strength in which they trusted; or, as others think, (but not so probably) having an high esteem of it, and the efficacie and vertue of its presence, as appeareth, chap. 4. 3, 8. they set it up in the most honourable place, even neer into their idol.

Vers. 3. *And when they of Ashdod*,] That is, the priests of Dagons temple, rose very early, as the text hath it, to see how it fared with the ark, and their idol.

Dagon was fallen upon his face to the earth.] When the Israelites gloried in the ark, as their chief strength, yet still continuing in their sins, the Lord caused it to be carried away captive: And now when there was no hope, their enemies triumphing over them, and the ark also, as being their captive, the Lord magnifying his power and glory, by vanquishing their idol, even in his own temple, causeth him to fall down flat on his face before his ark. For he is jealous of his glory, and admits of no corrivals; If he be present in his ark, Dagon must fall; and as nature admits not two suns in the firmament, nor monarchical policy, of two kings in the common-wealth, at the same time: So the only true God will not suffer idols to stand in competition with him, 2 Cor. 6. 14, 15. Thus, when true Religion is set up after it hath been long suppressed, and (as it were) captivated by its enemies, superstition and idolatry will fall down flat before it; and when Jesus Christ, the eternal Word, and Wisdom of his Father, of whom the Ark was a type, was incarnate; (and as the only true light shined in the world,) all heathenish oracles and diabolical delusions at Delphos, and else where, ceased.

Verse 4. *Behold, Dagon was fallen upon his face to the ground.*] After his first fall they did set him up again, and (in all likelihood) concealing it from the people, they used their best endeavors to fasten him sure in his place, to prevent the like danger: If it had taken effect, they would not have ascribed it to the ark standing by it; but now falling the second time, they were convinced of the true cause, and could not attribute it to any accident, as otherwise they would have done. And therefore they plainly acknowledge it, verf. 7. Which might have made them to see the omnipotence of the onely true God of Israel, and the vanity and impotency of their idol; who could not keep himself from falling, nor rise again till they set him up; and so to have cleaved to the one, and forsaken the other, if at least there had been any vertue in miracles, to persuade, in themselves; as indeed there is not, when as the Spirit of God worketh not with them.

and the head of Dagon, and both the palms of his hands were cut off] The head being the seat of wisdom, and the hands the instruments of working; the Lord by causing them to be cut off, would signifie to those that did worship him; that there was in him, neither wisdom to rule and direct, nor power to act and execute; nor, as the prophet Isaiah speaketh, any ability to foretel things to come, or to do either good or evil, Isai. 41. 22, 23.

upon the threshold] God by his providence caused the head and hands of Dagon to be cut off upon the threshold, by which all, even the very meanest of the people did enter into the idol temple, treading and trampling upon it with their feet, to threw, unto all that came in, the baleness of the idol which they came to worship, which could not keep himself from being ruined upon such a contemptible place; and to deter them from prostituting, and prostrating themselves before such a base and impotent idol, as could not keep himself from falling, nor rise again when he was fain.

onely the stump of Dagon was left to him.] Heb. *onely Dagon was left*, That is, the fishy part was chiefly left, from the middle downward; for though some other parts remained, as the arms, shoulders and breit; yet they were disfigured from the head and hands, and bettered and broken with the fall.

Vers. 5. *Therefore, neither the priests of Dagon, nor any that come into Dagons house, tread on the threshold.*] The which they forbore to do, out of their superstitious devotion, as thinking the threshold holy, because Dagons head and hands had touched it; and so instead of giving glory to God, by whose almighty power their idol was destroyed, they do the more dishonor him, by adding to their idolatry a further degree of blinde superstition; or else, they did it out of the abhorrency of it, as being the cause or means, whereby their beloved idol was ruined and defaced; even as a men will abhor to touch that sword, by which his dearest friend hath been killed and slaughtered. But yet, whatsoever they intended, God in his providence, used their superstition as a means to perpetuate the memory of this famous miracle, in causing Dagon to fall before the Ark, to his own glory, and the shame of idols and idolatry; which otherwise, in all likelihood, would have been quickly forgotten.

the threshold of Dagon,] That is, of Dagons temple.

unto this day.] By which is meant, either to the time when this story was written; or some long and indefinite time, not precisely expressed; or, that they continued by a perpetual and immutable ordinance.

Vers. 6. *But the hand of the Lord was heavy upon them of Ashdod.*] That is, he visited them with an heavy and grievous punishment; and because they would not lay to heare that judgment executed upon their idol, but continued still in their idolatry and blinde superstition, and would not return the Ark of the God of Israel to its own place, he took vengeance upon them in their own persons, and inflicted that heavy and grievous plague of Emerods in their hinder and secret parts; (vexing them with such a disease, as was not onely painful, but also ignominious in the cure,) because they robbed him of his glory; and *so put them to a perpetual reproach*, as the Psalmist expresseth it, Psal. 78. 66.

and he destroyed them,] Which (as I take it) is to be understood in the general, That he consumed them with divers mortal punishments, which are afterward more particularly expressed; as the Emerods which were deadly unto them, accompanied with some other grievous disease, no less dangerous and desperate; which is implyed (as it seemeth) by that deadly destruction mentioned in the eleventh verse; which if any escaped, and died not, they were smitten with the Emerods. And besides these personal punishments, their country also was destroyed with mice, whereby they were indangered to destruction by a grievous famine: Of which particular, mention is made, chap. 6. 5. Now, of this disease of the Emerods, there are two sorts; the one having outward knobs and swellings, which may more easily be come at and cured; the other, secret and inward in the gut, called with us blinde piles, because they cannot be seen; which as they are most painful, so also more hardly cured, it being not easie to apply any medicine unto them. And of this sort, were those here spoken of, as is most properly implyed by this phrase, of smiting them in the secret parts, verf. 9. Which was (no doubt) very grievous, when as God purposely did set it on.

Verf. 7. *The Ark of God shall not abide with us,*] As insufficient, that it was the cause of all their misery, because these evils

evils had not befaln other cities, whither the Ark came not, nor their city before it was placed among them.

for his hand is sore upon us, and upon Dagon our god,] That is, upon us, by inflicting upon us these painful and mortal diseases, and on the idol, by breaking it in pieces. By which punishments, by way of retaliation and requital, returning like for like, God bringeth them (had they not been stark blinde) to a sight of their sins; for as they had dishonored God, by carrying away captive his Ark, and slaughtered his people, by an unlawful war; so the Lord gained glory to himself, by inflicting heavy punishments, both upon their idol and themselves, bringing upon them shame and confusion: Where observe by the way, how short and momentary are both the joyes of the wicked, and the calamities of Gods people. The Philistims lately triumphed in victory, and insulted with much pride, both over them, and God himself; but now they are called to account, and the revenging hand of God lyeth heavy upon them, and their idol; whereby way is made to return the Ark back to Gods people, and with it the comfortable assurance of his presence and protection.

V. 8. *What shall we do with the ark of the God of Israel?*] They are very loath to part with the ark, not out of any love which they bore unto it, but because they thought, the Israelites, who were their enemies, repoled in it their confidence, as their chief strength; and therefore they labored, by all means, to with-hold it from them. because they were more valiant and couragious when they enjoyed it, and more timorous and heartless in the absence of it.

Let the ark of the God of Israel be carried about to Gath] Which was another of the five principal cities, neer unto the sea; which was also called, Methog-Ammah, because it was scituate on a little hill, called Ammah; which David afterwards took. See 2 Sam. 8. 1. compared with 1 Chron. 18. 1. And after him it was again taken by Hazael, 2 King. 12. 17. And unto this city, by common consent, the ark is carried; hoping that the change of the place, would alter the effect; or at least, hereby they would make trial, whether these heavy punishments befel the Ashdodites, by having the ark present with them; or, by some other unknown accident. For had they certainly known, that the ark had been the cause, the lords of Gath would never have yielded, that it should be brought to their city. So ready are men to vanish in their idle conceits, when in their calamities they leave God, our onely stay and trust, and have not his Spirit to guide and direct them.

V. 9. *And the hand of the Lord was against the city, with a very great destruction*] The which the ark, in its own nature, brought not upon them; for we see, that it brought, after wards, a blessing with it, to the house of Obed-edom, and all he had, 2 Sam. 6. 11. But, because they would not return it to its own place, but carry it about from city to city, as it were in a pageant, and pompous shew, and did not give unto it that honour that was due unto it.

and they had Emerods in their secret parts] *i. e.* Inwardly in their guts, which were so extream, that they could have no ease nor cure.

V. 10. *Therefore they sent the ark of God to Ekron*] Which was also one of the five principal cities of the Philistims, and in the division of the land, fell to Judahs lot, Josh. 15. 35. See Judg 1 18. & 3. 3.

the Ekronites cryed out] As fearing, by the coming of the ark, lest they should have the like plagues inflicted on them, wherewith their neighbour-cities were destroyed.

to slay us and our people] This was spoken in a passionate manner, by their Princes and Magistrates; not because they thought, that they had purposely brought the ark unto them with such an intention, but that it would prove so in the event.

Verf. 11. *Send away the ark of the God of Israel.*] This was the counsel of the Ekronites, to all the lords of the Philistims, to put off from themselves the present danger; but (as it seemeth) they were so loath to part with the Ark, that they did not imbrace and follow it, but would needs put the matter to be cleared by making further experiments; and therefore they send it from Ekron to Gaza, and Ashkalon, two other of their chief cities, as plainly appareeth, chap 6. 4. 17. And Josephus also affirmeth the same, Lib. 6. Antiquit. Wherein as they had their ends and aims, so God had his; namely, by this means, to bring an universal judgment upon the whole countrey, and to make them, all alike, to drink deeply of the cup of his wrath.

that it slay us not, and our people.] That is, both the lords, who (it seemeth) thus complained, and the people also who were under their government.

Verf. 12. *And the men that died not, were smitten with the Emerods.*] Whereby it seemeth, that they were punished with some other mortal disease, besides the Emerods, of which many died; and they who escaped the one, were plagued with the other; and both joyning together, caused that deadly destruction, spoken of verf. 11.

and the cry of the city went up to heaven.] Which is an hyperbolical expression of that great and grievous lamentation, which was made by the inhabitants of the city.

CHAP. VI.

Verf. 1. *AND the Ark of the Lord was in the countrey of the Philistims seven moneths.*] They hoped in continuance of time, that their plagues would have ceased, and then they were resolved to have kept the Ark in captivity still.

Verf. 2. *And the Philistims called for their priests and diviners,*] That is, though they were idolaters; yet they had even by the light of nature, such an high esteem of their priests and diviners, that they would do nothing, of any importance, without their counsel and direction.

What shall we do to the Ark of the Lord?] Though in their former consultations they had much debate, Whether they should send back the ark, or no, and some were against it, as not thinking that the captiving of the ark among them, was the cause of their plagues, because, if the God of Israel had so highly esteemed it, he would never have suffered it to be carried away captive; yet after, by much experience, being convinced, that the continuance of it among them, was the true cause of all their calamities; they generally conclude and resolve to send it back, and therefore they do not here deliberate what to do with it, but what was to be done to it when they did return it, as most conducing to their ends; that is, the appeasing of the God of Israels wrath, that he might heal their land, and remove their plagues.

V. 3. *And they said, If ye send away the ark of the God of Israel, send it not empty*] *i. e.* If you be resolved to send the ark to its place, to wit, the land of Israel, send it not empty; that is, without some gift, or present, to appease his wrath incensed against us, Exod. 23. 15.

but in any wise return him a trespass-offering] Namely, because ye have trespassed against him, both by carrying away his ark captive, and your ill usage of it, whilest it hath been in your custody, not giving unto it that honour and respect that is due unto it; therefore you must labour to appease him, in way of satisfaction, by a trespass-offering, for your sins. And thus, though God seemed to be much dishonoured by their captiving of his ark, yet he so disposeth of it by his wise providence, that he gaineth thereby much glory to his Name; in that he causeth these idolatrous Priests, who were enemies unto him and his true service, to give such counsel, as tended to his honour, and the shame of their idols and false worship.

then ye shall be healed, and it shall be known, (Or thus, or it shall be known.) *unto you, why his hand is not removed from you*] that is, upon the sending of this offering it shall be known, if ye be healed, (as it is very likely you will) that it was his hand upon you for your sins; or, if you be not, then, that it came not from the God of Israel, but by chance, or, some hidden natural cause. So verf. 9.

V. 4. *They answered, five golden emerods, and five golden mice*] By which offering they acknowledged, that these plagues of emerods and mice, were justly inflicted upon them by the God of Israel, for their sin, in captiving and dishonouring his holy ark. Now though (as some conceive) this trespass-offering of emerods and Mice, being so absurd and ridiculous a present, came into the minde of the Priests, by the suggestion of the devil, that God thereby might rather be dishonoured then glorified; yet God in his wisedom so disposed of it, that it much tended to his glory. For by this means, the sin and shame of the Philistims, who were Gods enemies, were had in perpetual memory amongst his people, to whose hands these came, to the glory of God, who had thus punished them, with such an ignominious disease in their secret parts; for slaughtring his people, and leading captive, and prophaning his holy ark.

for one plague was on you all.] Heb. *them.* *i.e.* Both Lords and common-people.

V. 5. *Wherefore ye shall make images of your Emrods*] That is, in the figure of figs, like the knops and swelling of that disease, that could hardly be represented without the portraying of those secret and unseemly parts, the subject of them, to which they were affixed, which could not be without the discovery of their shame, and that to their mortal enemies, who would take occasion thereby to scorn and deride them.

and images of your Mice, that mar the land] *i.e.* The fruits of your land, by eating up and spoyling your corn.

and ye shall give glory to the God of Israel] Namely, by restoring his ark, as you have dishonoured him by captiving and prophaning it; and whilest also, by this offering ye shall confess the truth, and acknowledge, that he hath justly punished you for your presumptuous sin, in meddling with his holy ark. So Josh. 7. 19. Joh. 9. 24.

and

and from off your gods] Which is expressed in the plural number, either because the disgrace, executed upon Dagon, did also befal their other idols in the adjoyning cities; and so God executed judgment upon all the gods of Egypt, Exod. 12. 12. Numb. 33. 4. Or else, because this dishonour which befel Dagon, tended to the disgrace of all their other idols; seeing they were no more able then he, to preserve, either themselves, or those who served him, from ruine and destruction, by the just hand of the almighty God.

V. 6. *Wherefore then do you harden your hearts, as the Egyptians and Pharaoh?* *i.e.* Why do you wilfully retain the ark, after you have suffered such great and grievous punishments; herein resembling Pharaoh and the Egyptians, who held the people in cruel bondage, notwithstanding that Gods hand was so heavy upon them; till at last going on in their sin, their whole army was drowned in the red sea; and therefore if you would avoid the like heavy judgment, do not imitate them in their sin.

V. 7. *Now therefore make a new cart*] To wit, which hath never yet been prophaned by being put to any common use, that hereby you may shew, how much you honour and reverence the Ark, though formerly you have abused and prophaned it. So 2 Sam. 6. 3.

and take two milch kine, on which there hath come no yoke] The which they were to do, not onely upon the same ground; but also to make the experiment more clear & evident, to convince them, that what was done proceeded from God, as being above the ordinary course of nature; for whereas, if they had made use of old kine, accustomed to the yoke, and to travel in the common rodes, it had not been so strange, if without a guide they had gone forward in their usual way; but that young heifers, untamed and untrayned, should quietly bear the yoke, and never offer to go out of that way, which they before had not used to travel, it must needs be thought a great wonder; especially if that were true, that Josephus reporteth in the 6. Book of his Antiquities, that being set in a place where three wayes met, they chose that which led to Beth-shemesh, and left the other.

and bring their calves home from them] And this was done to make a further experiment, which if it fell out accordingly, did encrease the wonder; for if they had suffered their calves to accompany them in their journey, it had been less strange, though they had quietly and cheerfully gone forward in the way; but when their calves were left at home behinde them, after which they naturally longed, and yet to go forward, and never desire to return back unto them, it could not be thought much less then a miracle, seeing their natural instinct of love towards their young ones, was overcome by a super-natural power and divine providence.

V. 8. *And put the jewels of gold*] That is, the golden Emerods and Mice, which they sent for a trespass-offering.

in a coffer by the side thereof] Because they durst not presume to open the ark, and put them into it.

V. 9. *And see, if it goeth up by the way of his own coast to Beth-shemesh, then he hath done unto us this great evil*] As it they had said, by this experiment we shall plainly discern, whether the God of Israel hath inflicted these plagues upon us, or no. For this Beth-shemesh was a city belonging to the Priests, Josh. 21. 16. and scituate upon the confines of Judah, in whose lot it was, Josh. 15. 16. and bordered upon the country of the Philistims towards Ekron, in the way to Shiloh; and therefore if the kine, by an instinct which God had put into them, did carry it thither-wards, which was the proper place where the ark had stood, it was a plain evidence, that they were guided thither by a supernatural providence. There was another city of this name, in the tribe of Issachar, Josh. 19 22.

V. 12. *And the kine took the straight way, to the way of Beth-shemesh*] *i.e.* They went straight to the city of the Priests, as though they had purposely been sent thither by God, to deliver the ark into their hands, unto whose care it belonged.

lowing as they went] That is, by a natural instinct, lowing after their calves which they had left behinde them; but yet went still forward in their way to Beth-shemesh, being moved to go on with the cart, in which the ark was, by a superiour and divine providence.

and turned not aside to the right hand, or to the left] *i.e.* They went not into any crofs or by-wayes that lay by their passage.

And the lords of the Philistims went after them] Namely, to observe the issue of this experiment, and then they returned home, but never the better; for though (no doubt) they wondred, verf. 13 at this strange sight, yet they repented not of their sins; but still continued in their idolatry, and in their enmity and hatred of Gods people.

V. 13. *And they of Beth-shemesh were reaping their wheat-harvest in the valley*] Which in that country began in the latter end of April, and continued in May, to the feast of Pentecost; for it was there after their barley-harvest, which began about the fifteenth day of our March, after the feast of the Passover, which began the fourteenth of their moneth Abib, and continued seven dayes; and before this feast was past they could not begin their harvest; for the day after the seventh, in which they were to have an holy Convocation, they were to bring a sheaf, or handful of the first fruits unto the Priests, that they might wave it before the Lord, who accepting of it, did sanctifie unto them the rest of the harvest, Levit. 23. 8, 9, 10, 11. Now this barley-harvest continued till toward the end of April, and then the wheat-harvest begun, and lasted to the feast of Pentecost, fifty dayes after the Passover, verse 15, 16. For the barley and wheat in that country, being sown in the same season, the barley continued in the earth, before it was ripe, but six moneths, and the wheat seven moneths. So that the whole harvest, from the beginning to the ending, lasted about the space of two moneths, and somewhat more. And by this computation, it appeareth that the ark was taken in the beginning of November, or the latter end of October; seeing it was seven moneths in the land of the Philistims, ver. 1.

and saw the ark] To wit, either as it was first uncovered by the Philistims, or uncovered by themselves, which was contrary to the law, Num. 4. 5. 20.

V. 14. *And they clave the wood of the cart*] To wit, the Levitical Priests, who were ready at hand to execute their office, because they dwelt at Beth-shemesh, a city of the tribe of Judah, which was given to the priests, Josh. 15. 10. & 21. 16. But how could it be lawful for the Priests to offer sacrifices here, seeing they were onely to be offered in the tabernacle, and upon that one altar there? I answer, that they were restrained to that place aloue, in ordinary sacrifices, but not in extraordinary cases; for the high places were not altogether prohibited, whilest the tabernacle was in a fleeting condition, and the Lord had not yet chosen a certain and sealed place for his service. And besides, at this time, they had the ark with them, the visible signe of Gods presence, and therefore might lawfully offer sacrifice before it, and the Lords Priests also, to whom this service belonged. See the Annotat. on the one and twentieth of Judges, ver 4.

and offering the kine a burnt-offering to the Lord] The which oblation was contrary to the law, which commanded that onely males should be offered in sacrifice, Levit. 1. 3. 10. & 22. 19. Mal. 1. 14. But this is to be imputed, either to the ignorance of those times, in which the law of God was not well understood, nor exactly observed; or that they were so transported with a sudden passion of joy, that they did not, for the present, think or consider of it; or rather, it may be thought, that in an extraordinary case, they left the ordinary way, God dispensing with it, and directing them to this course, by a secret instinct of his Spirit which was not without some good ground of reason, namely, that these kine, which had been imployed in this service, of carrying the ark in that cart which they drew, and by a secret instinct, had performed it in a wonderful manner, and above the course of nature, should never after this be put to common and prophane uses, but consecrated wholly unto God.

V. 15. *And the Levites took down the ark*] *i.e.* The Priests, which were of the tribe of Levie, who dwelled in Beth-shemesh, which was one of the cities given to the Priests. For they who were Levites, onely might carry the ark upon their shoulders, but not touch the holy things, Numb. 4. 15. 2 Sam. 6. 6. 7.

and the men of Beth-shemesh offered burnt-offerings] That is, brought their oblations to the Priests, to be sacrificed by them.

V. 18. *Both of fenced cities, and of country villages*] The whole Country of the Philistims was divided into five parts, or Dukedomes, and were respectively under the government of five Lords, who every one in their several divisions had a principal City belonging unto them, with divers inferior Townes and Villages with their territories. And because these plagues of Emerods and mice were inflicted generally upon every of these five cities, with their villages and countries belonging to them; therefore there was one trespass-offering appointed for every of them; the charge whereof was burn (it is likely) both by the cities and the country villages.

even to the great stone of Abel] Which is mentioned, v. 15, and is here named Abel, that is, mourning, not in former times, but called so now, upon the present occasion of the great mourning of the people, for that lamentable slaughter which God had made among them. So v. 19. Gen. 50. 11.

V. 19. *And he smote the men of Beth-shemesh, because they had looked into the Ark of the Lord*] It was unlawful for the people, yea, the very Levites themselves, so much as to look upon the ark of the Lord, till the Priests had covered it, Numb. 4. 5, 20. nor was it lawful for the priests to open the ark and look into it. Here then was the great sin of the Beth shemites, which was generally committed by all; that they either uncovered the ark themselves to look upon it; or if it were first uncovered by the Philistims, that they stood staring and gazing

zing upon it, without due fear and reverence. Besides which sin committed is, common, by the whole multitude, there were many so presumptuous, (neither can we, with any probability imagin that so many thousands as dyed, could do it in one day) that they opened the ark, and, out of their curiosity, pryed into it, to see whether the Philistims, whilest it was in their custody, had put any thing into it, or taken any thing out of it.

even he smote of the people fifty thousand and threescore and ten men] Which could not all be the inhabitants of Beth-themesh that was no great City, but of all the Country that were now neer unto it; which lying upon the frontiers of the Philistims and Judea, had strong garrisons in them, to defend them from the invasions and incursions of their enemies; and not only they, but many others, who hearing of the return of the ark, did upon this occasion flock thither; and therefore it is said in the text, not only that God smote the men of Beth-themesh, but that he smote, even of the people, fifty thousand, and threescore and ten men.

V. 20. *Who is able to stand before this holy Lord God?*] Instead of humbling themselves before God, by unfeigned repentance for their sins, they make bitter complaints of Gods severity and rigour, and bewail their loss, advising amongst themselves, how they may be rid of the ark, as thinking it to be the cause of all their misery. So David, 2 Sam. 6.8,9. and the Gaderens, Mat. 8.54.

V. 21. *Come ye down, and fetch it up to you*] Pretending (it may be) that it was no safe place for the Ark, seeing it did lye too neer the Philistims; but chiefly (in all likelyhood) intending their own safety; that they might not by the presence of the Ark, run again into the lik danger.

CHAP. VII.

Vers. 1. *And the men of Kiriath jearim came*] Which was a city in the tribe of Judah, Josh. 15.9. formerly called Kiriath-Baal. vers. 60. & ch. 18. 14. And the men of this City, being sent unto by the Beth-shemites, to fetch the Ark, they now come for it, with all readiness and cheerfulness; for though they had heard of the great slaughter of the Beth-shemites, this did not discourage them, because they did not impute it to the Arks coming thither, but to their irreverent usage of it, the which sin they were resolved, carefully, to avoid. But when the Ark was returned out of the Philistims country, why was it not carried back to Shiloh, whence it came, especially, seeing the tabernacle still remained there? I answer, because the Lord, in his just displeasure, abhorred Shiloh, for the abominable prophanation of his service, and the horrible wickedness that was acted there; yea, and for this cause forsook his *tabernacle of Shiloh, the tent which he placed amongst men*, as the Psalmist, plainly, expresseth it, Psalm. 78.60. And the Prophet Jermiah clearly implyeth it, Jer. 7. 12, 14. And therefore would not suffer his holy Ark, to return unto such an unholy place, but did seperate it from his tabernacle there; and so they continued divided the one from the other, for ever after; and David prepared a new tent for it, 1 Chro. 15. 1. & 16. 1.

and fetch up the Ark of the Lord] *i.e.* Not they themselves, for they were not a city of Priests, neither did they live among them; and none other, but those of their tribe and order, might touch the Ark; but the Priests of Beth-themesh, being appointed for this service, the men of Kiriath-jearim, to shew their willingness, did come to accompany them.

And brought it to the house of Aminidab] who was a Levite, and as Josephus reporteth, a man eminent for his integrity.

in the hill] *i.e.* A very high place in the city, and therefore the more fit for such a sacred use, whereof it is, that when David went to fetch the Ark from thence, to his own house, he is said to have gone up unto it, 1 Chro. 13.6.

and sanctified Eleazer his son] *i.e.* Consecrated him to this holy service, by such legal ceremonies as were required unto it.

to keep the Ark of the Lord] *i.e.* Not to cover or uncover it, for he being not Priest, but only a Levite, might not touch it himself; and therefore his office and charge was only to attend it, to keep clean the place where it stood, and to preserve it from being prophaned and abused by any other.

V. 2. *the time was long; for it was twenty years*] The full time of the Arks continuance at Kiriath-jearim, was above forty years, for there it was placed soon after (that is, seven or eight moneths after) the death of Eli; and it remained there, till David, in the seventh year of his reign, fetch'd it from thence; and after the death of Eli, Samuel and Saul ruled over Israel forty yeers, Act. 13. 21. And therefore by these twenty years, here spoken of, must needs be meant, a part only, of those forty and odd years, in which it remained at Kiriath-jearim, namely, those first twenty years, in which Samuel, after the death of Eli, judged the people; and by his preaching, prophesying and government, had made some reformation, and turned many from their idolatry to Gods true worship; But still there were many, who repented not of their sins, but joyned with God in their superstitious service, of Baal and Ashtaroth; yet now these twenty years being expired, they having throughly smarted for their idolatry, by the grievous oppressions of the Philistims; and Samuel also, by his preaching, laying both their sin and punishment to their hearts, the whole people generally resolve upon a through reformation, and unanimous consent; they renounce their idols and idolatry, and embrace the pure and sincere worship of the onely true God.

and all the house of Israel lamented after the Lord] That is, they sorrowing and grieving under the grievous oppressions, of the Philistims, who, from the time of their victory, had layed heavy burthens and taxations upon them, yea, had turned them out of their cities, and dwelled in them, as is implyed, ver. 14. And now repenting of their sins, and unfainedly bewailing them, as the fountain of all their calamities; they return unto the Lord, and cry and call unto him, for help and deliverance.

V. 3. *And Samuel spake unto all the house of Israel*] That is, unto all the Elders and chief Rulers, that resorted unto him; or, to all the people, when he went about in his circuit, to execute the office of a Judge and Prophet.

if ye return unto the Lord with all your hearts] That is, devoting them wholly to his service, and not dividing them between him and idols, 1 King. 18. 21. and 2 King. 17. 33.

and put away the strange gods] Heb. *the gods of the strangers*. That is, the idols of the strangers, or, of the heathens, and forraign neighbour-Nations round about you; seeing these idols are also strangers unto you, and you have nothing to do with them, being entred into covenant with Jehovah, the onely true God, that he shall be your God, and you his people, Josh. 24. 14, 23.

And Ashtaroth from among you] See Judg. 2. 13.

prepare your hearts unto the Lord] That is, devote your selves wholly to his service alone, and utterly abandon all your idols, and idolatrous worship.

and he will deliver you out of the hands of the Philistims] Though, upon Samuels exhortation, they generally resolved to forsake all their idols; yet they did it not with a perfect heart, but many reliques of idolatry and superstition remained still among them; and therefore answerably the Lord did, but in part, perform this promise, that is, onely gave them some beginnings of deliverances by Samuel and Saul; but when, in Davids reign, there was a full reformation, idolatry being wholly abolish'd, and the pure worship, of the onely true God, set up and established; then also the Lord compleated this promise, and gave the Israelites full deliverance; not onely by freeing them from their oppressions and servitude, but by giving his people many glorious victories, he made them lords over them, and brought these their enemies under tribute.

V. 4. *Then the children of Israel did put away Baal and Ashtaroth*] See Judg. 2. 11. The one of the idols being of the Masculine, and the other of the Feminine Gender, hereby is meant, that they put away all their heathen idols, of both sexes, and of all conditions.

and serve the Lord onely] Namely, as his law required, Deut. 6. 13. & 10. 20. Mat. 4. 10. Luk. 4. 8.

V. 5. *And Samuel said, Gather all Israel to Mizpeh*] Concerning this place, Mizpeh. See Annotat. on Judg. 20. ver. 1. Which was most convenient for such an Assembly, lying in the heart of the land, that the whole body of the people, meeting together, they might universally renew their Covenant with God, which they had formerly so shamefully broken; and joyning together, in a sound and solemn humiliation, by fasting and prayer, might implore mercy and forgiveness, for all their sins past, with the return of Gods former favour, and help, and deliverance for the present, and time to come. And to the end also, that after, by these religious exercises they had reconciled themselves unto God, and made their peace with him, they might consult one with another, of the best course and meanes which were to be used, to deliver themselves from the Philistims service, and slavish oppressions.

V. 6. *And drew water, and poured it out before the Lord*] Which some interpret to have been a ceremony, belonging to Legal purification; whereby was signified the washing away of their sins. Others to have been an expression of their deep humiliation, in the sense of their misery, namely, that they were in a lost and desperate condition, (like water spilt upon the ground, which cannot be taken up again) unless the Lord, in mercy, by his Almighty power, did raise and recover them out of this doleful and sad estate. So 2. Sam. 14. 14. But seeing we read not of any such ceremony in the Law, nor that it was used in former and future times, I rather take it to be an hyperbolical expression, whereby is signified, the great plenty of tears, which in this day of their humiliation they shed for their sins, streaming out abundantly from the Fountain of a broken heart and contrite spirit; testifying thereby, their unfeigned repentance, and their full resolution, that they would never again return to their former superstitions and idolatry, but devote themselves wholly to Gods service. And such like expressions we read of, made by David, Psal. 6.6. & 42.3. and 119 36. and by Job, ch. 18.20. and by Jeremiah, Jer. 9.1. and Lam. 2.11, 18. *Let tears run down like a river day and night.*

and poured it out before the Lord] Whereby is not meant, that they did it before the ark, the sign of Gods presence, seeing that was now at Kiriath-jearim, but that they thus humbled themselves by mourning, fasting, and prayer, in the sight of God, who is alwaies present with his people, when they are thus assembled and met together, Math 18.20.

and Samuel judged the people of Israel in Mi-peh] *i.e.* He did not only exercise the duty of a Levite, or Prophet, to teach and direct them: But from this time forward, he took upon him the office of a Judg; to which God now called him. And by his wise government, good example, and holy admonition, and exhortations, he convinced them of their sins, and brought them to repentance, Ezek. 20.4. & 22.2. & 23.36.

V. 7. *And when the Philistims heard that the children of Israel were gathered together*] Tyrants that oppress the people which are under their government, are always jealous and suspitious of their meetings and assemblies, lest they should plot and contrive some means to free them from their yoke of tyranny. And thus the Philistims here, lording it over the Israelites at this time, took notice of this their assembly; and taking it to be a sign of some commotion and rebellion, they raise their forces, and come to subdue them.

and when the children of Israel heard it, they were afraid] Namely, in respect of their warlike preparations, and great army which they had raised; and in regard of their own unpreparednesse, seeing they were by Samuel assembled in Mizpeh, to pray, and not to fight.

V. 8. *Cease not to cry unto the Lord our God*] Heb. *be not silent from us from crying. i.e.* Seeing we are weak, and unable to make any resistance against so many and mighty enemies, and have no other confidence but in God alone the Lord of hosts, who only giveth victory; and seeing his help is no otherwise to be hoped for, or obtained, but by fervent prayer, therefore be instant with the Lord in our behalf, and with our fighting, joyn thy effectual prayers. So Moses, Exod. chap. 17. 11.

V. 9. *And Samuel took a suckling lamb and offered it for a burnt-offering*] *i.e.* He either caused it to be offered by a Priest, himself not being of that order, or did it as a prophet immediately inspired by God, and warranted to do it, by special dispensation; as Elias also did, 1 King. 18. 30, 31. and upon the same warrant, he offered a burnt-offering in that place on an altar of his own erecting, and not on the altar in the Tabernacle. Though others think, that it might be lawfully done in other places upon extraordinary occasions, before the Temple was built, and the altar there erected and setled. See the note upon chap. 6. 14. & on Judg. chap. 21. ver. 4.

and Samuel cryed unto the Lord, and the Lord heard him] Heb. *answered. i.e.* Gave unto him a desired return of his prayers, by granting his suite; the like example we have in Moses, Exo. 17. 11.

V. 10. *But the Lord thundered with a great thunder, &c.*] According to Hannahs prophecy, ch. 2. 10. See Josh. 10. 10. Judg. 4. 15. & 5. 20.

and they were smitten before Israel] Who did not idly slack and neglect their own endeavors, the sigh they saw that the Lord from heaven fought for them. See Josh. 10. 10. and the note upon the place.

V. 11. *Untill they came under Beth-Car*] The name of a rock, where (perhaps) the Philistims had a Fort and garrison; unto which, making their retreat, the Israelites were hindred from prosecuting their victory any further, the which in the next verse is called Shen. See ch. 14.4.

V. 12. *And Samuel took a stone and set it up*] Namely, as a monument of their victory, and thankfulness unto God for his help and assistance, by which alone, they had obtained it.

between Mizpeh and Shen] Which was a great rock, or promontory overagainst Mizpeh, God in his providence so disposing of it, that they should in the very same place, set up a trophie of their victory; where before, the Israelites were slaughtered, and the ark taken captive, chap. 4. 1.

and they called the name of it Eben-Ezer] That is, the stone of help.

V. 13. *And they came no more into the coasts of Israel*] They came divers times after this, in an hostile manner with great armies, both in the time of Samuel, Saul, and David, as appeareth, ch. 13. 1, 5. & 17. 1. 2 Sam. 5. 17, 22. And therefore this must be meant, either that they came no more whilest Samuel judged Israel alone, v. 13. or rather; that after they were put to flight, though there remained still a great number of their scattered Troops, which if they had gathered and rallied into their ranks in due order, recruiting their Army, by calling in some new forces from those parts of their country neer at hand, and so have returned upon the Israelites; to revenge their flight, and revenge their quarrel for their former defeat; yet they were so much disheartned by their late overthrow, which was principally caused by an immediate hand of God fighting against them, that they durst no more at this time adventure to do it.

V. 14. *And the Cities which the Philistims had taken from Israel were restored*] *i.e.* Were taken by force, or yielded by composition. However it plainly appareth, that in the beginning of Sauls reign, they had divers Forts and strong garrisons in their keeping, chap. 11. 5. and 13. 3. which either they held still in their hands after the Cities were surrendred, to keep the Israelites from invading their Country, or surprized them again after the defeat.

and there was peace between Israel and the Ammonites] That is, a cessation from open war, between the Israelites and the Philistims, and the rest of the Canaanites; both which are here comprehended, under the name of Ammonites; the which is in this place mentioned, as the fruit of their late victory.

V. 15. *And Samuel judged Israel all the dayes of his life*] For though Saul, after he was made King, had the Supream power in his hand, yet Samuel, as long as he lived, exercised the jurisdiction of a Judge, which God had called him unto, as appareth by his killing of Agag, whom Saul had spared, ch. 15. 32, 33. and also, as a prophet, he directed him in his government, admonished him of his duty, and reproved him when he transgressed and did amiss, chap. 15. 1, 2. & 13. 13. yea, threatned him, when he rebelled against Gods express Commandment, with the loss of his Kingdome, ch. 15. 28. and anoynted David king in his stead, ch. 16. 13. And finally, sometimes they joyned together (as it were in the same commission) in the government, as in making war against Nahath the Ammonite, and relieving Jabez-Gilead when it was besieged, ch. 11. 7. And in this regard, the years of both their governments are joyned in the same account of 40. yeaes, Act. 13. 20, 21.

V. 16. *And he went from year to year in circuit*] Namely, as a Judge, to hear and determine the causes of the people, and as a prophet, to teach and direct them. Neither was Samuel bound by his vow of Nazarite, whereby he was devoted to the service of the Sanctuary, to continue his residence there; because, for the sin of the Priests and people, the Lord had forsaken the Tabernacle, and withdrawn from it the Ark, which was the visible sign of his presence; as appareth, Psal. 78.60, 61. Jer. 7. 12, 14. And also, because the Lord himself had taken him off from that Levitical service, and called him to another imployment, namely, to be an holy prophet, and a Judge over his people; in the execution of which service, he could not be confined to a certain and setled place.

to Bethel] *i.e.* Either the City properly called Bethel, which was in the tribe of Benjamin, Josh. 18. 13. or taken appellatively here for the house of God, which was now in Kiriath-jearim. And this is the more probable, that Samuel went yearly in his circuit thither, in respect of the great number of the people which flocked thither, by reason that the ark was setled there. And thus Bethel is frequently taken, as ch. 3. 15. & 10. 3. Judg. 20. 18.

and Gilgal] Which at the first entring of the Israelites into the land of Canaan was not a City, but a place neer Jericho, where they encamped and were circumcised, from whence it was called Gilgal; but now it seemeth, Jericho being ruined and devoted to destruction, a city was there built, or at least, a place of habitation, which was fit for Samuels purpose, as being convenient for the people to resort unto it.

and Mizpeh] See the notes on Judges 10. v. 3. and his return was to Ramah, or, Rama-thaim, where his dwelling house was, ch. 1. 1.

and there he judged Israel] *i.e.* There was his most ordinary place of Judicature, whither he used to return, after he had done his Circuits in other Cities.

and there he built an altar unto the Lord] See Annotation on Judg. 21. 4. & on v. 9.

CHAP. VIII.

Vers. 1. *And it came to pass when Samuel was old*] *i.e.* Sore old, that by reason of age and weakness, he was not able to go his Judiciary circuit (as he was accustomed) unto the uttermost parts of them, to administer justice unto all the people.

he made his sons Judges over Israel] Wherein (as some think) though

though he were a good and holy man, he in divers respects offended: First, because he did not consult with God about it, before he did it, at least, for any thing that appeareth in the text. Secondly, because he did it in an ordinary way by himself, whereas the calling of a Judge was extraordinary, and immediately from God, when the necessity of the state required it. Thirdly, because he had not a precedent from any of the former Judges, to substitute his sons in his place of government; yea, the clean contrary in Gideon, who utterly refused it when the people did offer it, Judg. 8. 23. Fourthly, because he made them chief Judges, from whom there was no appeal, if they passed an unjust sentence, though they were such as he could have little assurance of their integrity; for otherwise, the Elders and people would not thus have complained, if being wronged by them, they might have been righted and relieved else-where. And finally, because bearing from the Elders, of their ill and corrupt courses, and carriages, he did not take from them their office of Judicature, when he had power in his hand to do it. The which his failings were hereby aggravated, in that he had the example of his fresh in memory, who was grievously punished for his indulgence to his sons, not using just severity in punishing their faults.

V. 2. *The name of his first born was Joel.*] Called also Vashni, 1 Chr. 6. 28. & Joel, in the same ch. v. 33. For so it is usual in the Scripture, to give two names to the same man and the same place. And this Joel, though a corrupt father, was the parent of a godly, gracious son, that is of Heman often mentioned in the Scriptures, as a chief master of the singers; and was also the pen-man of the 88 Psalm, 1 King. 4. 31. 1 Chr. 6. 3. & 25. 1.

They were Judges in Beersheba.] Some think, that here is an Ellipsis or a figurative suppression of the contrary extream, which was Dan, in the North of Canaan, or Beersheba in the South; the which defect is to be supplyed from Judg. 20. 1. and so that the meaning should be, that Samuels sons went in their circuit all over the land, to judge the people. But seeing Samuel himself dwelled at Ramah, which was in the North part of the Country, and had not put off from himself, the calling of a Judg to his sons, but used them only as his substitutes and Deputies to assist him in his old age, in judging the people, it is most likely, that he himself did still perform his office of Judicature at Ramah, where he dwelt, and in all that part of the Country round about it, and appointed his sons to exercise this authority by him delegated unto them in the southern parts of the land, because they were so far remote from him, that by reason of age and weakness, he could not travel unto them, and because Beersheba was in the utmost border of that part of the land, they had their dwelling there, (as Samuel in Ramah) and judged Israel in all that part of the country neer unto them. The which city was the fitter for the residence of the Judges, because, bordering upon the Philistims Territories, they might be ready upon all occasions, to defend the country from their attempts and invasions.

V. 3. *And his sons walked not in his wayes.*] To wit, in executing the office of an upright Judg, of which they had him as their pattern and president, to go before and guide them.

but turned after lucre.] Where they are charged with three sins, one of them being the cause of the other; as covetousness the cause of their taking bribes, and bribing the cause of their perverting judgment, Exod. 18. 21. Deut. 16. 19.

V. 5. *Behold, thou art old, and thy sons walk not in thy wayes.*] These were the reasons whereby they pressed him to hearken to their suite of making them a King; namely, his own debility or excessive his office, by reason of his age; and his sons iniquity, in swerving from his steps; but there were other reasons that chiefly moved them, which they conceal, being ashamed to discover them; as first, their innovation and desire of change, which made them weary of Gods government, and willing to shake off his yoke, though it were, above all others, most easie and profitable. Secondly, their foolish affectation of the governument of other nations round about them, though their condition were far unlike; for the heathens had no other whom they acknowledged as their Supream, but whom themselves did choose; but the Israelites were in covenant with God, as bring their Lord and King, and they his people and subjects; who were protected and preserved by him, and governed by his laws, v. 20. Thirdly, their fear of Nahash the king of the Ammonites, his preparations to make war against them, which caused them to desire a King and Captain to go before them, as trusting more in his conduct, then in the Lord of hosts, who had given unto them so many and miraculous victories against their mighty enemies, v. 20. & ch. 12. 12.

now make us a King.] Though they were fully resolved to have a king, yet the better to colour the matter, they would not presume to choose him themselves, but were content, according to the law, that he should be their King, *whom the Lord their God should choose*, Deut. 17. 14, 15. And therefore they have recourse to Samuel, as being Gods prophet, that he might consult with God, and so from him inform them whom they should choose.

to judg us.] i. e. To rule over us with regal authority, and as our General, to go out with our Army.

V. 6. *But the thing displeased Samuel.*] Heb. *was evil in the eyes of Samuel*; Not only, because hereby they shewed their grosse ingratitude towards him, unto whom they were so much beholden, by divesting and deposing him from his place of government, by which they had reaped so many and singular benefits, both in their Ecclesiastical and Civil estate: but much more, because they grievously sinned against God himself, in refusing to be under his government any longer, who was their king, and whose Lieutenant he was. For though kings be so also in their kinde, having all their power from God; yet they exercise this power in their own name, according to their own will and pleature, and by their own laws; whereas the Judges governed as Gods Deputies, (immediately called by him) according to his laws, being furnished and fitted with gifts in an extraordinary manner, and inspired with his Spirit, and in all difficult cases referred unto him for direction, he keeping still the regal rights in his own hand.

and Samuel prayed unto the Lord.] To wit, for direction from God what to do, and how to deleman himself in this difficult and dangerous business; and withal, mediating on the peoples behalf, by earnest prayer, for pardon of their sin.

V. 7. *Hearken unto the voice of the people in all that they say unto thee.*] Namely, in this matter of having a king; as if he had said, they will needs have a king, let them have him at their own peril; for the Lord condescended unto their suite, not in mercy, but in his just anger, as it is, Hos. 13. 11.

for they have not rejected thee, but they have rejected me, that I should not reign over them.] i. e. Not so much thee, who art but my Minister; as my self, who being their Supream Lord and King, do rule by thee, as my Deputy. The like phrase & manner of speaking, is usual in many other places of Scripture; as Mat. 9. 13 & 10. 20. & 12. 7. ch. 13. 22. Acts 5. 4. where the desire of having a king, is not simply condemned, as unlawful; neither is this spoken, as though the Lord did not reign where there is let up a Monarchical government; for it is Gods ordinance, and kings have their power and authority from him, according to that, Prov. 8. 15, 16. *By me kings reign, and princes decree justice.* &c. and they are his Deputies and Lieutenants, by whom, he rules. In which regard, the people might have lawfully desired a king, if they had done it with upright hearts, on lawful grounds, to good and warrantable ends, in a right manner, and in due time. For the Lord had promised, that when they were seated in the land of Canaan, he would (when he thought good) set a king over them, out of whole loyns the Messiah should come; and also shewed how he would have him qualified, and what he required of him Deut. 17. 17, 18. & he had promised unto Abraham, that kings should come out of him, Gen. 17. 6. & Jacob, in his prophetical blessing, saith, *That the scepter shall not depart from Judah, nor a law-giver from between his feet, untill Shiloh did come*, i. e. the Messias, Gen. 49. 10. And David, speaking of himself, as a type of Christ, saith, Psal. 2. 6. *Yet have I set my King upon my holy hill of Zion.* And therefore this is not simply condemned in the people as a sin in itself, to desire a king, but because they did it with an ill minde, affecting innovation, as being weary of Gods government which he had established, till himself pleased to change it; and in a prepesterous and tumultuous manner, before he had given any intimation of his pleasure, and to a wrong and evil end, that they might be like to the heathen nations; & out of their confidence in a King, as able to protect them, and their diffidence in God, as insufficient to defend them against their foes, unless he would be directed in a course of their prescribing; and finally, because they would not wait upon him for the accomplishment of his word in his own due time, but with all importunity press him to do it at their own pleasure. And yet the Lord, for all this, (who is able to bring good out of evil, and to use mens wicked purposes and practises, as means to bring to pass his own just and holy ends) was pleased to make use of this their prepostorous desire, of having a king, as a means to accomplish his word and promises; though at first, he gave them such a king in his wrath, as brought upon them their just punishment of their sin. See ch. 12. v. 1. and the note upon it.

that I should not reign over them.] i. e. Keeping still in mine own hands the regal rights, requiring what governors and government I am pleased to appoint. And this, the Lord used as a reason to comfort Samuel, and to make him to bear their contumacious ingratitude with patience, seeing if he himself was content to endure it, who was Supream Lord and King, both of him and them, (though it were offered him in a far higher degree,) then there was great cause, why he much more should meekly suffer it without any regret or grief, who was but his deputy and servant, and so much inferior unto him in all respects. And thus our Saviour useth the like argument to the same purpose, Joh. 13. 16. Math. 10. 24. 25.

V. 8. *According to all the works which they have done.*] To wit, unto Moses, and others before thee, ever since the day that I brought them up out of Egypt, even unto this day, by murmuring and rebelling both against me and them, and by their gross

gross idolatry, forsaking me, and serving strange gods; so that they do still but continue their old wont. The which the Lord speaketh, as another argument to comfort Samuel, seeing it was no strange thing which had befallen him, but that which had before-time happed to other of his faithful servants; and therefore it was to be born with patience, seeing it was a common lot, and not peculiar to him alone; the people still continuing in their old disposition, and going on in their wonted way.

V. 9. *Yet protest solemnly unto them.*] Or, *notwithstanding when thou hast solemnly protested against them, then shou shalt show*, &c. i. e. To this end, acquaint them with the miseries and mischeifs which they will inevitably bring upon themselves, by having a King, that hereby they may be deterred and discouraged from prosecuting their suite, or at least, that they be left without excuse, when by their obstinate persisting in their purposes they have wilfully brought themselves into remediless miseries.

and show them the manner of the King.] i. e. Not what they ought to do in right, but what they use to do in fact, and how they commonly demean themselves in their government, quite contrary to Gods law, and also the positive and fundamental laws of their own Kingdomes, Deut. 17. 15, 16, 17. Sec ch. 10. 26. Neither doth he here set down the office and duty of a true Monarch, who is the Father of his Country, and seeketh the good of the Common-wealth, more then his own private profit; but what their manners are when they degenerate into tyranny: And so, not what they may lawfully do, but what they will do, to satisfie their lusts of ambition and covetousness; and more particularly, what the King would do, whom the Lord was purposed to see over them in his wrath, Hos. 13. 11. For were it lawful for Kings, by vertue of their place, to do all those things set down in the verses following, then had it been no sin in Ahab to take away Nabaths vineyard, especially offering to give for it a considerable price, 1 King. 21. But we see the contrary plainly expressed, Ezek. 46. 18. *The prince shall not take of the peoples inheritance by oppression, to thrust them out of their possession*, &c. So Ezek. 45. 7.

V. 11. *He will take your sons and appoint them for himself.*] i. e. According to his own pleasure, whether you like it, or no. For otherwise, Kings have a Soveraign power and legal right over mens children, goods, and lands, if they exercise it in a lawful manner i. e. for the prolonging of the publick good of the Common-wealth, and for their own necessary service (as Kings) both in the time of peace and war, so it be with the consent of the parties, or, when they cannot lawfully deny it. But they must enjoy their regal privileges by vertue of law, and not by unlimited prerogative, or, according to their own will and lust; neither must they oppress their subjects, by laying upon them unnecessary burthens, knowing that they have a supream Lord above them, the King of kings, who respecteth not the person of princes, unto whom, one day, they must give their account. So that this Scripture doth not warrant kings to rule how they list, or to make their will to stand for law; but rather taxeth tyrants for exercising their power in an unjust manner, namely, when as without any order of law, they take away mens children, goods, lands, by force and violence; or, when they abuse the things thus taken, to their pleasure, to serve their lusts, or to bestow them on their friends, and favourites; not imploying them for the good and benefit of the Common-wealth; or finally, when as they use the persons of their subjects, without their liking and consent, as slaves, and put them to servile offices, and base drudgery, not beseeming free-born subjects.

V. 12. *And he will appoint them Captains over thousands.*] Which places, though they were honorable and profitable to kings favourites, who enjoyed them, yet not to them who were to serve under them, and to execute their difficult and dangerous designs, not pleasing to the people where they are quartered and billeted.

and he will set them to ear his ground, and to reap his harvest.] i. e. He will press them to do his works of all kindes, either giving them nothing for their pains, or not allowing them considerable and valuable wages.

and to make instruments of war.] i. e. He will make them his Smiths, Carpenters, and Chariot-makers, and that, by compulsion, not giving them for their pains sufficient recompence.

V. 13. *He will take your daughters.*] i. e. Forcibly to do his work, whether you will, or no; or, not allowing them any wages for their work; and so it is to be understood in all the rest that followeth.

V. 15. *He will take the tenth of your seed.*] i. e. Either that which of right belongeth to your Levites, or another tenth after theirs is paid.

V. 17. *and ye shall be his servants.*] i. e. Lose the liberty and priviledg of free-born Israelites; and living in a servile and slavish condition, you shall be compelled to do all his base drudgery, not reaping thereby any recompence or reward.

V. 18. *And ye shall cry out in that day ——— and the Lord will not hear you.*] i. e. when groaning under the grievous oppressions which your king shall bring upon you, ye shall cry unto the Lord for help and deliverance; he will not regard your prayers, because by your obstinate wilfulness, ye have brought all these evils upon you, after ye have had such fair warning.

V. 19. *And they said, Nay, but we will have a King over us.*] i. e. Notwithstanding all thy dissuasions, we stand firm in our resolution to have a King.

V. 20. *That we may be like all the nations.*] Where they discover the chief grounds of their desiring a king, and why they were so firm in their resolution; and first, their great and ambitious affection to be like the heathen nations, in setting up a pompous and glorious Monarchy, instead of that mean government of the Judges, which made so little a shew of greatness and glory in the eyes of the world.

and that our King may judg us.] i. e. Rule and govern us according to his own laws, in time of peace.

and go out before us and fight our battles.] i. e. Be our General in our wars, of which we have now special need, seeing Nahash the King of the Ammonites is coming against us.

V. 21. *And he rehearsed them in the ears of the Lord.*] i. e. As Gods special Favourite, in these tumultuous distempers and distractions, he addressed himself unto God by prayer, desiring directions from him, what he would have him to do further, about this weighty business, which did so much concern his glory, and the good of the Common-wealth.

V. 22. *Hearken to their voice, and make them a King.*] i. e. seeing no reasons nor warnings, will prevail with them, let them have their desire, though it will be to their cost.

and Samuel said —— go ye every man to his house.] i. e. Having Commission from God to make them a King, he condescendeth to their suite, and to dismisseth the assembly, to depart for the present, to their own homes; in the mean while, he referreth to himself some time before the election of their King, wherein he might better consider of the manner and means, how, and whereby, this weighty action might best be effected, and ask counsel of God, and pray unto him for his direction, in the choice of their King.

CHAP. IX.

Vers. 1. *Now there was a man of Benjamin whose name was Kish.*] i. e. A Benjamite, or, of the tribe of Benjamin.

the son of Abiel.] Who is called Ner, 1 Chr. 8. 33. & 9. 39. who is thought to have had two sons; the one called Kish, the other Ner, after his own name, who was the father of Abner, and so Saults uncle; Others think, that there was but one Ner, Saults uncle. ch. 14. 50.

a Benjamite.] Or, *the son of a man of Jemini.* Whose name is not here expressed, but only his tribe, as it he had said, Aphiah was the son of a certain man, who was of the tribe of Benjamin.

a mighty man of power.] i. e. Either in respect of his person, prowess, and so fit to rule, or else in respect of his substance and riches; or, it may be, both the one and the other.

V. 2. *A choice young man and a goodly.*] i. e. a man singularly adorned with excellent gifts, and good parts, both in respect of his person, and the feature of his body, which was tall and proper, comely and beautiful; and also in respect of his minde, which was indued with moral vertues, and especially fortitude, and courage, befitting a king; and therefore fit to be advanced to such an high dignity, and more likely to be honoured of his subjects, when he was set over them; and to this purpose, these praises are here given him.

V. 3. *And the asses of Kish, Sauls father, were lost.*] Asses in Assyria and Canaan were in great esteem and use, because having few horses, but what they had from other Countries, they used to ride upon them, Judg. 10. 4. & 12. 14. and Kish (as Josephus reporteth) taking great delight in them, and being very rich, had many excellent ones of this kinde. And this was the cause, why (some, it may be, of the choicest being strayed and lost) he sendeth his son and servant to seek them; which happed by Gods special providence, (who to shew his power, often useth small and weak means, to effect great matters) that hereby Saul might be brought to Samuel, and by him anointed King over Israel.

and he passed through mount Ephraim.] Which bordered upon the tribe of Benjamin, and therefore in their search (as it is here described) they passed out of the one into the other, to and fro, according as they happed to hear any tydings of them.

and passed through the land of Shalisha.] i. e. A Plain, or champion country in the tribe of Benjamin, which is also called Baal-Shalisha, 2 King. 4. 42. which also lay in the tribe of Benjamin, wherein, was a city, called Salish, by Jordan, not far from Gilgal, and near Bethon, where John baptized, Joh. 3. 23. though others think, that these two Salims were divers places.

and when they were come to the land of Zuph.] Which was in the land of Ephraim, wherein Ramah-Zophaim was, where Samuel dwelt. See ch. 1. 1.

V. 5. *Lest my Father leave caring for the asses, and take thought for us.*] Where he sheweth his pious love to his father, in his care to prevent his grief.

V. 6. *There is in this City a man of God*] Which title they gave in those times to the prophets, to shew in what high and honourable esteem the men had them.

and he is an honourable man] *i.e.* Who is much honoured and esteemed of the people, for his singular skill in revealing secrets, and fore-seeing, and fore-telling things to come. See ch. 2.27. Josh. 14. 6. Judg. 13. 6.

all that he saith surely cometh to pass] *i.e.* All that he fore-telleth by a prophetical spirit.

peradventure he can show us our way that we shall go] *i. e.* Of the best course that can be taken by us to finde out asses; for which end we have taken all this travail: or if they be desperately loll without hope of recovery, he will tell us that also, that then we may return, and not lose any more labour. Now, though this were far below the calling of a prophet, and man of God, to exercise his gift of prophecie about such a base and contemptible subject, as inquiring of God about asses, which was to be imployed about spiritual, high and heavenly things; or such civil things, at least, as were weighty, and imported the good of the Common-wealth; yet God and his Prophets stooped and condescended to such trivial and common things, which better suited with the condition of Wizards and Southsayers, to keep his people from leaving him, and resorting to them; and such was the enquiring after things lost, as in this place, and the recovery of those that were sick or wounded, as appareth in Jeroboams childe, 2 King. 14.2. and of Ahaziah, 2 King. 1.3. Again, the Lord was pleased to be enquired of about these ordinary and common things, and to give an answer by his Prophets for their satisfaction that resorted to them, because his people should not think, that he had left care of them, in their private necessary occasions, then the heathen idols, who being consulted with, did by the ministry of Satan, speaking in their oracles, return them answers, though oftentime were frivolous and ambiguous. And finally, that by having experience of the truth of their prophecies in such ordinary things, as were subject to their senses, they might be the better brought to believe them in things supernatural, and above the reach of their own reason, Joh. 3. 12. *If I have told you earthly things, and ye believe not; how shall ye believe, if I tell you of heavenly things?*

V. 7. *If we go, what shall we bring the man?*] Not that he thought, like a Soothsayer, he would do nothing without hire, which was the sin of Balaam, 2 Pet. 2. 15. And the false prophets, Micah. 3. 11. But he demanded here what Present they should bring him, according to the common custome of those times, which was, to bring unto the Prophet some Present, not as the wages of his Divination, but as a civil and honorable gratuity, to testifie their due respect and thankfulness unto him. So 1 King. 14. 2,3. 2 King. 4.42. & 8.8. Judg. 13. 17. & 6. 18.

for the bread is spent in our vessels] *i.e.* In our Scrips, Wallets, or Baskets; where, by bread, he meaneth their *viaticum*, or provisions, which they carried with them in their journey; of which, if any store had been full remaining, that had been worth the presenting, they would have given some part of it to the prophet; for such a Present Jeroboams wife carried to Ahijah, 1 King. 14.3. and the good Shunamite with such provision entertained Elisha, 2 King. 4. 8. and the man that came from Baal-shalisa, brought him likewise bread, v. 42. or, as others think, he meeth it as a reason way they should not go to the man of God, but rather return homeward, because all their provision was spent, and they had neither meat nor money left to relieve them in their journey, if they should make this stay.

V. 8. *I have here at hand the fourth part of a shekel of silver*] Heb. *there is found in my hand*. That is, in my cuttody, or, in my purse, a piece of the value of 7. d. ob. the whole shekel amounting to half an ounce of silver, or 2 s. 6 d. of our money, a poor Present to give a Prophet, whom he stileth, a man of God, and an honourable person; but yet, worthy the acceptance, when it was presented, as a free gift, only, to testifie their thankfulness; especially, when (like the poor widows two mites) it was all their substance that now remained.

before-time in Israel, when a man went to enquire of God] *i.e.* Such was the piety of men in former times; that when they would ask counsel of God, they would address themselves to his Prophets, who, by special revelation, were acquainted with Gods Will, Num. 12. 6. & 14. 4. and from him, did reveal it unto his people. So Rebecah, Gen. 25. 22.

come and let us go to the See] So called, because they foresaw things to come, and because the Lord was seen of them in visions and dreams, Num. 12. 6.

for he that is now called a Prophet, was before-time called a See] Not that they ceased to be so called in Samuels time, as well as of old; But they are the words of him who wrote this story, added by way of parenthesis, to cleer the thing to those who lived in his dayes, when the word, See, was out of use, and prophet came into its place. By which it seemeth, that this book was not written by Samuel himself, but by one of his disciples, of the children of the prophets, who, in honor of his master, calleth it by his name.

V. 10. *Then Saul said to his servant, Well said*] Heb. *thy word is good*. His servant being directed by the secret motion of Gods Spirit, to give this counsel, that what he had determined, might come to pass; Saul heartheneth to his advice: which may teach us, not so much to respect the person from whom the advice cometh, as upon what reason and ground it is given. So Job 31. 31.

so they went to the City where the man of God was] *i.e.* To Ramah, where Samuel dwelt.

V. 11. *And they went up the hill to the city*] Heb. *in the ascens of the city*. Which was not in the City it self, but in the way and entrance into it, where they met the maids that came out to draw water.

Is the Seer here?] *i.e.* Is the prophet now at home at his house in the City? for though they knew that he dwelt there, v. 6. yet in respect of his many businesses abroad, as being Judge, they doubted whether he were now at home, or no.

V. 12. *he is, Behold, he is before you*] Not meaning, that he was so going before them, as that he was now in sight at that time; for they were now without the City, and he within; but that he was in the city neer hand, so that they might, if they made haste, soon, and easily see him. See v. 13.

for he came to day to the city] Whence some gather, that this City was not Ramah, the place of Samuels habitation, but some other City, whither he now came on this occasion. But this followeth not; for though this City were Ramah, and he dwelt here, yet having been out of Town upon his occasions, they might fitly say, that he came to day to the City, *i.e.* home, to his dwelling house. See v. 5,6.

for there is a sacrifice of the people to day] Or, *a feast*. *i.e.* A peace-offering, or, sacrifice of thanksgiving; after which, followed a feast, made of the remainders of the sacrifice. For it was lawful for holy prophets, immediately inspired, to offer sacrifices, especially peace-offerings, and sacrifices of thanksgiving, in extraordinary occasions, upon altars erected in other places, besides the Tabernacle, 1 Sam. 7. 9. & 16. 5. especially at this time, when as the ark, which was the visible sign of Gods presence, and (as it were) the soul of the Tabernacle, was not resident in it. But it seemeth, that this here spoken of, was rather a feast after the offering, than a sacrifice, at which the people met to rejoyce before the Lord, and to praise him for his blessings, Gen. 31. 54. & King. 19. 22. See the note on ch. 7. 9. and on Judg. 21. 4. And this feast (seemeth) was made purposely by Samuel, and guests invited unto it, because God having revealed to him, that he would send him thither, the next day, whom he would have to be their King, he desired to give him, when he came, honourable entertainment, by making him a solemn feast.

in the high place] The City it self was scituate on an hill, seeing they are said to ascend to come to it; and this place where they sacrificed and feasted, was the highest part of the City, which in those times, and long after, the people out of their devotion, thought fitest for such religious uses, as being nearest heaven, and furthest and freest from worldly distractions, and disturbances; which places were in use to the building of the Temple; and after that, strictly forbidden, 1 King. cap. 3. 2.

V. 13. *Before he go up to the high place to eat*] *i. e.* To feast, and not to offer sacrifice; or, first to sacrifice, and then to feast.

for the people will not eat until he come] For it was a commendable custome among the Israelites, to bless God, *i. e.* to acknowledg his bounty and goodness, and to crave his blessing, before their meat, and to give thanks after, and he that blessed the table, did also divide and distribute the meat; the which was practised by Christ himself at his last Supper, Math. 26.26. and at Emaus, Luk. 24. 30. Deut. 8.10. 1 Tim. 4.4.

now therefore get you up] *i.e.* Make haste (if you desire to see him) before he sit down; for otherwise, you will hardly do it.

because he doth bless the sacrifice] *i. e.* The meat reserved after the offering, for the priests and people, to furnish their feast. See ch. 1.4. Or, as others think) the meat provided for the feast, without a sacrifice.

V. 14. *Samuel came out against them*] To wit, out of his own house, into the streets of the city, being directed by God so to do, v. 15.

V. 15. *Now the Lord had told Samuel in his ear, a day before Saul came*] Here he rendreth the reason of Samuels coming forth to meet Saul, and also of his providing this feast, namely, to entertain Saul, that he might anoint him King.

told Samuel in his ear] Heb. *revealed the ear of Samuel*. To wit, by removing the covering wherewith it was vailed, by which phrase is signified, that by the secret inspiration of his Spirit, he had revealed

vealed to Samuel (as a friend doth a secret by whispering in the eare of another) that he would the next day send him a man of the tribe of Benjamin, whom he would have him to anoynt King over Israel. And this the Lord told Samuel before-hand, that when he came, according to his prediction, he might be assured that he was the man whom the Lord had chosen. So ch. 20. 12.13. 2 Sam. 7.27. Job. 33. 16. Isai. 22. 14. and 48.8.

V. 16. *I will send thee a man out of the tribe of Benjamin*] *i.e.* I will, by the secret instinct and motion of my Spirit, cause him to come unto thee, though himself know not of it; and that thou maiest not mistake another man for him, know that the man, whom I shall send, is of the tribe of Benjamin.

that he may save my people out of the hands of the Philistines] Who thought they had received such a great defeat by the Israelites, that they durst not again invade their country, so long as Samuel alone judged the people, ch. 7. 13. Yet before that time they had grievously oppressed them; and since, they were not free, as often as they got any opportunity to do them any mischief; and were now again ready, having made a confederacy with the Ammonites, to raise a new war against against them, that joyning together, they might invade their country at the same time, as appareth, ch. 12. 12.

that he may save my people out of the hands of the Philistines] For though they had not in all Saul time a full deliverance from the Philistins, but the war continued to the very day of his death, when also both he and his people received a great overthrow; yet because he gave them divers defeats, and so blunted their rage, and abased their strength, that they could not as formerly they had done, keep them under as their servants and slaves, but carried it out with them in an equal ballance of war, sometimes the one party prevailing, and sometimes the other; therefore he might be said, in some degree, to have saved them, though their deliverance was not complean, but only begun, and the perfecting of it reserved till Davids reign.

For I have looked upon my people] God had formerly looked upon them, for he seeth all things at once, with one perfect act of seeing. But he speaketh after the manner of men; and to be is said to look upon us, when beholding them with the eye of pity and compassion in their miseries and afflictions, he cometh to give them ease and deliverance.

because the cry is come unto me] *i. e.* Either (as some think) their clamour in calling for a King to be their Captain, or rather, their cry and complaints under their grievous oppressions, which moved the Lord to pity them in their miseries. For so the next words before cary the sence, suitable to that, Exo. 3. 9.

V. 17 *Behold the man whom I spake unto thee of*] That Samuel might be the better assured that he was not mistaken, the Lord contenteth not himself with his former predictions, and descriptions, but poinyeth out the man, when he cometh into his sight. And this the Lord spake unto Samuel by secret inspiration, or Spirit of prophecie. So ch. 16. 8. 12.

this same shall reign over my people] Heb. *restrain*. *i.e.* By his authority and government shall restrain them from loose liberty and licentious wickednefs.

V. 18. *Then Saul drew near to Samuel in the gate*] Or, *within the gate*. *i.e.* Being entred by the gate into the City, as it is v. 14. Or, as others read it, into the midst of the City, and not far from Samuels house, out of which he came to meet them. Others understand it, of the gate of Samuels house; out of which he came, and unto which Saul was come to inquire after him.

V. 19 *go up before me into the high place*] *i. e.* Do thou and thy servant go to the place where we have appointed to keep a feast, for I am resolved to entertain you for my guests.

and I will tell thee all that is in thine heart] *i.e.* Not only concerning thy fathers asses, for which thou hast taken this journey, but also all other things which thou desirest to know, which do more highly and nearly concern thee.

V. 20. *See not thy mind for asses, for they are found*] *i.e.* Take no farther care for them, nor let them by troubling thy minde with anxious care, make thee the more unwilling to stay with me, only for this one night longer, seeing they are already found, according to thine own desire.

And on whom is all the desire of Israel, is it not on thee?] Not that all the desire of Israel was on Saul particularly and particularly; for all Israel knew him not; but the meaning is this; unto whom shall the general desire of all Israel, of having a King to rule over them, in royal dignity, be appropriated by Gods special designation, but unto thee, and thy fathers house? Others read it, Whose shall be all the desire of Israel? *i.e.* The desire of the chiefest of the tribes of *Israel*] The which he speaketh, not in respect of the honour and nobilitie of this tribe, in birth and parentage; for so it was superiour to all the rest, having the tribe of Joseph, being descended from Jacob's beloved Rachel, his only true wife; but in respect of its smalnes in number; for he did thinking (it may be) that the Kingdom should be conferred on one by election of the people, and their general votes, conceiveth, that there was no probability he should carry it, seeing every tribe would be for some one of their own; and therefore his tribe, being least of all, must needs have fewest voices, and in all likelyhood, fewest friends to be for them in the election. Now this he faith truely, because this tribe, not long before, were almost all slain in the quarrel about the Levites wife, Judg. 20. and therefore could not yet be multiplied to any great number; nor, as it seemeth, long after, seeing in respect of their paucity, joyning themselves to the tribe of Judah, though they were two, yet usually they were accounted but one, and called the tribe of Judah. For so Ahijah faith to Jeroboam, that he should have ten tribes, and Rehoboam but one, 1 King. 11. 32. And afterwards, when the ten tribes made that great schism and revolt from Rehoboam, it is said, that none followed the house of David, but Judah only; 1 King. 12. 20.

and my family less of all the families] For the Israelites dividing their tribes into families, of which there were ten in the tribe of Benjamin; (or, at least had bin before the great destroyed in that great slaughter) it seemeth his family was fewest in number, being compared with others; howsoever he could not speak so of his fathers house, seeing he was a mighty man of power, v. 1. So Gideon, Judg. 6.15.

V. 22. *And Samuel took Saul, and his servants — and made them sit in the chiefest place*] So humble was Samuel and free from self-seeking, that when he knew that it was Gods pleasure to advance Saul to be King and supreme Governour, which much tended to his own disparagement; yet he was so far from envy and emulation, that he bent all his thoughts to honour him whom God intended to honour; and therefore given the place and precedency, not onely to Saul himself, but also to his fathers servant, in honourable respect to him, whom he attended.

V. 23. *Bring the portion that I gave thee*] Whereby it appeareth, that God having told him, the day before, of Sauls coming, Samuel had prepared this feast to give him entertainment. And because it was the custom of those times, to provide and set before every one of their guests, their own peculiar dish or mess; as it was his purpose to make Saul his chiefest guest, to be provided for him the chiefest piece of meat, and appointing the Cook to fet it up for this use, he now calleth unto him for it. So Gen. 43. 34. & ch. 1. 4. 5.

And the Cook took up the shoulder] Which if it were a part less of the peace-offering, and reserved for this feast, then must it needs be the left shoulder, seeing the right belonged to the Priest, Levit. 7. 32. 33. And this being, in those times, counted the chiefest joyn, was allowed to the Priest as his portion, and for the same cause was set apart by Samuel, for his entertainment of Saul: Or, it may be, that it was not such a feast as part that remained of the peace-offering, but as a special dish prepared before, and set apart by the cook at Samuels appointment; for if it had been that which remained of the sacrifice, it could not be set apart before it were finished, see chap. 2. 15, 16.

V. 24. *And that which was upon it*,] That is, either some other peece adhering unto it, as the neck, (for the breft also belonged to the Priest, Levit. 7. 31.) or rather some other meat that was laid upon it, or some sauce to make it more acceptable to such an honorable person. Where, in a word, observe by the way, The sobriety and temperance of those times, being compared with the profuse gluttony, and gormandizing that is used in our days: Seeing then one joynt of meat, was thought good entertainment, when they intended to shew their honorable respect to one that was designed to be their King; whereas now endless varieties of dishes and delicacies are at our tables, excused as not costly, or dainty enough, to entertain our guests.

Be hold, that which is left, (or it before thee and eat.] Not that which is left after others have done eating; (for it is more then probable, That as he was preferred to the chiefest place, so he was first served,) but either that which is left as a remainder of the sacrifice; or rather, that which is set apart, or reserved for thee by mine appointment, as we have it in the Margine of our Bibles.

for unto this time it hath been kept for thee since — I invited the people] Whereby it appeareth that it was not any part of the peace-offering, but provided the day before, or at least early in the morning, when he invited his guests; whereby he intimates unto Saul, that God had revealed unto him his coming the day before he came, or else he could not have reserved for him this dish.

Since I said] That is, since I caused this feast to be prepared, I appointed that this special dish should be reserved for thee.

V. 25.

V. 25. *Samuel communed with Saul upon the top of the house*] That is, his own house, where, after he was come from the feast, he entertained and lodged him. Others think, that when all the guests were come down into the city, from the house, where they feasted, Samuel took Saul to the top of the house (which in those countries were flat-roofed, and fit to walk upon, like our leads and terrales, Deut. 27. 8. that there they might commune together about the affaires of the Kingdom, as being a place of secrecy and out of hearing, and therefore the fitter to debate in of these weighty affairs, which they desired, as yet, to be kept secret; as appeareth by their choice of this place; their early rising in the morning to consult before their partings; and their sending away, before them, the servant, when they communed about his election, and other Regal affairs; and thereupon intended to anoynt him King. The which secrecy was used, that it might not be thought, when he was chosen King, that there was before any collusion or plotting between them, but that it might plainly appear, that he was immediately chosen by God.

V. 26. *Samuel called Saul to the top of the house*] Namely, his own house, where Saul was lodged, unto which he had called him the day before, and not the house where they had feasted. And thither he called him again, that he might privately talke with him about his calling to be King, and might hasten him on his journey, as he before had promised him, v. 19.

Bid the servant pass on before] *i. e.* To wit, that he may not hear us conferring on these weighty affairs, nor see me anoynting the King.

But stand thou still awhile, that I may shew thee the word of God] To wit, that thou maiest with more reverence hear Gods message and divine Oracles, concerning thy calling to thy kingly office, and the signes to confirm thy faith, in the assurance of this divine vocation, and the duties that belong to thee.

CHAP. X.

Vers. 1. *Then Samuel took*] To wit, by Gods appointment, who sent Samuel to anoint Saul to be King over his people, as he telleth him, ch. 15. 1.

a vial of oyl] Which was used in this ceremonial anoynting, to signifie the collation of gifts and graces, (which were required to fit and qualifie the person anoynted) by the Spirit, unto that place and function, unto which God called him, the which, accordingly behel Saul, as is noted, ver. 6. and 9. And secondly, that God had set him apart, and advanced him above others in authority and eminency, in that place wherunto he was called; in which oyl bath some resemblance, which riseth not with waterish liquors, but separateth itself from them, and floteth above them. Now it is question, among Expositors, what kinde of oyl this was, wherewith Kings were anoynted, whether common oyl, or the holy oyl of the sanctuary, appointed by God, for the consecration of the Priests. And it is thought, that Saul was anoynted with ordinary oyl, (as also Jehu) which Samuel brought with him in a vial, from his own house; and that David and Solomon, with other Kings succeeding them, were anoynted with the holy oyl of the sanctuary. But this is not probable, seeing this oyl was appropriated to Aaron and his sons, and strictly forbidden unto all others, under that great penalty, of being cut off from Gods people, Exod. 30. 23, 32, 33. And besides, Samuel anoynted David in great secrecie, as being in danger of killing his life, if he did come to Saul's knowledg, as it easily might, if he had fetched it from the sanctuary, and acquainted the Priests with it. And the second time, that he was anoynted King over Judah, 2 Sam. 2. 4. the tabernacle and the oyl in it, was under the power and dominion of Isboseth, Davids enemy; and therefore could not be had from thence for this use, to anoynt him King, who was his corrival and competitour. Neither have we any intimation in the scripture that it was other then ordinary oyl. For whereas it is said, Psal. 89. 20. that *God with his holy oyl had anoynted him*; This is not understood of the oyl, in respect of its substance and composition, but onely in regard of that sacred use, unto which it was imployed. And whereas it is alledged, that Zadok anoynted Solomon with oyl taken out of the tabernacle, 1 King. 1. 39. Hence it follows not, that it was that holy oyl, appropriated to the Priests, seeing there was in the tabernacle much other oyl, destinated to other uses. David and Solomon are said to have been anoynted with oyl, contained in an horn, but Saul and Jehu in a vial; which difference (as some think) was made, to signifie the stability and durablenels of the one, and fragility and short duration of the other; seeing this was held in a brittle vial of glass or earth, but that in an horn, which is strong and durable, and able to endure many a fall or knock.

and poured it upon his head] There were three sorts of men, that were consecrated and set apart to their several functions, by anoynting with oyl; as first, Prophets. So Elisha, 1 King. 19. 16. Secondly Priests, as Aaron and his sons, Exod. 30. 23, 32. And thirdly, Kings, as in this place, and elsewhere; who were all of them types of our Lord Christ, consecrated and set apart by God his father to be our Prophet, Priest, and King; and therefore when he, who was the Anti-type, was exhibited, these ceremonial anoyntings ought to cease, as being of no more use; yea, in this respect are unlawful, because, they that use them, do hereby deny that Christ, shadowed by them, is yet comein the flesh.

and kissed him] Which ceremony, in those dayes, and long after, was diversly used; As first, to testifie their mutual love, and the union and communion of their minds and hearts, Gen. 48. 10. & 27. 26. Exod. 18. 7. Ruth 1. 9. Secondly, to congratulate them, who by God were newly advanced to some great honour and dignity, as here, and Gen. 41. 40. Thirdly, by way of commendation and approbation, joyned with a kinde of ravishing delight, Prov. 24. 26. Fourthly, of salutation and kinde entertainment, Luk. 7. 45. Fifely, to testifie their homage and subjection, yie'ded out of reverence and love, Gen. 41. 40. And lastly, by way of adoration and religious worship; and so idolaters kissed their idols, 1 King. 19. 18. Hos. 13. 2. and Christians their blessed Saviour, Psal. 2. 12. Now Samuel kissed Saul in divers of these respects, as, namely, to testifie his love, to congratulate with him in his high advancement, and to testifie his willing homage and subjection.

is it not because the Lord hath anoynted thee? As if he had said, have I not used all these ceremonies, to give thee assurance that God hath chosen thee to be King over his people? that is, I have surely done it to this end. Where he mindeth him of two things; First, that God was the chief Author of his high advancement; and that himself was onely his Minister, to do that which he appointed, hereby to move him to give unto God the whole glory and praise. And secondly, that it was Gods people or inheritance, over whom he should reign, to make him the more careful, to govern them with wisedom and in righteousnesse, 1 King. 3. 9. Exod. 19. 5. Deut. 9. 26. and 32. 9.

V. 2. *When thou art departed from me*] Here and in the verses following, Samuel by a prophetical Spirit, giveth unto Saul, certain signs which should occur in his return, that when he saw them accordingly happen, he should thereby have his faith confirmed in this assurance, that other things fore-told, concerning his Kingdom, should likewise certainly come to pass. To this end, that he might with more confidence adventure upon it, notwithstanding all difficulties that he should meet with in his way; seeing he was assured, that God, who was all-sufficient to protect and bear him out, had called him unto it.

by Rachels sepulchre, in the border of Benjamin] Rachels sepulchre was in the way to Ephrath, that is, Bethlehem, and as some say, within a mile of it, Gen. 35. 20. which is in the tribe of Judah, Mich. 5. 2. and yet Rachels sepulchre might be in the border of Benjamin; because these two tribes bordered upon, and were intermingled one with another.

at Zelzah] An unknown place now, seeing it is not elsewhere mentioned, and signifieth a fair, or pleasant shade.

V. 3. *And thou shalt come to the Plain of Tabor*] Or, *to the Oak of Tabor*. For the word signifieth both a Plain, and an Oak, lying at the bottome of that mountain (and in the tribe of Issachar, Josh. 19. 22.) upon which Christ was transfigured, Math. 17. 1.

going up to God to Bethel] *i. e.* Either the place properly so called, Gen. 18. 19. where Jacob saw his vision; in which was an altar for sacrifice, and was a place of prayer and Divine worship, unto which the people resorted; or appellatively, the house of God, and that, either at Shiloh where the Tabernacle was, or Kiriath-jearim, where the ark was now placed, whither these three men went to offer sacrifice.

carrying a bottle of wine] Which they used in their sacrifices of thanksgivings and drink-offerings, Levit. 23. 13.

and give thee two loaves of bread which thou shalt receive] But how could they give, or Saul lawfully receive that which they had devoted upon God as a sacrifice, to be offered unto him? Some think, that they had in their store other bread for their use, out of which they gave these two loaves; but speaking of three loaves which they carried with them, and then adding, that they gave Saul two, it seemeth, that he doth mean two of those three. Others think, that though these loaves were devoted to God, yet they might lawfully give them to Saul, being hungry, and his provision spent, ch. 9. 7. because it was a work of mercy, to relieve his necessity, which God preferreth before sacrifice, Hos. 6. 6. But seeing he came so lately from Samuel, it is not probable, that he would send him away so slenderly provided for his journey, that he should already want bread, when as he had travailed, as yet, but few miles from him. And therefore, I rather think, that God intending it to Saul, as a sign that he should be King, did secretly by his Spirit, move these men to offer him this Present, by way of homage, due to their

their king, though themselves, for the present, had no such knowledg of him. The which, so much the more tended to the strengthening of Sauls faith, the main end at which God and Samuel aymed, when as they, upon no acquaintance, or other cause, offered him this Present, but only as they were moved in a strange manner by Gods Spirit, and it was in them not only lawful, but also a pious duty, to hearken and yield unto it.

V. 5. *After that, thou shalt come to the hill of God*] By which, some understand the high hill in Kiriath-jearim, where the ark was placed in the house of Aminadab. But this is not likely, that the ark of God should be removed for safety, from Bethshemesh, to a place which was so neer a strong garrison of the Philistims, seeing the people were daily to resort thither, for religious services. And therefore by the hill of God, here we are to understand the high place of Gibeah, which is called Gibeah of Benjamin; neer unto which was the Philistims garrison, chap. 13. 2. Whence also Sauls Father, Kish, and his Uncle, who afterwards met him, with other of his kindred and friends, had their habitation. And Josephus calleth it the town of Gabbethes. And it was called the hill of God, either because the Lord there had done, in former times, some memorable act, which gave unto it its name; or, because there was there some place consecrated to religious uses, where there was a Colledg of Prophets, consecrated to Gods service; who might dwel in in safety, neer a garrison of the Philistims, seeing in those dayes, such religious men were priviledged to dwell neer their enemies, without hurt or danger.

and thou shalt meet a company of prophets coming down from the high place] Namely, of Gibeah, the place of Sauls habitation, where there was a School of Prophets. For there were in the Land of Israel divers Schools, or Colledges of the Prophets; the which were of two sorts, as first, the Elders or chief, who where endued with the gift of prophecy, properly so called; and were governours, and (as it were) Fathers over the rest; because by instruction and example, they did (as it were) spiritually beget them; and educate and train them up, in holy, and religious exercises, as praying, reading, meditating, studying, and interpreting the Scriptures, and Law of God; singing of Psalms and spiritual songs; using therewith instruments of Musick; holy conferences one with another; that they being thus trained up in doctrine and holiness of life, might be fitted thereby afterwards to instruct the people. The most of which (as it may probably be thought) were of the Levites and Priests progeny, thus educated for the service of the sanctuary, and to teach the people; although we cannot say, but that there were divers among them, who were not of this order. And of some of these it pleased God to make choice, and to call them to be extraordinary Prophets, endued with that special gift of prophecie, whereby they did fore-see and fore-tell things to come. Though this was not common to them all, nor appropriated to them alone, seeing it came not by instruction and education, but by Gods free dispensation; the winde bloweth where it listeth, as we see in the example of the Prophet Amos, Amos 7. 14. The second sort of those who lived in these Colledges, were the younger sort of students, under the government and tuition of the Elders, instructed by them in the knowledg of the Scriptures, trained up in religious exercises; upon whom also it pleased God (when he thought good) to confer the extraordinary gift of prophecy, as appeareth 2 King. 2. 3. 5. Now of these Colledges, there were divers in Israel, one here, another at Bethel, a third at Jericho, 2 King. 2. 3, 5. a fourth at Naioth in Ramah, over which Samuel was President and Father, ch. 19, 20.

with a psalterie, and a timbrel, and a pipe, and a harp] The which they used to play upon, when by singing of Psalms and spiritual songs, they praised God, to raise up their spirits, and to make them more cheerful in religious duties; and it may be also, when they prophesied, as we see in the example of Elisha, who when his minde was sad and heavy, in that great distress of Gods people, and distempered and exasperated with the presence of Jehoram, an idolatrous King, called for Musick to raise up his dull and drooping spirit, and to bring his minde into such an holy temper and frame, as might make him more fit to exercise his gift of prophesying, 2 King. 3. 15. And for these uses were these holy men set apart by David, as Heman, Asaph, Jedithum, and their sons, for the service of the sanctuary, who were endued with prophetical spirits; and joyned musick with their prophesying, and giving thanks, singing praises unto the Lord, as plainly appeareth, 1 Chron. 25. 1, 2, 3, 6.

V. 6. *And the Spirit of the Lord will come upon thee*] *i. e.* Both the spirit of wisdom, magnanimity, courage, and other qualifications, befitting thee, for thy kingly calling; and also the spirit of prophecy, enabling thee to joyn with them in spiritual songs, and singing Gods praises; though thou hast not been taught and trained up in these spiritual exercises; and also the extraordinary gift of prophecie, (for the time) whereby thou shalt fore-tell things to come, Numb. 11. 25.

and thou shalt be turned into another man] That is, not in respect of person, form and substance, but of properties, gifts and parts; namely, both in respect of the present gift of prophesying, and of the spirit of wisedom, valour and government, which shall be inspired, to fit thee for the calling of a King, so as thou shalt not, as formerly, like a mere rustick, according to thy education, set thy minde and heart upon thy cattle and husbandry, but upon such things as belong to a King for the government of his Kingdom, in peace and war. In all which there was but a civil, and not a sanctifying change, of saving grace and holynesse, as appareth by his fearful defection into outragious wickednesse afterwards.

V. 7. *Do thou as occasion shall serve thee, for God is with thee*] As if he had said, I cannot give thee particular rules to direct thee in all thy future actions and proceedings, in respect of the intervening of various accidents; but as occasion shall be offered, make use of thine own prudence, wherewith God will endue thee, to do that which shall appear to be best, both for the well-governing of thy people in time of peace, and the making military preparations against Gods enemies, and the right ordering of all things in the time of war, wherein the Lord calleth thee to fight his battels. In all which proceed with a courageous and undaunted spirit, seeing the Lord will not only enable thee with gifts, to direct thee in all thy waies, and to overcome all difficulties, but will also be present with thee, to assist and protect thee, in all thy undertakings, to do him service in thy kingly calling.

V. 8. *And thou shalt go down before me to Gilgal*] Which cannot be understood of Sauls present going to Gilgal, as soon as he parted with Samuel, nor yet after he saw the signs given come to pass; for before this he went to Mizpeth, and was there chosen King by lot, and after that he returned to his own house, and lived sometime in a private condition, ch. 11. 4, 5. After which, hearing of the besieging of Jabez-Gilead, by Nahash King of the Ammonites, and the hard conditions he tendred unto them, he made war against them, and wholly vanquished them. Which being done, Samuel summoneth the people to make their appearance at Gilgal, there to renew the Kingdom, which they did, and there made Saul King, and offered sacrifices and peace-offerings before the Lord, and greatly rejoyced in their King, ch. 11. 14, 15. And therefore (for ought I can conceive) there must be two goings of Saul to Gilgal; the first appointed, to renew the Kingdom; the other, to make preparations of war against the Philistims; which being a weighty business, Samuel appointeth Saul to go thither, and to wait for him seven dayes, that they might together consult about it, offer sacrifices unto God, and pray for his direction and blessings which was either done, because Samuel might be hindered from coming sooner by some necessary occasion; or rather, for the trial of Sauls faith and obedience to God, in waiting his appointed time; upon which condition, and not otherwise, he was to be established in the Kingdom. And of this second coming to Gilgal, which was above two years after this parting of Saul from Samuel, Chapter 13. verse 1, 2. must this place needs be meant; for in the first going to renew the Kingdom, Saul waited not for Samuel seven dayes, but they and all the people went thither to perform this solemnity of the Kings Inauguration, and there they continued together till all was finished, as appeareth, Chapter 11. ver. 14, 15. and chapter 12. verse 1, 2, &c. Some understand this going to Gilgal, by Samuels appointment, not to be limited to either of these two goings, but to be a general direction to Saul, what he should do, when any weighty affairs of the Kingdom hapned, especially in the time of great straits and dangers, namely, that he should, on such occasions, go to Gilgal, and there attend Samuel seven dayes, to consult with him about them; and because he might be in places far remote, therefore he should there attend him seven dayes, that he might have time to come to him. But we read of no such matter done any other time; Neither is it like, that Samuel should, in his old age, and when Saul reigned, be so far distant, that he should need seven dayes for his coming thither.

V. 9. *God gave him another heart*] *i.e.* Wrought in him a sensible change, by infusing into him heroick gifts and Kingly abilities, and taking him off from his former thoughts and desires, about private and country affairs, and endowing him with heroicsl gifts and parts, fit for a king, and the government of a kingdom.

and all those signs came to pass that day] There are four signs given, but he doth not insill on every particular, (for nothing is said of the two first) but only speaketh of them generally, that they all came to pass; which was sufficient, in relation to the end for which they were given; yet of the two last, namely, his meeting with the Prophets, and his own prophesying, and his being turned into another man, he doth speak more fully, as being of greater concernment, and more pertinent to Sauls person and condition.

V. 10. *Behold, a company of prophets met him*] *i. e.* Both the prophets themselves, and their sons, that is, their disciples and scholars, who gave themselves to Divine studies and exercises.

and the Spirit of God came upon him] *i. e.* The Spirit of prophecy, inabling him to speak of Divine matters above his natural abilities, or his former education and imployments.

and he prophesied] See v. 6. and the note upon it.

V. 11. *When all that knew him before-time*] *i. e.* All his acquaintance, kindred, and friends, the Inhabitants of Gibeah, amongst whom he dwelt, and who had formerly known his person, parts, and breeding, and how unsuitable they were to his present carriage and condition; they were amazed to see this sudden and great change, and questioned one with another, what should be the cause of it.

Is Saul also among the prophets?] As who should say, it is so strange, that it may justly be wondred at, that Saul should not only be conforted in such an equipage, but also that he should on the sudden be furnished with such gifts and abilities, as to perform these Divine exercises, in praising God and prophesying, as well as those who had imployed themselves to these studies, and have had the help and benefit of education, and the instruction and example of their Fathers and Tutors, the elder prophets.

V. 12. *But who is their father?*] When they saw Saul prophesying among the prophets, they wondred at it, and asked one of another what he did there, and how it came to passe that he who was of a far different calling and profession, and never had any education in the School of the Prophets, should now on a sudden come to prophesie; Unto whom one of the same place, who, it seemeth, was wiser then the rest, (and as some probably think, the father of those Prophets) answereth by asking another question. But who is their father? That is, the father of those other Prophets; as though he should have said; wonder not at this, seeing all these, whom ye hear and see prophesie, have not these gifts by patrimony, but from God, who is a free agent, and inspireth whom he pleaseth; and the same father of spirits, who by inspiration hath conferred these gifts on them, is alike able at his pleasure to infuse the same gifts into Saul.

therefore it became a proverb] *i. e.* An usual and common speech among the people, when they saw in any man a thing above all expectation, especially when he was raised and ranked with men of eminent parts and gifts, in such a place and calling, as he was never capable of, as being far above his birth and breeding; then admiring at it, they would apply this proverb unto them, *Is Saul also among the prophets?* And thus they wondred at Paul, who of a Persecutor, became a Preacher of of the Gospel, Act. 9.21. And at the other Apostles, when they saw their gifts, and knew that they were illiterate, and of mean birth and low condition, Act. 2, 7,8, and 4. 13. Yea, thus they wondred at our Saviour Christ himself, when they heard his high and heavenly doctrine, and saw his miracles, Mark 6. 2, 3. Joh. 7 15.

And when he had made an end of speaking, he came to the high place) To wit, where was the School of the Prophets; and (as it is very likely) also a Synagogue and place for divine worship, whereof it is called Gibeah of God, v.5. whither Saul went to praise God, for his high advancement, and to pray for his further direction in his weighty business, and for his protection and blessing upon his undertakings.

V. 14. *And Saul's uncle said unto him*] That is, (as it is probable) Ner the father of Abner, meeting him either in this place of religious service, whether he also went to do his devotion; or else, as he was coming down from it into the city, he inquired after his journey; and it may be the more curiously; because seeing this strange change in him, he might think that some wonderful accident had befaln him in the way, which had been the cause of it.

and when we saw that they were no where.] That is, not in any place, whither he went to seek them.

V. 16. *But of the matter of the kingdom, whereof Samuel spake, he told him not.*] Either out of modesty, because if he did not beleeve it, he would think him proud and ambitious; or, if he thought it would prove so, because Samuel the Lords prophet had told him it, lest it might expose him to his uncles envy, when he heard that he should be advanced so far above him; or finally, because Samuel had hitherto carried it on, as a great secret, and upon good grounds, he did not think fit to discover it before the due time.

V. 17. *And Samuel called the people together unto the Lord.*] That is, to make their appearance before the Lord, that he might declare unto and convince them of their sin, in asking a king; and also to shew Gods sentence therein, and to proceed to the election of him, See Judg. 11. 11. and 20. 1.

to Mizpeh.] Whether he had appointed the Ark to be brought, and the high priest to come with Urim and Thummim, to ask counsel of God; and by casting lots before the Ark, to finde out who should be their king, v. 22. concerning Mizpeh, see the note on Judg. 20. 1.

V. 18. *I have brought up Israel out of Egypt,*] See Judg. 2. 1. and 6.8. with the note upon it. And here he telleth them of his former mercies; and especially, that main and chief of all, their deliverance out of the Egyptian bondage, to aggravate their sin in asking a king, and thereby shaking off Gods government.

and out of the hand of all kingdoms.] That is, the Canaanites, Moabites, Midianites, and the Philistims.

V. 19. *And ye have this day rejected your God,*] That is, you still continue in your former rebellion, by asking a king; and so rejecting Gods government. See chap. 8. 7. and the note upon it.

and ye have said unto him,] That is, unto me; who being his prophet, and sent on his message, do represent his person, chap. 8. 19. and 12.12.

Nay, but set a king over us,] That is, after all my diffuasions, and all that I could either do or say, ye have wilfully persisted in asking a king.

present your selves before the Lord by your tribes,] To wit, that in an orderly proceeding, by casting lots, it may be known whom God will make choyce of, to be your king. So Joshua 7. 14.

and by your thousands,] The tribes of Israel were divided into thousands, as appeareth Mich. 5.2. See Josh. 22. 14,21. Num. 10. 36. Deut 33. 17. ch. 23. 23.

the tribe of Benjamin was taken:] That is, by casting lots, as Joshua caused them to do, where first the tribe, then the family, then the houshold of that family; and lastly, the person of that houshold was taken. And so here the tribe of Benjamin, then the family of Metri, then the houshold of Kish; and lastly, the person of Saul was taken. See the manner of casting lots in the note on Josh. 14.2.

Therefore they inquired of the Lord.] Either by Urim and Thummim, or by Samuel; who by prayer, as an holy prophet, desired God to shew what was become of him.

Behold, he hath hid himself among the stuff.] To wit, belonging either to the camp, or his own tent; the which he did out of the humble conceit which he had of himself, in respect of the meanesse of his condition; and of his insufficiency of gifts and parts, to manage the great affairs of the kingdom, which made him hide himself, that so he might decline the government, as an over-heavy burthen; especially, in these times wherein the common-wealth was so unsettled. Chap. 15. 15. And also out of prudence, that he might hereby make it appear, he did not ambitiously affect the kingdom, nor use indirect means to aspire unto it, but was called thereunto by Gods immediate and free choyce.

V. 23. *And they ran and fetched him thence,*] To wit, out of their eager desire to have a king, they made all possible haste to fetch him unto the assembly.

V. 24. *And all the people shouted,*] That is, the generality or greatest part, for some of them despised him, ver. 27.

and said, God save the king,] Heb. *Let the king live:* That is, prosper and flourish with long life and happy government.

V. 25. *And Samuel told the people the maner of the kingdom,*] To wit, not as it is commonly practised, chap. 8. 9, 10. but as it ought to be in a lawful and free monarchy, appointed by God himself, according to the fundamental laws of the kingdom; teaching what duties the king ought to perform in the government of his people, and the people in their subjection and obedience to their king; according to that description of a king, set down by Moses, Deut. 17. 14, 15, 16, 17. Ezek. 45. 9, 10. and 46. 16. Rom. 13. 1. 1 Tim. 2. 2.

and wrote it in a book] Which is not now extant.

before the Lord.] That is, in the tabernacle, where also were reserved the standards of just weights and measures; or it may be (at this time, when the Ark and tabernacle were separated) before the Ark; that it might be read continually, to put them in minde of their mutual duties.

V. 26. *And Saul also went home to Gibeah,*] Where for a time he lived privately, chap. 11. 5. by reason of the discouragements and oppositions which he found at his election, by wicked men that despised him, waiting till God gave him some opportunity of shewing himself a King, rather by his actions, then by his words.

And there went with him a band of men] Who attended upon him as a voluntary guard, both to secure his person from any attempts of those wicked men that despised him, and to do him honour as their King, as thinking it unfit, id respect of his royall estate unto which God had called him, he should return home having none to attend him.

whose hearts God touched] That is, inclined by his Spirit, to yield willing obedience to their new King.

V. 27 *But the children of Belial said*] See Judg. 19. 22. and the Note upon it. Which name is fitly applyed unto them here, because

because they shook off the yoke, and were unwilling to submit to Saul's government; where it is well worthy our observation, that though the Lord was much displeased with the people for asking a King; yet when one was set over them by his own choice and appointment, he was much more offended with their contumacie and rebellion, when as they despised him, and were unwilling to submit to his government, and therefore stileth them, sons of Belial, *i. e.* men most sligitious and desperately wicked.

despised him] To wit, because, in respect of his mean condition, they thought him unworthy to be their king, and having but little power, unable to deliver them from their enemies.

and brought him no Presents] As subjects used to do to their Kings, after they were elected, to do them homage, and to testifie their fealty and allegiance. So 2 Chr. 17. 5. Math. 2. 11.

But he held his peace] Or, *he was as though he had been deaf.* *i.e.* Prudently considering that it was no fit time to take notice of their unworthy dealing with him, before he was seated in his kingdom, least it might cause sedition and rebellion, he rather thought to win them by lenity and forbearance.

CHAP. XI.

Vers. 1. Then *Nahash the Ammonite came up*] Of whole preparations of war against them the Israelites having formerly heard, and being terrified with it, they desire a King, to go out before them as their General, that they might be saved out of his hand, ch. 8. 20. compared with ch. 12. 12. and now after they had elected their king, according as they feared, he cometh up to invade their country, and to besiege one of their Cities. And this he did, out of the innate hatred which the Ammonites had against the Israelites, which they shewed at their coming out of Egypt, in not relieving them, and in hiring Balaam to curse them; for which they were excluded from coming into the Congregation unto the tenth generation, Deut. 23. 3,4. and also to renew their old claim unto the land, which the Israelites had taken out of the hands of the Ammonites, which they challenged in the time of Jephthah, Judg. 11. 13. and to revenge their quarrel and ancient grudg against them, for that great defeat and overthrow which they then gave them; and now having gathered more strength; and taking advantage on the cessation of Samuels government, and the unsetlednes of their state, and distractions about the election of a new king, they make war against them, and presume of good success and certain victory; and the rather, because the Philistims at this time being their enemies, were ready to invade them on the other side of their country.

and encamped against Jabesh-Gilead.] Which was seituate beyond Jordan, in the country of Sihon, king of the Amorites, and given to the tribe of Reuben, Gad, and half the tribe of Manasseh; unto which they made their first approach, not only because it was neer to their country, but also, because it was the weakest part of the land to make resistance, seeing, not long since, all the men of their City were put to the sword, because they being called, came not out to assist the army of the Israelites against the Benjamites, Judg. 21. and therefore also, in this respect, the more unlikely to be rescued and relieved by the rest of the tribes, because of the old quarrel.

and all the men of Jabesh said unto Nahash, make a covenant with us, and we will serve thee] Which was expresly against Gods commands, who had given them a strict charge, that they should not make any covenant, or have any communion with them, and how much more, to receive them as their lords, to rule over them; and all this, out of a base and cowardly fear, and distrust of God, notwithstanding all his gracious promises, that he would protect them, and give them victory over all their enemies, if they would serve and cleave unto him, Deut. 20. 1,3,4. & 23. 3,4.

V. 2. *On this condition will I make a covenant, that I may thrust out all your right eyes*] Nahash presuming on his own strength, & the weaknesse of the men of Jabesh to make resistance, out of his pride, insolence, and cruelty, offereth unto them this dishonorable condition of having their lives, which was far worse than death itself, seeing it would (if yeelded unto) have enthralled them in perpetual slavery; seeing thereby, they should for ever have been disabled from taking up arms, to free themselves out of this servitude, for carrying their shields on their left arms, their eye on that side, was thereby covered, and hindred from seeing with it before them, and so their right eye being put out, they became little better then blinde. But his main end herein, was to bring a perpetual reproach, not only upon them, who should for ever wear in the sight of all men this badge and mark of disgrace, but also upon all Israel, as being a base people, who would for fear of death, yeeld to any ignominious conditions; and howsoever they professed, that they served an Almighty God, that was able to deliver them from all their enemies; yet when it came to the trial, they had no confidence in him in their extremities; and this, it seemeth, was a cause that the Ammonites pleased themselves in, when they had the Israelites at an advantage, to bring shame and reproach upon them, at appeareth in the case of Davids Ambassadors, sent to Hanun, 2 Sam. 10. 3.

V. 3. *And the Elders of Jabesh said*] *i.e.* The rulers & magistrates.

give us seven dayes respite] Where again they greatly sin against God, in preferring him a time for their deliverance, as though it must be then, or never; whereas he was al-sufficient, to do it when, and by what means he pleased.

we will come out to thee] *i. e.* Yeeld our selves unto thee, to dispose of us at thy pleasure; which though it was sinfully done by them, yet God by his wise and powerful providence did so order it, that it should be a means of their deliverance by the hand of Saul, and that hereby shewing his valor and magnanimity, he might by all the people be received as their king. And to this end, he also inclined the proud heart of the tyrant to yield unto their motion, as thinking that it would little avail them for obtaining of any ayd, that hereby he might be brought to destruction; whereas, if he had presently set upon them, he might, in all probability, have surprized and supplanted them.

V. 4. *Then came the messengers to Gibeah of Saul*] Called before, Gibeah of Benjamin, as lying in that tribe; and now Gibeah of Saul, either because Saul was born there, or, because he did now reside there who was their king and Captain; and therefore now they addresses themselves to him in this their extremity, and crave his ayd.

and all the people lift up their voices and wept] Not only out of compassion and fellow-feeling of their brethrens distress & misery, but also out of the apprehension of their own and all Israels reproach, which hereby would redound unto them; and it may be also, out of fear that it might shortly be their own case, seeing if they thus prevailed against them now, they might hereafter do the like against other cities.

V. 5. *Saul came after the herd out of the field*] For though he were elected king, yet he was not crowned, nor received generally by all the people as their Soveraign; yea, contrariwise, was despised and murmured against by many sons of Belial. And therefore he retired himself, & returned to his old country condition, till God was pleased to give him some good opportunity of approving himself, unto all the people, worthy to be their king. And this was no disparagement to his royal dignity, seeing it hath been the practice of many great Potentates, as divers of the Consuls, Dictators, and Emperors of Rome, yea of David himself, who, after he was anointed king, by Samuel, ch. 16. 13. continued still, for a time, to keep his fathers sheep, ch. 17. 20, 28. And though this may seem not to agree with that royal guard which did attend him home from Mizpeh, ch. 10. 26. yet seeing this was only a company of volunteers, who did him this honor, to bring him home, and did not stay with him, but returned when that was done; and seeing he did not choose his royal guard till two years after his Coronation, ch. 13. 2. this could be no hindrance to his retyring, and leading, for a time, a private life: neither doth it seem, that his coming after the herd, was accidental, feeing it is said, that he came after the herd out of the field, and did not only happen and chop upon them, being driven by others, as he came from following his kingly sports and recreations; which is the conceit of some Expositors.

what aileth the people that they weep] In which they shewed their womanith weakness; for whereas they should have taken unto them courage and resolution, and advised of the best means to be used for the relieving of their distressed brethren, they effeminately spend their time in weeping and mourning.

V. 6. *And the Spirit of God came upon Saul*] Not the Spirit of regeneration and sanctification, but of fortitude and princely prudence, as it did upon Sampson, Judg. 14. 5. and upon David, ch. 16. 13. or an heroical spirit of courage and strength, fit for a king and Captain, moving him to go out as a General of the Lords people, to fight against this cruel tyrant, for propounding such dishonorable and insolent conditions.

and his anger was kindled greatly] Whereby it appeareth, how excellently Saul was endued with divers moral vertues, till by his wickednes he had quenched Gods Spirit, and caused it to depart from him; for though he was milde and meek in his own cause, when he was despised by the sons of Belial, ch. 10 17. yet when he heareth, that the God of Israel was thus dishonored, & his people abused and oppressed by a proud tyrant, his anger is kindled, which being the wherstone of true fortitude, maketh him resolute to take revenge. So Moses, Numb. 12. 3. compared with Exod. 32. 19. 20.

V. 7. *And he took a yoke of Oxen and hewed them in pieces, and sent them,* &c.] Following herein (as it seemeth) the Levite as his president, and knowing that men are more affected, and their passions raised with an object presented to their sight, than only by hearing of it in a bare narrative and relation, he taketh this course, that those who would not be moved by hearing this message, in just anger to take revenge, might yet be induced to joyn with the rest of their brethren in this war, for fear of punishment.

whosoever cometh not forth after Saul and after Samuel] Who accompanied this new and unseeled King in this expedition, not only as a prophet to direct him, but also as a Judg to assist him, v. 12. that if they would not follow their King whom they despised

spised, having no experience of his worth, yet they might at least, follow Samuel, whose government they had long known to be wise and just, especially considering, that he had not wholly given over his government, but executed the office of a Judg, as long as he lived.

And the fear of the Lord fell upon the people] Though Saul had set forth a severe Edict, as it became a king elected, that his authority might not run into contempt; yet this alone would not have prevailed with many; for they that despised his person would have as easily neglected his proclamation and threatning; and therefore this is added, as the chief cause of their submission and obedience, that the fear of the Lord fell upon the people, and moved them to lay this threatning to their heart, which otherwise, they would have slighted and contemned. And so it is said before, ch. 10. 26. that a band of men waited upon him from Mizpeh, to his own house, *whose heart God had touched.* And this is rendred as a reason, why the Canaanites did not pursue Jacob and his family, to revenge the slaughter of the Sichemites, because the terror of God fell upon all the cities round about, and restrained them, Gen. 35. 5.

V. 8. *And when he numbred them in Bezek*] Or, *at Bezek. i. e.* In the territories belonging to it, or, neer about it. See Jud. 1. 5.

the children of Israel were 300000, *and the children of Judah* 30000] The governors given by Expositors why the tribe of Judah was numbred alone by themselves, in the general muster of all the tribes, are divers: First, because it was the greatest tribe in number, and in the extent of their inheritance. Secondly, because they used to have the precedency in all their expeditions, which was first given them by God, Judg. 1. 2, and also in their encampings, Num. 2. 3. Thirdly, because the Messias was to descend out of this tribe, that should weild the royal Secpter, according to Jacobs prophecy. Gen. 49, and also the race of kings should come by lineal descent, untill his coming; howlsoever the first King, which was not to continue, was choosen by God out of Benjamin, the least of the tribes, because God gave him in his anger, and intended not to establish the kingdom in him and his posterity. Where by the way, we may observe the humble submission of the tribe of Judah to the government of this King, notwithstanding they had a former promise of the kingly throne and scepter, only upon this ground, because they saw it thus determined by Gods good Will and pleasure.

V. 9. *And they said*] To wit, Saul and Samuel.

V. 10. *The men of Jabesh said*] Namely, to Nahash, and the Ammonites, that beleagured them.

to morrow we will come out unto you] Whereby they intimate, that they had sent to their brethren for ayd, but getting none, they were destitute of all hope, and therefore would the next day yeeld themselves over into their hands. The which they said, to make the Ammonites the more secure, that the Israelites when they came, finding them unprepared, might obtain a more easie victory. Now this was not a direct lye, but only in suppressing of the condition of their former covenant, namely, that they would come out and yeeld themselves, if, in the mean time they had no help; yet it was a mental reservation, wherein they concealed part of the truth, and their intention in it, which they were not bound to discover to an enemy that sought to destroy them, seeing they would have made this use of it, to have assaulted them the same night, and to have prepared themselves against Saul and his army, coming the next day.

V. 11. *Saul put the people in three Companies*] The which he did, that he might (like Gideon, Judg. 2. 19.) strike the more terror and fear into the hearts of his enemies, when they saw themselves surrounded on every side on a sudden; to which end also, he surprized them in the night, or at the break of day; and also, when he had routed them, that there might none of them escape the destroying sword; and this he is said to have done on the morrow, that is, after that Saul and the army had marched all night, (as Joshua had done before in the like case, Josh 10. 9.) they came upon them betimes in the morning, on the 8. day after their truce taken, on which they had promised to surrender themselves, if in no day of the seven they were relieved.

and they came into the midst of the host in the morning watch] Which is spoken to commend Sauls diligence and military prudence, in making a long march in a short time, that he might on a sudden surprize the enemy, and that in the night, coming upon them in the morning watch, that is, the third and last part of the night towards the morning, when usually they begun to withdraw their morning watches. For the Jews in former times divided the night into three watches, as afterwards the Romans divided them into four. And hereby it appeareth, that it is lawful to use warlike frauds and politique stratagems against an enemy, as well as the sword, so that Covenants be not broken, and faith violated, as we see in the example of Saul here, of Joshua, Josh. 8. 4. 9. and 10. 9. And David against the Amalekites, Chapter. 30. ver. 17.

So the two of them were not seen together] Namely, to make any resistance. Where Expositors do question, whether Nahash himself were slain in this battle; and Josephus supposeth he was, though (as it is thought) amiss. For Nahash dyed in the beginning of Davids reign, who, because he had received much kindness from him in the time of Sauls persecution, not (as it may be well thought) so much out of love to David, as out of hatred to Saul his mortal enemy, who had given him this great overthrow) sent messengers to comfort his son, 2 Sam. 10. 1. unless it should be supposed, that this was another Nahash, who succeeded him; which is not likely.

V. 12. *Who is he that said, Shall Saul reign over us?*] Saul so good success procured him many friends, who were now zealous in his cause, and seek that they should be brought to condigne punishment, who had spoken high treason against their king, and despising him had refused to submit to his government.

V. 13. *And Saul said, there shall not a man be put to death this day*] In which speech he sheweth his piety, in refusing to take private revenge; his clemency, in remitting so foul a fault, which in a prince's vertue, than the which nothing more (except piety and justice) beseemeth and graceth a king; and his wisdome and kingly prudence, in applying himself to act seasonably, according to the time and present occasion; not using severity in the first entrance into his government, but rather chusing to win them with lenity; which did, no doubt, much take with the people. And lastly, he sheweth and exercifeth his kingly authority and prerogative, in pardoning such offenders as deserved death. The like example we have in David, pardoning Shimei, 2 Sam. 19. 23. But it may be demanded, if Saul did well, in pardoning these traytors, seeing it is the duty of Kings to execute justice and judgment, Rom. 13. 4. Prov. 17. 15. To which I answer, that as justice is the vital heat of government, so mercy is the natural humor, which qualifying and tempering it, maketh it durable; and both are good, if they be rightly and duly used. There are some laws meerly humane and political, which chiefly receive life from the prince; this power being put into his hand by the fundamental laws of the Kingdom, and unswerably he may dispense with such laws as inflict punishment meerly in their own strength, and pardon the transgressions of them, when in his princely prudence, he thinketh it equitable, profitable, and seasonable. But there are other laws that are meerly divine, or necessarily, and inseparably grounded upon them; and with these he ought not to dispense, nor pardon the transgressions, or remit their punishment, unless it be when the penalty is not expressed, but left to be determined by positive laws of Princes and Nations. And therefore, (as I conceive) though they may remit treason against themselves, at least, in some cases, yet not wilfull murther, against that negative Commandement, thou shalt do no murther; seeing the punishment thereof is expressly and morally determined, both before Moses law was given, Gen. chapter 9. ver. 6. and also under the law, Numb. chapter 35. verse 16. 30. and by our Saviour Christs own sentence and sanction in the time of the Gospel, Matth. 26. 52. Revel. 3. 10. Though in some cases the punishment may be respited; as when the inflicting of it will bring greater damage to the Common-wealth, than the profit which will accrew by present execution, as was the case between David and Joab, when he had murthered Abner, 2 Samuel, chapter 3. verse 39. But, altogether to remit such capital sins as God hath morally sentenced to be punished with death, he cannot lawfully do it, by connivency and partiality, as David did, in the case of Amnon and Absalom.

For to day God hath wrought salvation in Israel] Where two reasons are implyed, why he would not have these offenders put to death; First, because he would not have their rejoycing, in the day of their triumph, become unto any a day of mourning; nor their victory over their enemies, to be stained with the blood of his subjects: And secondly, because God having shewed himself so gracious and good unto them, notwithstanding their provocations, as not only to pardon their sins, but also to give them such a glorious victory and deliverance out of the hands of their enemies, it was utterly unfit for him, at such a time, and upon such an occasion, to shew himself strict and rigorous in the inflicting deserved punishment upon those that had offended. And thus meekly and mercifully Saul demeaned himself, whilest the Spirit that came upon him, infused into him these moral vertues, though afterwards, he breathed out nothing but blood and barbarous cruelty, when this Spirit departing from him, he was possessed, and led by that evil spirit that came upon him.

V. 14. *Then Samuel said to the people, Lets go to Gilgal*] A place neer unto Jericho, where the people were circumcised at their first coming over Jordan, and so renewed their Covenant, Josh, 5. 9. And therefore thought by Samuel, to be the more fit for renewing the covenant of the Kingdom, between the new king and his people. Besides, it was one of the three places which Samuel did visit in his Circuit for the judging of the people; in which, (as is thought) was an altar upon which they sacrificed peace-offerings; and in this respect also, resorted unto in their publique and general assemblies, as at this time.

and there they made Saul King] That is, they anointed him King publiquely, as Samuel had before done privately; whereof it is, that Samuel afterward giveth unto him the title of the Lords anointed, ch. 12. 5. and used all other solemnities requisite for his Inauguration, sacrificing sacrifices of peace-offerings and thanksgiving unto the Lord, praising him for giving them a king, by whose conduct they had obtained such an happy victory, and praying for him, and Gods blessing upon his government. For though he was elected before; yet they now meet again to confirm him in his Kingdome, and to prevent all future rebellion, by giving their universall consent, seeing now having good experience of his wisdom and valour, none could question his calling, and the validity of his election, of which formerly some doubted, ch. 10. 27.

before the Lord in Gilgal] That is, in a solemn manner, as in Gods prefence, upon the altar there erected, and (as it is likely) before the ark, the sign of Gods prefence, which was by Samuels appointment brought thither, that they might consult with God, as occasion served, in this weighty business; and also (it may be) that it might grace the action.

CHAP. XII.

Vers. 1. *And Samuel said unto all Israel*] That is, having assembled the people of all the tribes together, with all their Elders, Captains, and Magistrates, like a faithful Judge, and religious Prophet, he layeth hold on this opportunity to make a speech unto them; the main scope whereof is to convince them of their sins, and to bring them to unfeigned repentance, for the averting of those heavy judgments, which otherwise God would surely inflict upon them. But more especially, he laboureth to make them sensible of that great sin by them lately committed, in asking a King, in that violent and impetuous manner, whereby they rejected God from reigning over them as their Supream Soveraign, and himself as his Deputy and Vicegerent. And though he had formerly done it in the eighth Chapter; yet he thought it fit to press it again at this time upon their consciences, with more earnestness, for divers reasons, as being an high dishonour unto God, and a most ungrateful wrong offered unto himself; it being now most reasonable and necessary, both for the peoples good, and the clearing of himself from unjust calumnies and aspersions. For as for them, they were apt to be puffd up by their late victory, and to applaud themselves in their wickedness, seeing they found such good success, by having a King and Captain to conduct them; and on the other side, to censure Samuel, as one that aymed at his own ends, in disswading them from him; as namely the continuance and settling of the government upon himself and his sons; and to this end, had spoken well of Monarchy then it deserved, branding it with such imputations of tyranny, as they found it to be innocent of, and free from, in their own experience; seeing the king whom they had choosen, was not only wise and valiant, and so fit to be their Captain in time of war; but also meek and merciful in governing his subjects, and far from rigour in taking revenge. Again, he could not have a better opportunity to clear himself from all thoughts of ambition, in all his former courses, seeing he had now voluntarily laid down the government, and from acts of injustice, seeing by divesting himself from all his former power, and resigning it over to their new king, as his supream Soveraign, he was liable to give accompt of all his former dealings, if they had now any thing to lay to his charge. And therefore if any thing afterward fell out under their new government, which being intolerable, should give them cause of complaining, they could not lay the blame on him, that he had neeeffitated them by his avarice and injustice to run into these mischiefs by desiring a King, to be eased of his corrupt government, seeing he was clear of these crimes, where, by the way, he tacitely taxeth and convincth them of their grosse ingratitude, who being weary of such a milde and just Judge, had rejected him as a man unworthy to continue in his place. And finally, by their clearing himself from all rigor and injustice, in the presence of their new King, he tacitely propoundeth unto him an example, in his own carriage, of a just and gracious governor, that herein he might be unto him a pattern and president for his imitation, because he knew that Princes ears are tender in hearing plain and direct instructions and admonitions putting them in mind of their duties, and much more reproofs, when they do amiss. See 2 Sam. 12. 1, 5.

and have made a king over you] *i. e.* Not only chosen him by lot at Mizpeh, but also established, anoynted, and crowned him at Gilgal, by general consent of the whole people, whereby all occasion of rebellion is taken away.

V. 2. *And now behold, the King walketh before you*] *i. e.* Is settled in his kingly office to govern you, and to go before you as your General in time of war, Numb. 27. 16, 17.

and I am old and grey-headed] And therefore the more unfit to manage the great affairs of the Kingdome in the publique government; which maketh me willing, in respect of my self, and my own interest, to give over the supream government to another, which, in respect of my age, is grown heavy unto me.

and behold my sons are with you] Not now as rulers, but as private men, to do you service, and to give account to you and your King, of their former courses and carriage, and to make satisfaction for any thing, wherein formerly they have done amiss, whilest they were in place of government.

and I have walked before you from my childe hood unto this day] *i. e.* I have faithfully, and in the uprightness of my heart, performed the duties of my calling in the sight of you all, both in the service of the Sanctuary in my younger dayes, when I was a Levite; and in my riper age, by administring justice since I was called to be a Judg.

V. 3. *Behold, here I am, witness against me*] To wit, not as your supream Magistrate, whom ye might fear to accuse, but as another man, who have surrendered my power to your kingsand therefore, being now ready to give an account to you and him, of all my actions in my former government of the Common-wealth, since I undertook it, you may freely, and without fear, challenge me for any of my faults and failings in all my foregoing administrations, Ecclus, 46. 19.

and before his anoynted] *i.e.* Before Saul, who is newly anoynted your King, as it is more plainly expressed, ver. 5. So chap. 24 7.

of whose hand have I received any bribe to blinde mine eys therewith] Or, *that I should hide mine eyes at him i e.* Either that I should not see to administer righteous judgment, being fore-stalled and prejudiced, by taking a bribe, for as I could not see, nor be able to pass a difference between a good and bad cause, no more then a blinde man can see his way. And so it is said, Deut. 16. 19. that a gift doth blinde the eyes of the wise, causing a Judge partially to wrest judgment, and to pass sentence on his side from whom he receiveth a bribe. And Solomon saith, *that a gift is as a precious stone in the eyes of him that hath it*; and if it be taken in our fence, it is a pearl in the eye which maketh it blinde; or, if we read it thus, *that I hide mine eyes at him*; the meaning is, that I might not take notice of their faults, to punish them according to their demerits, being corrupted with their bribes.

V. 5. *The have not found ought in mine hand.*] To wit, which I have taken to pervert justice. And thus he cleareth and justifyeth himself in all his former government, (as Moses had formerly done, Numb. 16. 15.) both that he might be an example to their new king, whom he calleth to witness, to make him avoid those oppressions, and acts of injustice, which he told them before, would be incident to a tyrannical government, ch. 8. 11. And also, that he might hereby convince the people of their sinful fally in rejecting him, and with him the upright and impartial government of their Judges, and making choice of the hard and oppressive government of kings, which in many of them, they should after finde and feel by woful experience.

V. 6. *It is the Lord that advanced Moses and Aaron*] Heb. *made. i.e.* making Moses the governor of his people, and Aaron the high priest; and when you were oppressed in that grievous Egyptian bondage, sent them to deliver you out of it.

V. 7. *Of all the righteous acts of the Lord*] Heb. *righteousnesses*, or, *benefits.* To wit, as well benefits as punishments, in both which he justifyeth God against them, and sheweth how faithfully God had kept covenant with their fathers, in giving them help and deliverance out of the hands of all their enemies, that hereby he might convince them of their diffidence, in not relying stil upon him; and of their unthankfulness, in rejecting his government, who had alwayes been so good and gracious unto them.

V. 8. *When Jacob was come into Egypt*] Gen. 46. 5, 6. That is, when he and his posterity had long continued in Egypt, and were exceedingly multiplyed. See Exod. 1. 13, 14. And being grievously oppressed, cryed unto the Lord for help and deliverance, Exod. 2. 23, 24.

made them dwell in this place] That is, made way for their enjoyment of their inheritance which God had given them in the land of Canaan, by leading them through the wildernesse, and overcoming the Amorites, Sihon, and Og, and giving unto them their land to inherit, as an Ernest of all the rest, and substituting Joshua in their place, as Captain and General, to

perfect what they had begun, and to give them possession of Canaan, according to Gods promise.

V. 9. *And when they forgat the Lord*] Where he maketh their forgetfulnesse of God to be the cause of all their rebellion, apostasie, and idolatry; into which they had never fallen, if they had born in minde Gods mercies in their marvailous deliverances, and multiplying upon them so many favors, Psal. 80. 4.

V. 10. *And they cryed unto the Lord*] *i. e.* Confessing their sins, and repenting of them, they addressed themselves unto the Lord, by fervent prayer, for help and deliverance.

V. 11. *And the Lord sent Jerubbaal*] Where he giveth divers instances of several deliverances, not much regarding their number, which were many more then are here mentioned, nor naming all the Judges, by whose means they were delivered, but the order of time in which they lived, nor the enemies, out of whose hands they had deliverance, but only insisteth upon four, as being sufficient to put them in minde of all the rest.

Jerubbaal] *i. e.* Gideon, Judg. 6.

and Bedan] Whom some suppose to be that Jair the Manassite, spoken of, Judg. 10. 3. because it agreeth with the order of time of their Judges here named, he being after Gideon, and before Jephthah, and because he was the grand-son of Machir the Manassite, who is called Bedan, 1 Chr. 7. 17. a name given him, to distinguish him from an elder Jair, descended from Manasseh, Numb. 32. 41. Others conceive, that Sampson is here meant, called Bedan in this place, because he was of the tribe of Dan; for Bendan, signifieth a son of Dan; and Bedan, in or of Dan; neither in some few special instances was it much material, that the order should be exactly observed. Neither indeed is it, as hereby it appareth, in that the oppression of the people of Israel under Eglon the King of Moab, was before that of Sisera and Jabin, and also the Philistims, and yet is named last, v. 9. And this they rather think, because there is no mention of any remarkable thing, or special deliverance spoken of in all Jairs government, as was in the time of Sampson, to which end chiefly, these are here named.

and Samuel] Where he naneth himself, not out of vain-glory, but because his victories, and their deliverances by them, being lately achieved, were fresh in minde, and were fitteest to convince them of their diffidence and ingratitude, both to God and him, in that they would shake off their government, even in Samuels dayes, though the Lord had honoured him with such prosperous success in all his undertakings, and under his conduct and care, had given unto them such great deliverances.

V. 12. *And when ye saw Nahash* —— *come against you*] For though they had first a King before he came against them in this great and last expedition; yet he had made some incursions unto divers parts of the country, afflicting and vexing the inhabitants; and they had heard also of these great preparations before he came against Jabesh, which moved them to desire a King.

when the Lord your God was your King] *i.e.* Held in his own hand the royal rights, and did accordingly rule over you by Judges, as his substitutes and deputies, with whose government ye should have been contented, till he had been pleased to alter it, by giving you a King.

V. 13. *And behold the Lord hath set a King over you*] That is, when you would have no nay, nor be otherwise satisfied in your importunate suite, by any reason, or all my perswasions to the contrary.

V. 14. *Continue following the Lord your God*] *i. e.* Though you have greatly offended, and by your sin have justly deserved to be cast off from being Gods people, as you have rejected him from being your King; yet upon your unfeigned repentance, he will still continue to be your King and Leader; under whose government you shall be safe, by his grace and power protecting you.

V. 15. *As it was against your fathers*] *i. e.* He will punish you with all severity, as he did your fathers, when they rebelled against him, by causing them to fall in the Wilderness; and as for their sin, he would not suffer them to enter into the land of promise; so, if you follow them in the same way, and provoke the Lord to just displeasure, he will cast you out of this good land, which you now have in your possession.

V. 16. *Now therefore stand and see this great thing*] *i.e.* That you may be more throughly convinced of your sin, and brought to repentance, take special notice of this great miracle of thunder and suddain rain, which the Lord will presently send, because you are so hard-hearted and stiff-necked, that no words will move you, unless they be confirmed by miracles and wonders, Math. 12. 38, 39. 1 Cor. 1. 22. whereby it will appear, that all my former words, in disswading you from a King, were not spoken from my self, who am but an old weak man, but from God, who hath sent me unto you as his Prophet and Ambassador.

V. 17. *Is it not wheat-harvest to day? I will call unto the Lord, and he shall send thunder and rain*] Though among us, whose climate is colder and moyster, we have sometime thunder, and oftentimes rain in the time of our harvest; and because it falleth towards autumn; yet in those hot and dry Countries of Syria and Canaan, they never happened, because their wheat-harvest was in the very heat of Summer, which dryed up the vapours and exhalations, which are the causes of thunder. And this was the reason why it was thought miraculous, to have rain and thunder at this time, especially seeing the day when Samuel spake unto them, was fair, and no likelihood of thunder and rain, Prov. 26. 1. And whereas it may be objected, that it was no great wonder to have rain in harvest, seeing it is said, that in the time of harvest, Jordan did yearly overflow its banks, Josh. 13. 15. I answer, Though this were granted, yet it could not be a great wonder, that the day being fair, there should presently, upon Samuels prayer, be rain and thunder. But then in the second place, though Jordan overflowed its banks in time of harvest, yet it was not in wheat-harvest, here spoken of, but in the barley-harvest, which was nearer the spring, and a good while before this; to wit, in the beginning of March; seeing the Israelites passed over Jordan the tenth of that moneth, and before the Passeover; whereas the wheat-harvest was in May, before the Feast of Pentecost: neither is it necessary, that this overflowing of Jordan should be by the aboundance of rain, but either from the melting of that abundance of Snow, which did lye upon that high mountain of Lebanon, (at whose bottom Jordan flowed) with other hills near unto it, Jer. 18. 14. or from some other hidden property of that river, or secret cause, as it is in the rising of Nilus.

that ye may perceive and see that your wickednes is great, in asking a King] *i.e.* Not only sinful, in rejecting the Lord from being your king, but also foolish, by withdrawing your selves from him, who is so mighty a Protector, that hath rain and thunder, heaven and earth at his command, whereby he is able to destroy all his enemies, as he had done in Jothuahs time, Josh. 10. 11. and they themselves had lately found in their own experience, ch. 7. 10. and also from my government, as being his Deputy, who, of Gods free grace, have such power and prevalency with him by my prayers, as to obtain thunder and rain from heaven, to convince you of your sin, and to justifie me in mine integrity. See ch. 8. 7. and the note upon it. But it may be demanded, how it could be said, that they thus sinned in asking a King, when as it is said before, ch. 10. 24. that God had chosen him to be their King. I answer, because they failed in the manner and circumstances, that is, asking him very unseasonably, not waiting upon God for his time, but in their own time, when they thought good. Secondly, not meekly submitting to Gods Wil, but with impetuous impatience, which would admit of no delay. Thirdly, proudly, because they would be like other nations. Fourthly, distrustfully, setting more on their king, then on Gods power and promises. And lastly, rebelliously shaking off Gods Government, as weary of it, and desiring to exchange it, that they might have a King set over them.

V. 18. *And the Lord sent thunder and rain that day*] *i. e.* In such an unusual and terrible manner, (the more powerfully to convince them of their sin) that they were afraid, lest they should have been utterly destroyed by this horrible tempest, which caused them to desire Samuel to pray for them unto the Lord, that they might not dye, v. 19. Ezra 10. 9.

and all the people greatly feared the Lord and Samuel] Namely, the Lord, unto whom thunder, rain, and tempests readily obeys; and Samuel, who was so highly in his favour, as to obtain them from him, by his prayers.

V. 19. *For we have added to all our sins this evil, to ask us a King*] Whereby it appareth, that the people were by this great miracle so throughly convinced of their wickednes, that they are hereby brought to the humble acknowledgment, not only of this sin, but upon occasion thereof, of all other their sins formerly committed.

V. 20. *And Samuel said unto the people, Fear not*] *i. e.* In a servile manner, which would make you to flee further from God with a more fearful apostasie, and to add sin unto sin, but with filial fear, which will easily you to cleave closer unto him; for though you have grievously sinned, yet there is no sin so great, but shall be forgiven, if ye turn unto God by unfeigned repentance.

V. 21. *And turn ye not aside*] Namely, from following the Lord in the way of his Commandements, either on the right hand, or on the left, but continue faithful in Gods pure worship, with integrity and sincerity of heart.

for then ye should go after vain things] *i. e.* Idols, which being empty vanities, and of no worth, do lead men into vanity, and do prove to be just nothing, and unable to give any help

help in time of trouble to them that trust in them, when they stand in most need, Jer. 2. 9. & 10 8, 14. Habac. 2. 18. 1 Cor. 8. 4. Deut. 32. 21. Jonas 2. 8.

V. 22. *For the Lord will not forsake his people for his great Names sake*] That is, though you by your sins have justly deserved to be resented, yet the Lord will nor do it, because his name is called upon you, as being chosen by him to be his peculiar people; and therefore being in covenant with him, it will not stand with his glory to leave, and cast you off, before ye have forsaken and rejected him. Seeing other nations taking notice of it, would have been ready to say, That the Lord was mutable in his purposes, or unfaithful in his promises, or impotent and insufficient in his performances.

because the Lord hath pleased to make you his people.] To wit, of his free grace, and not for any merits of yours, above others. So Deut. 7. 7. and 9. 5.

Moreover, as for me, God forbid, that I should sin against the Lord, in ceasing to pray for you.] That is, though you have dealt unjustly and ingratefully with me, yet God forbid that I should sin against him by neglecting my duty towards you, either in praying for you, or preaching to you; that you may be instructed in the true knowledg of God, and of his will and ways. With which duties, I neither can nor will dispence, seeing he whose messenger I am, requireth them at my hands; howsoever you neglect your duty towards me, 1 Cor. 9. 16. Matth. 5. 44.

V. 24. *Only fear the Lord*] *i.e.* Be careful, with my prayers to joyn your own religious duties; the neglect whereof would make my prayers inefficacious; where by fear, he meaneth all other holy vertues and graces, and also the exercise of them in Gods fearing worship and service.

and serve him in truth with all your hearts] *i e.* In sincerity, without any mixture of hypocrisie and dissimulation; and in integrity and simplicity, not dividing the heart between God and idols.

V. 25. *But if ye still do wickedly, ye shall be consumed, both you and your King*] *i. e.* If you persist and continue in your rebellious courses against God, it is not your King that shall be able to save you, as you have foolishly imagined, but both you and he shall perish together, if you communicate in the same sins.

CHAP. XIII.

Vers. 1. *Saul raigned one year*] Heb. *the son of a year in his raigning.* *i. e.* From the time when he was elected King at Mizpeh, unto the time when he was annoynted, crowned, and established in his Kingdom, by general consent, in Gilgalgin which year, those things related in the two former Chapters, were done, to wit, the defeating of Nahash and his army, and the raising of the siege before Jabez Gilead, and the peoples assembling at Gilgal, and Samuels speech made there unto them, to bring them to repentance.

and when he had raigned two years] That is, another whole year from the time of his Coronation, which being added to the former year, between his election and inauguration, make two years; and then he began to take upon him the royal state of a King.

V. 2. *And Saul chose him three thousand men of Israel*] Namely, to be his guard, or, Stationarie and Legionarie souldiers, to attend his service, upon all occasions, as he pleased to imploy them. Especially to preserve the people from the invasions and incursions of the Philistims, and from the oppressions and insolencies of their Stationary souldiers, which were in those garrisons that bordered upon them. And some gather from hence, that Saul raigned only two years, to wit, before he was rejected of God, and forsaken of his Spirit, ch. 15. 16. and 16. 1, 2, 3, 14. And though he be said to have reigned fourty years, computing the time of Samuels government with his, Act. 13, 21. yet he reigned onely two years lawfully, being then deposed from his regiment by God, and the rest of his time as a tyrant; the Lord, for his own ends, tollerating and permitting his government, though wicked and unlawful. And this they gather from ch. 14. 47. where it is said, that *Saul took the Kingdom*; that is, like a tyrant usurped it by force and violence.

whereof two thousand were with Saul in Michmash] Which was not a city, but a tract of ground, so called, in the border of Benjamin, near the mountain of Bethel. So ver. 5.

and a thousand were with Jonathan in Gibeah of Benjamin] See ch. 10. 5. and the note upon it.

and the rest of the people] To wit, which he had assembled, that out of them he might make his choyce of his Legionary souldiers. Some think, that this was done at the time of the general assembly of the people at Gilgal, before it was dismissed.

V. 3. *And Jonathan smote the garrison of Philistims*] To wit, by Sauls command, as appeareth, ver. 4. See chap. 7. ver. 14. and the note upon it.

and the Philistims heard of it] That is, hearing of it, prepared to fight against them to revenge their quarrel.

and Saul blew the trumpet throughout all the land] That he dispatched his agents in all parts of the Kingdom, with commission to publish, by sound of trumpet, both Jonathans victory, to hearten and encourage them against their enemies, and the Philistims preparations, being thus provoked, to make war against Israel, in way of revenge; that so taking notice of it, they might stand on their own defence, and also send such forces as they could spare unto him in Gilgal, that he might be enabled to give them battel, if they made any attempt against him.

Let the Hebrews hear.] That is, take notice of the Philistims preparations against them, that they likewise may prepare for the war.

V. 4. *that Saul had smitten a garison of the Philistims*] That is, Jonathan by Sauls command, whereof it is, that it is ascribed unto Saul, because he had put him upon this service, as his King and General.

and that Israel also was had in abomination with the Philistims] Heb. *did stink.* Not onely out of ancient deadly feud that was between them, but also upon this quarrel, wherewith they were so much incensed, that they breathed nothing but revenge. & 3 Gen 34. 30.

and the people were called together after Saul to Gilgal] To wit, according to Samuels appointment, ch. 10. 7. See the place, and the note upon it.

V. 5. *and the people as the sand which is on the Sea-shore in multitude*] Which is an hyperbolical expression of a great multitude, usual in the Scriptures, Gen. 22. 17. Josh. 11. 4. 1 King 4. 29. and this is expressed, that the greatness of this army, might serve the more to magnifie Gods infinite power and goodness towards his people, who did cause it to be routed and ruined by such weak and despicable means, as that small handful of Sauls army.

Eastward from Beth-aven] Which signifieth a house of vanity and wickednes. So called by way of anticipation, because of the idols there erected and worshipped, if at least it were not abused to these uses, both in these and former times. But here it signifieth the city and wilderness of Beth-aven. Of which see Josh. 18. 12.

V. 6. *When the men of Israel*] To wit, which were of Sauls army, and for fear had left him, and fled away to shift for themselves, as appeareth by the verse following, where the other Hebrews are opposed unto them which were not in the Camp.

for the people were in distress] *i. e.* They were indeed much distressed, and in great straits; as they, not without great reason, apprehended their danger, in respect of an innumerable multitude of their enemies, well armed and prepared, with all manner of warlike ammunition, horses and chariots; and their own poor handful of souldiers to resist them, and that small number unarmed and disheartened.

in rocks.] That is, in the clefts of the rocks.

and in high places.] That is, which were places of strength, and more fit for their defence, if their enemies assaulted them.

V. 7. *And some of the Hebrews went over Jordan.*] That is, those that were near to the Philistims in the west part of the countrey, left their habitations and fled into the east, as being most remote from them, to secure themselves by passing over Jordan into the land of God and Gilead, that they might be out of their reach.

and all the people followed him trembling.] That is, those few of his Legionary souldiers, mentioned ver. 2. that did not flee away and leave him, were so surprized with fear of the imminent danger, that they were quite heartless and hopeless, and so unfit for any service, if they were put unto it: Whereby is intimated the vanity of creature-confidence, and the folly of those that leave God, our chief strength, and put their trust in the arm of flesh; as appareth in the example of the Israelites in this place, who formerly desired a king to go before them and fight their battles; presuming that he would save them from all their enemies: But now when they have him, they are perplexed with fear, as not finding themselves any whit by his presence secured from danger; and so are taught by woful experience, that there is no safety but under Gods protection.

V. 8. *And he tarryed seven days according to the set time that Samuel had appointed.*] That is, towards the latter end of the seventh day, and not the whole day according to Samuels appointment, chap. 10. 8. For which he is reproved, ver. 13.

V. 9. *And Saul said, bring hither a burnt-offering to me, and peace-offerings: And he offered the burnt-offering.*] That is, as some conceive, he himself did offer it; for though it was unlawful for any, save a priest, to offer a burnt sacrifice upon that publike altar in the tabernacle appointed for it: yet (as they say)

apri-

a private man might offer it upon a private altar; for so Samuel (though but a Levite) offered a whole burnt sacrifice, chap.7.10. And therefore he was not reproved by Samuel for offering it, wherein he offended not; but because he had not staid the full time, according to Gods appointment, ch. 10. 8. Others (and as I conceive) more probably think, that Saul is said to have offered it, because the priest did offer it by his appointment. And thus Elkanah is said to have sacrificed in Shiloh, chap.1.3. And Solomon at Gibeon, 1 King. 3. 4. And that he offered a thousand burnt-offerings upon that altar there. Neither should Saul have needed to have stayed seven dayes for this, seeing he had the priests with him, appointed for this service; especially considering, that when Samuel came, it was as unlawful for him to have sacrificed, being onely a Levite, as for himself, or for Uzziah to offer incense. And therefore the sin of Saul was, partly, that he did not stay the full time appointed by God, out of his diffidence in him, and fear to be surprized by his enemies; and partly, that he presumed to rush upon so weighty a business, without the advice and direction of Gods Prophet, which was required of him; and in an hypocritical manner sought to please God, and secure himself and the people from danger, by ceremonial sacrifices performed in an external manner, and not in faith and obedience. Unto which might be added, his diffidence in Gods power and promises, as being insufficient to protect them, by so weak means, against their many and mighty enemies, many of these few souldiers which attended him, being fled away; and it may be also some distrust in Samuel, though he had alwaies found him faithful, as if he would not now come unto him according to his promise.

V. 10. *As soon as he had made an end of offering the burnt offering behold Samuel came*] Saul waited for Samuels coming, until the time of evening sacrifice on the seventh day; and having offered the whole burnt-offering, before the peace-offering, which was to follow after it was done, Samuel came; and so for default of waiting a small time longer, he transgressed Gods commandement, and became guilty of deserved punishment; which should teach us this wisdom, not to dispence with Gods commands, in the least tittle or circumstance, left we make our selves guilty of sin, and liable to punishment.

and Saul went out to meet him, that he might salute him] Or, *kiss him.* That is, as one well observeth, after the manner of hypocrites, he neglecteth to obey Gods commands brought unto him by his Ministry, and seeketh to please him with an outward formality, and ceremonial complement.

V. 11. *And Samuel said, What hast thou done?*] Which is not a question of one desirous to be informed; for he knew what he had done; but an expression of his just indignation, for his disobedience to Gods command, and an intimation of some great mischief, unto which thereby he had plunged himself, like unto that of God unto Eve, Gen.3.13.

and Saul said, Because I saw that the people were scattered from me] In stead of an humble confession of his sin, as we see afterwards in David, 2 Sam. 12. 13. Saul, after the manner of hypocrites, guilteth over his fault with fair, specious excuses, and addeth sin unto sin; for first, he pretendeth the defection and departure of the greatest part of his souldiers, to be the cause of his making this haste, who, if they had staied, would little have availed against such a multitude of enemies, wherein he discovereth his confidence in the arm of flesh, and his diffidence in God, when that failed; though it be alike with him, to save with many, or with few, as appeared in Gideons victory, Judg.7. and of Jonathans afterwards; and then because Samuel came not within the dayes appointed, whereby he put such of the fault from himself, and layeth it upon Samuel (as Adam did upon Eve, and consequently on God himself) which excuse was untrue; for Samuel came on the seventh day, though not at that hour when Saul expected him.

V. 12. *the Philistims will come down upon me to Gilgal*] As though the Lord of Hosts wanted power to restraine them, or wou'd have wanted will, if they would have put their trust in him and obeyed his commands, having graciously bound himself thereunto by his free promise.

and I have not made supplication unto the Lord] Namely, for protection from our enemies, direction in our counsels, and his blessing on our endeavours; as though sacrifices were better then obedience, or that God would hear sinners, having their hands and hearts polluted with wilful transgressions.

I forced my self therefore, and offered a burnt-offering] As though he had said, I was very unwilling to have done it before thou camest; but I was necessitated unto it, unless I would by my delay have had the Philistims to surprize me and my weak supplies, before I had sued unto God for his protection; which would have laid us open to ruine and destruction. Others read it, I restrained or contained my self; in which sence the word is taken, Gen. 45. 1. and Isai. 42. 14. And so the meaning is, I contained my self with much adoe, till I could no longer refrain, expecting the six dayes, and a good part of the seventh, and then I made bold to offer a burnt-offering, in the latter part of the day at the evening-sacrifice, being now quite out of hope that thou wouldst come at all, or at least in due time.

V. 13. *And Samuel said to Saul, thou hast done foolishly*] To wit, because thou hast not waited seven dayes, as the Lord by me appointed thee, ch. 10.8. where he speaketh, not as a subject to his Soveraign, but as Gods Prophet, sent by him, to do his message; in delivery whereof, representing Gods person, he was to speak what he had put into his mouth, plainly and impartially, making no difference between King and Subject, seeing to this supream Soveraign all are alike; neither *doth he accept the person of Princes, nor regardeth the rich more then the poor; for they are all the work of his hands*, as it is Job 34. 19. Yea, if they sin against him, *he poureth contempt upon Princes*, as well as upon mean men, *and weakneth the strength of the mighty.* And therefore Gods Prophets, howsoever they have carried themselves with all meekness and humility in their own cause, and civil affairs; yet coming in the cause of God, as his ambassadors, they have done his message with all impartial plainness, as we see in the example of Nathan to David, 2 Sam. 12. 7.9. &c. compared with 1 King. 1. 23, 24. of Jeremiah to Zedechiah, Jerem. 37. 20. and Elias to Ahab, 1 King. 18. 18. 46.

thou hast not kept the commandment of the Lord thy God] Where he doth with him wherein he had done foolishly; namely, in that wherein he thought he had done most wisely and providently, for his own and the peoples safety. But this he ought to have declined, *trusting in the Lord with all his heart, and not leaning to his own understanding*, Prov. 3. 5. For our chief wisdome consisteth in our obedience to Gods Commandements, Deut. 4. 6. *Keep therefore, and do them, for this is your wisdome and understanding in the sight of the nations*, &c. whereof it is, that in the Scriptures, sin is called folly; and though in plotting and contriving of sin, we think that we do most wisely, as Saul here, and Pharaoh in another case, Exod. 1. 10. Yet certainly therein we do most foolishly, by *provoking God to anger who is stronger then we*, and so draw upon our selves swift and fearful destruction, 1 Cor. 10. 22.

For now would the Lord have established thy Kingdome upon Israel for ever] *i. e.* All the dayes of thy life. And so it is taken Deut. 15. 17. 1 Sam. 1. 22. For the promise of a durable Kingdome over Israel, was before promised to Judah, Gen. 49. 10. and the everlasting kingdom was established upon David and his seed only, who came of the tribe of Judah; and principally to be understood of our Saviour Christ himself, whose Kingdom is for ever. For whereas it may be said, that Saul, notwithstanding his sin, held the Kingdome as long as he lived; and therefore, the perpetuity of his kingdom in himself and his posterity, is here meant, had he not sinned. To this I answer, that he did not hold it lawfully, as a gift of Gods grace and favour, (for so he ceased to be a King, when he was rejected of God, and David chosen and anointed in his room) but as a Tyrant and usurper; and so was cut off by an untimely, and unnatural death; whereby he was taken from his kingdom, and his kingdom from him; whereas, had it not been for his sin, they might long have continued one with another. Or if we should understand this place of the establishing of the kingdom upon Saul, and his posterity: This doth not cross Jacobs prophecy, seeing this is not spoken of Gods secret and absolute decree, whereby the kingdom was designed to the tribe of Judah; but of a revealed and conditional will, which is not effectual unless the condition be observed, which was the cause of Saul in this place, and of Jeroboam, 2 King. 11. 38. who had a promise of the continuance of his kingdom to himself and his house, if he hearkened to all that God had commanded him, though God knew, he would make this promise void, by his apostasie and rebellion.

V. 14. *But now thy kingdom shall not continue,*] That is, shall not be established upon thee, and thy posterity; but shall be rent from thee, and another chosen in thy room; which at the first sight, may seem to have been a sore and over-severe punishment for so small a sin as Saul had committed, as not waiting upon Samuels coming, as he was appointed, and offering a sacrifice a little sooner then he should have done, and that out of some diffidence in Gods power and promises, when he was in great extreamity, and did lye under a sore and searching tentation: To which I answer, that no sin can be counted small, which is committed against a great God, and infinite in majesty, seeing it deserveth no less then eternal damnation; if in his justice he be pleased to proceed against a sinner. Secondly, that sin is not to be measured by the materiallity, but the formality of it, as it is the transgression of Gods law, the supream Soveraign of Heaven and Earth; and the less the thing is, about which we offend, the offence in this respect is the greater, in that we will in so small a matter offend so great, glorious, and gracious a God; as it was in the case of Adam.

Thirdly, that God doth not so much look to the outward act of sin, as to the maliciousnesse of his will who doth commit it; and esteemeth that sin but small, which is committed through humane fraitlie and infirmity, with reluctation of the will; and as nothing, when it is done unwittingly and unwillingly, though it seemeth horrid in the outward act; as appareth in their case who killed a man unawares, and against their will, for whose safety God purposely provided cities of refuge; and on the other side, accounteth such small sins capital and heinous, as are committed wilfully, presumptuously, and maliciously, as is manifest in the punishment of him that gathered sticks on the Sabbath day. To which aggravations, it seemeth, Sauls offence was lyable, who was at the best, a gross hypocrite, destitute of faith and a good conscience, of the true fear and love of God; and proved afterwards a malicious and bloody tyrant, when his vail of hypocrisie was taken from him. Finally, I answer, that God esteemeth of men, and so either rewardeth or punisheth them, not according to their particular acts, but according to their constant course and wayes in which they continually walk; and so pursueth by and pardoneth far greater sins in those whose hearts are upright before him, and constantly walk in the way of his commandements; howsoever he may, for their spiritual and everlasting good, correct them with his fatherly chastisements, as we see in the example of David, who walked in the wayes of God, howsoever, in some few things, he grievously transgressed, and fell fearfully, though he rose again by repentance; and having erred, and (as it were) slipped aside, returned again into his old and usual way of holy obedience. And on the other side, he regardeth not the fits and qualms of some religious, or righteous acts, done by wicked men, when as in their constant course they go on in the waies of wickedness; because their hearts are rotten and unsound: and if they do any good, it is out of meer hypocrisie, not for any true love of it, but for by-respects, and for their worldly and carnal ends; and contrariwise, severely punisheth their sins which seem lesser, because they are filthy streams, which flow from a much more polluted and stinking fountain. And this was Sauls case in this particular, whose sin God did thus severely punish, upon these grounds; and the rather also, (it may be) because, being the first King of Israel, he would make him an example to all the rest that succeeded him, to make them by his punishment, to keep close to Gods commands, and not in the least thing to swerve aside.

the Lord hath sought him a man after his own heart] That is, hath wisely chosen and appointed him to be King and Captain over his people; to wit, David, though Samuel at this time had no knowledg of him, ch. 16. 6. 12. but speaketh of him by a prophetical Spirit.

and the Lord hath commanded him to be Captain] That is, hath designed him, though he yet knoweth not of it. Where he speaketh of the future, as of a thing already done, to shew the certainty of it, as it is usual in the Scriptures.

V. 15. *And Samuel arose, and gat him up from Gilgal, unto Gibeah of Benjamin*] To which place Saul soon after followed him, if at least he did not accompany him thither, as appeareth in the next verse. For though he were displeased with him for his sin; yet it is not likely, that he left him in this his extreamity, when he most needed counsel and comfort, directions from him, and the help of his prayers; especially, seeing Saul did still continue to perform the duty of a King and General, in leading and defending his people, notwithstanding that hard and unpleasing message, sent unto him from God, by his Prophet. Neither is it probable, that Saul in that weak condition wherein he now was, would have gone with this small handful of men, from Gilgal to Gibeah, which was far nearer to Michmash, where the Philistims encamped, if he had not been incouraged so to do, by Samuels counsel and company.

and Saul numbred the people that were present with him, about six hundred men] To wit, the rest of his two thousand being fled for fear, and these onely remaining with him, ver. 6.8.

V. 16. *And Saul and Jonathan his son — abode in Gibeah of Benjamin*] *i. e.* Being in great fear, by reason of their small number, and the great strength of their enemies, they made choyce of this place, for their better security; because being situate on an hill, it was of some strength (if they were assaulted) to defend themselves against their enemies; and were likely to have the best assistance, being here among their kindred and surest friends.

V. 17. *And the spoilers came out of the camp of the Philistims*] *i. e.* They sent out of their camp three several parties of souldiers, to waste all the borderiye parts of the country, and to bring all the spoil which they had gotten by plundering, as provisions to victual the camp. And they presumed thus to divide their army, because they trusted in their huge multitude, and the small and unprepared number of the Israelites; in which regard, though they sent many to do this service abroad, yet they reserved enough behinge to defend their standing camp in Michmash.

one company turned unto the way that leadeth to Ophrah] Which was a city of the Benjamites, Josh. 18. 23. which lay South-west from Michmash; or, as others think, towards the North.

unto the land of Shual] Called Shalisha, ch. 9. 4. Others read it, to the land of Saul; and so the vulgar Latine hath it; that is, some part belonging to the tribe of Benjamin, in which Saul was born, and had his inheritance; and the rather (as some think) they turned to waste this country, to revenge themselves upon Saul and Jonathan, who had smitten their garison.

V. 18. *And another company turned the way to Bethoron*] A city of Ephraim, scituate on the borders of Benjamin, Josh. 16. 3. and 18. 13. lying to the North-west from Michmash.

that looketh to the valley of Zeboim] In the tribe of Benjamin, towards the desert of Jordan on the East, which is mentioned, Nehem. 11. 34.

V. 19. *Now there was no smith found throughout all the land of Israel*] Where a reason is rendred, why the Israelites were so ill provided of arms and weapons, namely, the tyrannical government of the Philistims over them, being under their subjection, left recovering strength, they might free themselves out of their slavery. And therefore having disarmed them, they took care to hinder them from getting any arms, or ammution, for the time to come. Yea, so jealous they were over them, that they took order to keep from them, not onely arms and warlike weapons, but even necessary instruments of husbandry, as mattocks, spades, axes, plowshares, and coulters; onely they allowed them liberty to come to their smiths, to make them new when the old were worne; and allowed them files to sharpen their tools when they were blunted; which they that lived in places remote could not do, without much trouble and expence of time. And this sheweth, into what a miserable bondage and slavery the people of God were plunged, who deserting Gods service, had made themselves the vassals and slaves of sin and Sathan.

left the Hebrews make them swords or spears] *i. e.* They thus reasoned with themselves, and one with another; Let us take care, left the Hebrews procure arms to free themselves from being under our subjection. So Gen. 3. 22. But if the Israelites were this distamed, how came they to be so? Seeing a while since they had an army of 330000. which fought in a warlike manner against the Ammonites; and could they do this without weapons of war? To which it is answered, that in ancient times, when they were necessitated unto it, they came into the field to fight against their enemies with clubs, long staves, and oxe-goads, pitchforks, bows and slings, which were of great use in those dayes, and they skilful in using them, as we see in the six hundred Left-handed Benjamites; and David, that slew Goliah with a stone out of a sling. And thus the Army of Israel, under the conduct of Deborah and Barak, overcame Sisera his mighty host, with no other weapons, but such as these; seeing (as the faith in her song) there was not a shield nor spear seen among fourty thousand of Israel, Judg. 5. 8. And thus Shamgar slew 600. of the Philistims with an oxe-goad, or, a plow-share, as the word may signifie; and Sampson routed a whole army of them, and slew, heaps upon heaps, with the jawbone of an ass, Judg. 3. 31. and 15. 15. In all which, God magnified his power and al-sufficiency, and his great goodness towards his people, in giving them glorious victories over their mighty enemies, by such weak and contemptible meanes.

V. 21. *Yet they had a file*] Heb. *a file with mouths. i. e.* To point and sharpen their instruments and necessarie utensils, when they could not go to the Philistims forges.

V. 22. *There was neither sword nor spear found in the hand of any*] Which was caused through the Philistims tyranny, who had disarmed them of all their old store, and deprived them of their workmen, who should have made them new. Although they might have other weapons and rustick instruments, as clubs, goades, staves, and slings, which for want of better ammunition, they might, being necessitated, use for weapons.

but with Saul and Jonathan was there found] Who, in respect of their place and command, had this priviledg above all the rest.

V. 23. *And the garrison*] Or, *standing camp.*

went out] *i. e.* To surprize Saul and his distheartned followers in Gibeah.

to the passage of Michmash] To the end, that having taken it, they might make themselves masters of all the country that lay before it, and hinder the Israelites from coming on a sudden upon their garrison; the which is added, to prepare a way to the story in the following chapter.

CHAP. XIV.

Vers. 1. NOw it came to passe upon a day, (or, *there was a day*) *that Jonathan the son of Saul said*] To wit, by the special

special instinct of Gods Spirit moving him thereunto; which had endued him not only with heroical gifts of valor and fortitude, but also with an extraordinary strong faith in Gods promises, that if his people obeyed him, *one of them should chase a thousand of their enemies, and two put ten thousand to flight*, Deut. 32. 30. *and that their enemies should be smitten before their face, and coming out against them one way, should flee before them seven ways*, Deut. 28. 7. *because the Lord their God would fight for them*, Josh. 23. 10. For otherwise, if he had in this enterprize relyed upon their own strength, it had been but foolish presumption, carnal confidence, and a meer tempting of God, for him and his armour-bearer alone, to have set upon a garrison, yea, and with it, a whole army of the Philistims.

that is on the other side] *i. e.* Encamped in Mich-mash, beyond the rocky passage.

but he told not his father] Namely, of his purpose and resolution; because he had assurance in himself, that God by the inward motion of his Spirit, had called him unto it; and knew that his father, who was ignorant of it, and would not have given credit to him if he had told him of it, would have dissuaded him from undertaking such a dangerous and desperate enterprize. For otherwise, in an ordinary way, according to martial discipline, it had been unlawful for him to have made such an attempt, without the knowledg and consent of his King and General; and though it should have prosperously succeeded, yet, instead of reward, he should have deserved punishment; as we see in the case of Manlius Torquatus his son.

V. 2. *And Saul tarried in the uttermost parts of Gibeah*] *i. e.* Neer one part of the strait towards Gibeah, where having fortified himself and his small camp, he observed the motions and actions of the Philistims.

under a pomegranate-tree which is in Migron] Which is the name of a Place, or plain, scituate on the other side of the narrow passage towards Gibeah, of which mention is made, Isaiah, 10. 28.

V. 3. *And Ahiah the son of Ahitub, Ichabod's brother, the son of Phinehas*] Phinehas the son of Eli had two sons, the one named Ahitub, which was the elder, the other Ichabod, born after the death of his father. And he not being named in the storie before, now is said to have been the brother of Ichabod, because he was formerly named, upon that sad occasion of his fathers and grandfathers death, and the captivating of the ark. Now this Ahitub, by succession, came to the high Priesthood, after the death of his father Phinehas; but (as it seemeth) continued not long in it, but according to the threatning of the man of God, 4ved before he came to be old, ch. 30. leaving behinde him this Ahiah, to succeed him in the high Priests office; who, (as it is usual with the Hebrews) had two names, and is called Ahimelech, whom Saul afterward caused to be slain for relieving David, upon suspition of his compliancy and confederacy with him, ch. 21. 9. 20.

wearing an Ephod] Whereby is signified, that he was now high Priest, seeing he now wore the rich Ephod, which was accompanied with the brest-plate, in which was the Urim and Thummim, wherewithal he consulted with the Lord, Exod. 28. 30. To which purpose he was sent for by Saul, or at least came of himself into the camp, and brought with him the ark of the Lord, as appeareth ver. 8. which they sometimes used to do upon such weighty occasions, or when they were in some great exigent.

V. 4. *And between the passages, by which Jonathan sought to go over to the Philistims Garrison*] In these and the following words, is set down the high and hard attempt of Jonathan, in going over to the Philistims garrison, by describing the difficulty of the passages that led unto them. In the describing whereof, it may seem, that there is to us as much difficulty, as there was to them in the action and execution. And therefore, though I desire not to enter into a labyrinth of curiosity, where I have not the thread of Scripture, or Reason to lead and guide me out of it; especially, when it is not a matter of great moment, to come to the clear and distinct understanding of it; seeing it is sufficient in such cases, that the Scripture tellech us that such a thing was so, though the manner how, be not clearly evidenced to our shallow and weak capacity: Yet seeing some thing is expressed in the text, which may give some light unto these intricate and dark passages; I will set down briefly what I conceive. This passage here spoken of, was a certain in-let, between mountains on either side, in which there was a passage, between Gibeah, where Saul was, and Michmash, in which was the garrison and camp of the Philistims; which are called passages in the plural number, because the same passages served for both parties, to passe the one to the other, the passage from Michmash to Gibeah, and from Gibeah to Michmash; although, it may be, in such an hilly and mountainous place, there might be two passages, meeting together in the first in-let or entrance. And on the one side, and the other of this passage, there was a sharp rock, not in respect of the bredth, East and West on either hand, but in respect of the length, it being the first entrance into the passage on both sides; that is, where the Israelites and the Philistims encamped; For so it is plainly said, that the fore-front of the one was scituate Northward, over against Michmash, and the other Southward, over against Gibeah, ver. 5. And he that would passe, either to the Philistims or Israelites, must climbe over both these rocks, which were placed on either end of the inlet or passage.

V. 6. *Come let us go over unto the garrison of these uncircumcised*] And therefore being aliens, and out of covenant with God, they are not under his protection; whereas we, who are in covenant, and so the people of God, have his promises, that he will give us victory over his and our enemies; yea, a special promise, that Saul should save us out of the hand of the Philistims, ch. 9. 16.

it may be that the Lord will work for us] Which is not a speech of diffidence and doubting, seeing he was carried on to this dangerous adventure by the inward motion of Gods Spirit, and was perswaded of Gods all-sufficiency, to give victory by few as well as many; but to shew unto his servant the great difficulty that was in this their enterprize, in it self, to the end that they might not, in any part, rely upon themselves, or their own strength; but putting all their confidence, in God, might by servent prayer sue unto him for his assistance and good successe. As Caleb did in the like case, Josh. 14.12. Yea, and it may be also, that seeing we cannot have that absolute ground of our assurance for temporal, as we have for spiritual things; and because he had no special promise from God of victory at this time, he thus speaketh, to shew his humble submission to Gods will, and his readinesse to adventure his life in the cause of God, and his Church and people; and to yield himself over to be disposed of, according to his good pleasure, both in life and death. So Judg. 7.7. Josh. 14.12. 2 Chro. 14.11.

there is no restraint to the Lord] That is, he is in himself omnipotent and all-sufficient, that it is all one with him to save with few, as with many. So 2 Chro. 14. 11.

V. 7. *Do all that is in thine heart*] That is, whatsoever seemeth good unto thee.

I am with thee according to thine heart] That is, I will follow thee whithersoever it pleaseth thee to go.

V. 9. *If they say unto us, Tarry untill we come unto you*] Here Jonathan, for the strengthening of their faith, that they might courageiously go on in this dangerous enterprize, pitcheth upon a sign, which, no doubt, was suggested unto him by the inward motion of Gods Spirit, whereby he doth not doubtingly tempt God, (for we are said truely thus to do, when we make an unnecessary experiment of his truth and power) but onely desireth this sign, for his better confirmation, that God would bless and assist him in this weighty business; as Eleazar, Abraham's servant, did to the same end, Gen. 24.13,14. and Gideon likewise, Judg. 6. 36, 37. & 7. 13. Neither was this sign (as some of the Hebrews will have it) without some natural reason; For if the Philistims said, Tarry till we come to you; it was a sign of their courage and boldness; but if they said, Come up unto us, it was a bewraying of their fearfulness to set upon their enemies. Others will have it thus, That if they said come up unto us, it was an argument that they put their confidence in their own strength, which God hating, would therefore confound them in their pride and presumption.

V. 10. *And this shall be a sign unto us*] That is, as it pleased God to put it into my heart to desire this sign, so is my earnest prayer unto God, that it may prove a true sign unto us, for the confirmation of our faith, in the assurance of our good success.

V. 11. *And both of them discovered themselves to the garrison of the Philistims*] That is, as they went up towards their garrison in the ordinary passage.

Behold the Hebrews come forth out of their holes, where they had hid themselves] To wit, for fear of our great army; against which having no power to defend themselves, they lay hid in caves and rocks, as it is, ch. 13. 6. Or else, they speak this by way of jeer and scoff against Sauls army, who had fortified, and intrenched themselves, for fear of being suddenly surprized by their many and mighty enemies.

V. 12. *And the men of the garrison answered*] That is, spake, or, said unto them; which phrase was usual with the Hebrews, though there was no question first propounded.

come up to us and we will shew you a thing] Which were words of scorn and contempt, as if they had said, come up if you dare; but if you be so fool-hardy, as to presume to come up hither, we will teach you more wit, then thus to thrust your selves into such a desperate danger.

V. 13. *And Jonathan climbed up upon his hands, and upon his feet*] *i. e.* Being full of true valour and courage, and thus provoked with their scorns and jeers; but much more, because God had answered his desire, in giving him this sign of victory, he bendeth

bendeth himself with all his might, to set upon the work; and because the rock, which was in his passage, was so high, craggy, and steep, that he could not in a usual manner, get up to the top of it, he clambereth and climbeth upon his hands, as well as his feet, to keep him from slipping and falling backward; Where Joseph has observed, that Jonathan and his servant did not go up on that side where the Philistims first espyed them, but they fetch'd a little compass about unto another place, which was not kept with any garrison, because they thought it surely defenced by nature; and so unexpectedly and suddenly fell upon them.

and they fell before Jonathan, and his armour-bearer slew after him] *i.e.* Jonathan himself, like a valiant leader, slew such as he first met with, and his armour-bearer, having gotten weapons from some that fell, did also slay others that came in his way.

V. 14. *Within, as it were an acre of land, which a yoke of oxen might plow*] *i. e.* They made quick dispatch, and slew so many in a very small compass of ground.

V. 15. *And there was a trembling in the host*] *i. e.* They were all generally, both the garrison, and those three companies which went out to spoyl, and were now returned to the camp, with all the rest of the Philistims army, stricken with such a fear and amazement, and with such a giddinesse and distemper of brain, that they mistook their fellows and friends for their enemies, and so fell upon, and slew one another; the which befell them, by the deluding and blinding of their phantasies; but principally, by a supernatural power of God, inflicting this judgment upon them. And with such a blindnesse and giddinesse the Lord smote the Sodomites, Gen. chap. 19. 11. and the Midianites, Judg. 7. 22. & the Syrians, 2 King. 6. 17.

and the earth quaked] *i.e.* God also sent a terrible earth-quake, which did much increase their fear and astonishment.

so it was a very great trembling] Heb. *a trembling of God. i.e.* A very great trembling, as we have it in our translation; for so the phrase is sometimes taken, Gen. 30. 8. or a fear not grounded upon any reason, (for why should a great army fear only two men pursuing and setting upon them?) but sent miraculously from God, such as the Lord threatned to send upon his people for their sin, Levit. 26. 36, 37. And with such a fear God smote the Philistims, 2 Sam. 5.14. and the Syrians, 2 King. 7.6.

V. 16. *And behold the multitude melted away*] *i.e.* The army of the Philistims were destroyed by their slaughtering one another.

V. 17. *And see who is gone from us*] Supposing that it might be some of his Army that were the cause of all this stirr and tumult in the Philistims camp, by some skirmish with them.

V. 18. *And Saul said to Ahiah, bring hither the ark of God*] Namely, to enquire what was to be done, either to pursue the Philistims, or to keep their standing. For the priest being to consult with God, was to stand before the ark, having on his rich Ephod and breast-plate, and there to receive Gods Oracle and answer from between the Cherubims on the mercy-seat, as some conceive.

V. 19. *While Saul talked with the Priest*] *i. e.* About such things that concerned the present businesse, namely, the bringing of the ark, and what it was that he we'd have him to enquire, when it was come; which had been commendable in Saul, to consult with God in such a weighty matter, but, as he did it, was but the colourable act of an hypocrite, who flee unto God only when they are in streits, and neglect him and his ordinances when the danger is past, as the sequel shewth.

And Saul said unto the Priest, withdraw thine hand] *i.e.* When he conceived by the increasing of the noyse, some great disaster had befallen the Philistims, and if he took hold on the present opportunity, there was great hope of victory; he thought that it was but lost time to stay, that he might consult with God, to crave his direction; seeing he now knew of himself, upon this occasion offered, what he was to do, without his help; whereby Saul discovereth his false, prophane, and hypocritical heart, who, whilest he apprehended danger, sought unto God for his direction and protection; but when he did but hope that the danger was once over, and he out of this strait, then he shinketh himself strong enough to walk on his own legs, without any reliance on God, and so wholly neglecteth his ordinance, as thinking it needlesse to be directed by him, Numb. chap. 27. ver. 21. And thus, when he was in danger by the defection of his own Souldiers, and the approaching of the Philistims great army, he was so devout, that he sought unto God by Sacrifice in all haste; not having the patience to stay Gods appointed time; but here, when he conceived that he was in no such need of him, he prophanely neglecteth his ordinance, and trusteth to his own course, as if he had said, in these straits of time we have no leisure to attend Gods answer, but will lay hold on the present opportunity, which already appeareth.

every man's sword was against his fellow] Not being able, through fear and amazement, to discern them from their enemies. So Judg. 7.22. 2 Chr. 20.23.

V. 21. *Moreover the Hebrews which were with the Philistims*] *i. e.* Those who being formerly taken captive, and were now their slaves and bondmen, and forced to follow their camp, and attend upon their carriages, and they also, who as fugitives, had fled unto them to save their lives, joyned now with their brethren against the Philistims. So that there were divers sorts of men, which joyned in this battel, to work their destruction; the Philistim's themselves, who slaughtered one another; Sauls army, and the Israelites which they had among them, both bond-men and fugitives. And the Israelites, who had for fear left Sauls camp, and had hid themselves in caves and rocks, ch. 13. 6.

V. 23. *So the Lord saved Israel*] Not they themselves, but the Lord of Hosts, who give them victory.

and the battel passed over to Beth-aven] which was not far from Mishmath, ch. 13. 5.

V. 24. *And the men of Israel were distressed that day*] To wit, with hunger and faintness, not daring to eat.

For Saul had adjured the people] That is, had bound them by an oath, under the penalty of a fearful curse, devoting them was transgressed, unto death, ver. 44.

saying, Cursed be the man] *i. e.* Let him be rooted out, as an accursed thing.

that eateth any food] Heb. *bread.* Whereby all food is signified; else Jonathan had not offended in eating honey, ver. 3. Gen. 43. 31.

may he avenged on my enemies] His end was, that (by staying to eat) they might not be hindered from pursuing the victory. The which thought it had a shew of zeal, and a good intent, to destroy Gods enemies; yet it was, in many respects, sinful and wicked. For it savoureth of pride and arrogance, seeing hereby, he desireth to have the glory of the victory ascribed to himself, and his zeal and policy, which more durly belonged to his son. Secondly, he doth rashly and inconsiderately infnare the consciences of the people, by a curse and oath, meerly out of his own head and will, having no warrant for it from God. Thirdly, though he pretendeth a good end, yet he useth ill means, that is, the interdiction of food to the people, though never so much necessitated to eat, and the binding them unto it by an oath and curse, and that under penalty of present death, v. 43.44. which it was unlawful for him to inflict (though a King) without a just cause. Fourthly, because hereby he weakned and disabled the people, and so hindred them from obtaining a much more glorious victory, v. 30. Lastly, he was the occasion of the peoples sin, in that being hunger-starved, they, for greediness, did eat the flesh with the blood.

V. 25. *And all the land*] *i. e.* All the Israelitish Souldiers, which pursued the Philistims, v. 20.

came to a wood] To wit, which lay between Mich-mash and Aialon, v. 31.

And there was honey upon the ground] For in that Country bees in great abundance bred in the woods, in hollow trees, and gathered there such plenty of honey, that it dropped thence upon the ground, which being an ordinary thing in many places of Canaan, it was thereof laid to be a land that flowed with milk and honey.

but no man put his hand to his mouth] Namely, to take and eat of the honey.

V. 27. *But Jonathan heard not*] Because he was not with his father in the camp, when he adjured the people, v. 3. 17. and therefore was wholly innocent, seeing by reason of his absence, he could take no notice of it.

when his father charged the people with the oath] Unto which was annexed the penalty of the curse and death; and therefore, being through weakness, hunger, and weariness, ready to faint, he tasted some of the honey which he saw lying on the ground.

and dipt it in the honey-combe] Or, *wood honey. i.e.* the wilde honey which lay before him, Math. 3.4.

and his eyes were enlightened] *i. e.* He gat new strength and vigor, and his eyes grew cleer, that were dim with fasting and faintnesse, for want of spirits.

V. 28. *Then answered one of the people*] *i. e.* One of the Souldiers, who following him in the pursuite, and taking notice of it, spake unto him. For in the Hebrew phrase, a man is said to answer, when his speech relateth to a thing before done, as well as to a thing before spoken. So Num. 11.28. Joshua is said to have answered Moses, when he asked him no question; but his speech only hath reference to Eldad and Medads prophesying, related by the young man that came from the camp with the news. So Joh. 2. 18.

that eateth any food this day] *i.e.* Till the evening, as v. 24. for with the Hebrews, the present day ended at evening, and the next day began.

and the people were faint] Or, *weary.* So as they could not any longer purſue their enemies; which was the occaſion of Jonathans following ſpeech.

V. 29. *My father hath troubled the land*] *i. e.* The whole army of Iſrael, by impoſing upon them this inconſiderate oath, ſeeing it is the cauſe that hindreth them from obtaining a more full and compleat victory.

V. 30. *How much more if hapily the people had eaten freely*] As if he had ſaid, if I by the alone taſting of a little honey, am ſo much refreſhed, that I am thereby enabled to go on cheerfully, as your leade, in the purſuite; how much more (if all the ſouldiers had eaten freely of the enemies ſpoyl, as they hapned to light upon it) would they have been enabled thereby to have purſued and ſlaughtered their enemies? Others read the words thus; how much more, if the people had freely eaten of that ſpoyl of their enemies, which they had gotten? but now there is no great ſlaughter made amongſt the Philiſtims. Junius, word for word, readeth it according to the Hebrew text, and ſo the ſence is perfect; yea, becauſe I would to God the people had been permitted freely to eat; becauſe (I ſay) by their being reſtrained, no greater ſlaughter hath been made of the Philiſtims, by reaſon of their fainting for want of food: Where he diſalloweth of his fathers courſe, for three reaſons: The firſt, becauſe the people were hereby diſabled for purſuing their enemies, as he found in his experience. The ſecond, taken from the event; becauſe hereby the ſlaughter of the enemy was not ſo great, as it would have been had the people eaten, they by faſting being ſo faint that they could not purſue them. Thirdly, becauſe the people being by this raſh oath inhibited to eat, were reſtrained of their lawful liberty.

V. 31. *And they ſmote the Philiſtims that day from Mich-maſh to Ajalon*] There were two Cities of this name, one in the tribe of Dan, Joſh. 19. 42. and given to the Prieſts, Joſh. 21. 24. Another in the tribe of Judah, 2 Chr. 11. 10. which (as I conceive) is that which is here mentioned, ſeeing Mich-maſh, which did lye on the border of Benjamin, was not far from it, and the lot of Judah and Benjamin joyned together, and bordered on the Philiſtims Country.

V. 32. *And the people flew upon the ſpoyl*] *i. e.* The night being come, and the time of the oath expired, and they being with long faſting extreamly hungry, they ſeized on the ſheep, oxen, and calves, which were in their enemies camp, for their proviſion, as a ravenous hungry hawk upon her prey; and before the blood could have any time to be drained out of the ſlain beaſt, being killed on the ground, and not after the uſual manner hung up, that the blood might run out; they did dreſs and eat the blood with the fleſh, ſcarce half roſted or ſod, which was contrary to the law, Gen. 9, 4. Levit. 31. 17. & 17. 14. Deut. 12. 16. & 15. 23. and ſo, though hunger could not force them to tranſgreſſe the kings commandement, for fear of death; yet it would not reſtrain them from breaking Gods commandement, though it brought them under the penalty of his curſe, and hell it ſelf.

V. 33. *And he ſaid, Ye have tranſgreſſed*] Or, *dealt treacherouſly.* Where, like an hypocrite, he chargeth upon them, and condemneth them for their ſin; but, without any acknowledgment of his own, which was the cauſe of theirs.

roll a great ſtone unto me this day] To wit, that the beaſts might be killed on it, and the blood of the ſlain beaſts preſſed out; or, becauſe it is not probable that one ſtone could be ſufficient to have the beaſts of ſo many thouſands, all haſty and hungry people, at the ſame time ſlain upon it; others, with more likelihood conceive, that it was to build that altar ſpoken of, v. 35. that ſo killing and eating before it in Gods preſence, and the ſight of the king, they might no more preſume to eat the blood with the fleſh.

V. 35. *And Saul built an altar unto the Lord*] To wit, that all, who would, might offer upon it peace-offerings in thankfulneſſe for this great victory, and that it might be afterwards a monument and memorial of it in time to come. See ch. 9. 12. and the note upon it, and Judg. 21. 4. with the annotation.

the ſame was the firſt altar that he built unto the Lord] Heb. *that altar he began to build unto the Lord.* It is ſaid to be the firſt, becauſe it was the firſt that he built himſelf, or, by his ſole appointment; whereas thoſe at Gilgal were built by Samuel and others, though he had the uſe of them, ch. 11. 15. & 13. 9. And this (as ſome think) is ſaid, to tax him of impiety and prophaneneſs, that whereas he had before great cauſe to ſhew his thankfulneſſe to God, by ſacrificing peace-offerings, and gratulatory ſacrifices, as namely, his famous victory over the Ammonites; yet he had not till now, built any for this uſe.

V. 36. *Then ſaid the Prieſt, Let us draw neer hither unto God*] *i. e.* Before we undertake ſuch a weighty enterprize, let us firſt conſult with God by Urim and Thummim before the ark, craving his direction in it, Numb. 27. 21.

V. 37. *And Saul asked counſel of God*] To wit, by the high Prieſt, as he adviſed him.

But he anſwered him not that day] Which was a ſign that God was diſpleaſed; but not with Jonathan for eating the honey; but with Saul, for his raſh oath and curſe, which he in his arrogancy and tyranny impoſed upon the people, having no warrant for it from God. Howſoever it muſt be granted, that God took occaſion from Jonathans eating of the honey, to uſe this ſilence for other ends, as appeareth by Gods directing the lot to fall upon him. See ch. 28. 6. not becauſe Jonathan had ſinned in eating the honey, for he did it in caſe of preſent neceſſity, and to a good end, that being refreſhed thereby, he might be more able to purſue their enemies; and though his father had bound the people by an oath, under the penalty of a curſe, not to eat; yet he was ignorant of it, and was not (being abſent) bound to know it, unleſſe ſome means had been uſed by his father, or ſome other, to give him notice of it. But rather, God by lot did diſcover his fact, when by this means he was ſought unto, for his own glory, that ſeeing the diſpoſing of lots belongeth unto him, Prov. 16. 33. it was for his honour to give a true lot. Secondly, to diſcover unto all, Jonathans innocency, when the cauſe came to a full hearing, which thoſe might have queſtioned that ſaw him eat the honey, and did not know that he was ignorant of the oath. Thirdly, to convince Saul of his inconſiderate raſhneſs and folly, together with his hypocriſie, cruelty, and tyranny, in ſentencing men to death, before he knew whether their fault deſerved it, and ratifying his dreadful doom, when he knew that they did not deſerve it. And what miſchiefs did accompany it, in hindring the greatneſs and glory of the victory, in being the cauſe and occaſion of the peoples ſin, and indangering his ſon to death, who, in reſpect of his true worth, and his own natural affection, could not but be moſt dear unto him, if at leaſt, his pride and arrogancy did not quench this heat of love, and cauſed him to envy unto him the glory of this victory, as afterwards it fell out in the caſe between him and David, ch. 18. 7, 8.

V. 38. *Draw ye neer hither all the chief of the people*] Heb. *corners.* See Judg. 20. 2. and the note upon it. He commandeth all the chief, *i. e.* all the Elders and Heads of the tribes and families, to approach unto him, that they might by lots finde out the man, who, by his ſin, had provoked Gods diſpleaſure, ſo, as being conſulted with, he would give no anſwer; where he concluded, that ſin, as in the caſe of Achan, Joſh. 7. was the cauſe; and preſumeth, that it muſt needs be the breach of that oath which he had impoſed, and nothing elſe; and never thinketh of the breach of Gods law by himſelf and the people; he, by impoſing a raſh and ſinful oath; and they, by eating the blood with the fleſh; but like a groſs hypocrite, preferring his own groundleſs command, before the law of God, he will have this puniſhed with all rigor, but never ſpeaketh, or thinketh of the other.

though it be Jonathan my ſon, he ſhall ſurely dye] Which he ſpeaketh, to magnifie his unpartial juſtice, though what he did, proceeded from arrogancy and tyrannical cruelty. For what lawful power had he to inflict death upon any, for tranſgreſſing his lawleſs and raſh oath? and eſpecially on Jonathan, who had done it ignorantly, and had ſo well deſerved, both of him and the whole Common-wealth, by his undaunted valor; when he in the mean time, for fear, durſt not look in the face of his enemies.

V. 40. *Be ye on the one ſide, and I and my ſon Jonathan will be on the other*] To wit, that being thus divided, we may ſee on which party the lot will light, and ſo he that hath ſinned may be known.

V. 41. *Therefore Saul ſaid unto the Lord God of Iſrael*] *i. e.* Prayed unto him, that he would diſpoſe of the lots.

Give a perfect lot] Or, *ſhew the innocent.* *i.e.* an upright and unpartial lot, or a lot which may ſhew and cleer the innocent, as the words may ſignifie, though Saul meant the contrary.

but the people eſcaped] *i.e.* were cleered, and freed by lot; where the Lord heareth the prayer of Saul, though it were void of faith, not out of any reſpect to his prayer, but to his own prerogative, as being the ſole diſpoſer of lots. And in this reſpect, when the heatheniſh Mariners referred it unto him by lot, to diſcover the offender, that was the cauſe of the tempeſt, he cauſed it juſtly to fall upon Jonas, Jon. 1.

V. 42. *And Jonathan was taken*] Who really and truly was innocent and faultleſs, but not in Sauls ſence. But why is Jonathan taken by lot, who was innocent? Many reaſons are rendred by ſundry men. As firſt that hereby God might ſhew how tender he is in allowing the leaſt ſhew of diſobedience to the ſupream power. Secondly, to make children to fear and avoid even the raſh and cauſeleſs curſes of parents, which out of Gods ſecret judgment, are ſometimes inflicted. Thirdly, to puniſh Sauls raſh oath, by bringing thereby his deareſt ſon into extream danger. Fourthly, to diſcover Sauls groſs hypocriſie, who was ſcrupulous in keeping a raſh and wicked oath, and made no conſcience of killing his innocent ſon. Others alleadg other reaſons: As firſt, becauſe if Saul, who was the chief offender, had been ſo diſcovered by Lot, it would have impaired the credit of the King, and ſo weakened his government. Secondly, becauſe it was a greater grief to Saul, than

if himſelf had been taken; becauſe no man durſt have preſumed to execute the ſentence of death upon him, being the ſupream and Soveraign King. Thirdly, becauſe the Lord hereby would eſtabliſh military diſcipline, and that orders made in armies, ſhould be ſtrictly obſerved.

V. 43. *I did but taſte a little honey —— and lo, I muſt die*] As if he had ſaid, though the fault be little or nothing, ſeeing I was ignorant of the oath, yet I muſt dye for it. Where one well obſerveth the candor, ingenuity, and honeſt ſimplicity of Jonathan. He doth not ſhift it off by excuſes, and pleading his innocency, but plainly confeſſeth the fact; he doth not alleadg ignorance of his fathers oath, nor his extream neceſſity by reaſon of hunger and faintneſs, nor the benefit he had by his eating; nor accuſeth his father of temerity and raſhneſs, in the impoſing of the oath; nor of cruelty, in puniſhing the breach of it; nor pleadeth his own merit in this his ſervice, by which all the Common-wealth fared the better; nor appealeth to the army, being unjuſtly oppreſſed by a rigorous ſentence; nor craveth their help for his deliverance: only he ſaith, this have I done, *and loe I muſt die.*

V. 44. *And Saul anſwered, God do ſo, and more alſo*] See Ruth 1. 7. and the note upon it. Saul here, and in many other places, is ſaid to ſwear; whereby it appeareth, that he was much given to that vice of ſwearing and curſing.

V. 45. *Shall Jonathan dye who hath wrought this great ſalvation in Iſrael?*] Where the people oppoſe a juſt oath againſt Sauls oath which was full of vain-glory and hypocriſie, ſwearing that Jonathan ſhould not dye; firſt, becauſe he had committed no capital crime worthy of death, implyed in theſe words, *Shall Jonathan dye?* as if they had ſaid, ſhould he dye that is innocent, and hath committed no offence that deſerveth death? Secondly, becauſe he is rather worthy of all honour and reward, ſeeing the Lord by him, as his chief inſtrument, hath given a great and miraculous deliverance to his people, when they were in a forlorn and deſperate condition; which act of the people was very commendable, if they carried it on by humble ſupplication and interceſſion; but not ſo, if they did it in a mutinous and forcible manner, as it ſeemeth they did, ſeeing it was againſt military diſcipline, in the relation of ſouldiers to their General, and againſt that loyal obedience of ſubjects to their King.

as the Lord liveth] *i. e.* As ſurely as God liveth, who puniſheth falſhood, and rewardeth truth.

there ſhall not one hair of his head fall to the ground] A proverbial ſpeech with the Hebrews, ſignifying a totall immunity from all hurt and evil. So 2 Sam. 14. 11. Math. 10. 30. Luk. 21. 18.

V. 46. *Then Saul went up from following the Philiſtims*] *i. e.* Ceaſed to purſue them, becauſe God ſeemed angry, in not anſwering him; and alſo becauſe it was now late.

V. 47. *So Saul took the Kingdome*] *i. e.* Being by this glorious victory better confirmed and ſetled on the royal throne; he took upon him the managing of all the affairs of the Kingdome; but eſpecially in fighting againſt all the enemies that made war againſt him; or elſe hereby is meant, that hearing Gods doom againſt him by Samuel, that the kingdom ſhould be taken from him, chap. 13. 14. he uſed all the means he could, to ſtrengthen himſelf againſt all thoſe who were any wayes likely to deprive him of it. See chap. 13. 1. and ver. 52.

againſt Moab and the children of Ammon] Bordering on the Eaſt of Canaan.

and againſt Edom] Bordering on the South.

and againſt the Kings of Zobah] Which lay on the North of Canaan, between Batanea and Euphrates. See 2 Sam. 10. 5.

and whitherſoever he turned himſelf he vexed them] *i.e.* Though he did not wholly vanquiſh and ſubdue them, becauſe God had reſerved that work, and the glory of it, for David, who did ſucceed him; yet he much moleſted and weakned them, ſo as they did not with that confidence, courage, and ſucceſſe, fight againſt Iſrael, as they had formerly done. The which came to paſs, out of Gods meer mercy to his people, who gave good ſucceſſe to Saul in his wars, though he were a wicked man, for their ſakes.

V. 48. *And he gathered an hoſt*] Or, *wrought mightily.*

and ſmote the Amalekites] As appeareth in the following chapter, and is here ſpoken of by anticipation, that his warlike exploits might be ſummed up together.

V. 49. *Now the ſons of Saul were Jonathan, Iſhui, &c.*] Who is alſo called Aminadab, ch. 31. 2. in which regiſter of Sauls ſons, Iſhboſheth is omitted, who is called alſo Eſhbaal, 1 Chr. 8. 33. Some think, becauſe he reckoneth up his ſons, Souldiers, and valiant Worthies, that fought his battles, and both lived and dyed with him; whereas Iſhboſheth ſurvived him, though he were a man of no great worth, either for wiſdom or valor: Neither are his children by Riſpah, named, becauſe ſhe was but his Concubine, and not his wife.

V. 51. *was the ſon of Abiel*] See ch. 9. 1.

V. 52. *And when Saul ſaw any ſtrong man, or any valiant man, he took him unto him*] Namely, as Samuel had fore-warned the people, ch. 8. 11.

CHAP. XV.

Verſ. 1. *Samuel alſo ſaid unto Saul, the Lord ſent me to anoynt thee to be King over his people, over Iſrael*] *i. e.* appointed me as his prophet; for he was not ſent by God to go unto Saul, but Saul, by Gods providence, was directed to go unto him, though he intended it not to this end; where Samuel, before he telleth him of the duty which God required of him, putteth him in minde of Gods ſingular favour towards him, that hereby he might move him to undertake and perform it with more diligence and cheerfulneſs; namely, that when he ſeemed little in his own eyes, he advanced him to the ſupream dignity of being a king, and that over Iſrael; his own people; and to ſupply his own place of government, as his Viceroy and Lievtenant.

Now therefore hearken thou unto the voice of the words of the Lord] *i. e.* Howſoever thou haſt formerly failed, and diſpleaſed the Lord by thy diſobedience, ch. 13. 13. yet now, at laſt, obey his commands, in thankfulneſs unto him for ſo high an advancement.

V. 2. *Thus ſaith the Lord of hoſts*] Who hath an abſolute command over all his army, according to that, Iſa. 40. 26. *He hath created all theſe things, and bringeth out their hoſt by numbers, and calleth them all by their names*; and therefore he is in all things to be obeyed, ſeeing all creatures obey him; and being Lord of hoſts, and of omnipotent power, and able to protect his ſervants that obey his commands, and to deſtroy all his enemies that riſe up againſt him; Saul might be aſſured of good ſucceſs, when he did fight the battles of this mighty Lord of hoſts.

I remember that which Amalek did to Iſrael] God cannot properly be ſaid, either to remember, or forget, becauſe he ſeeth all things paſt, preſent, and to come, with one perfect view; but by ſuch phraſes, he ſpeaketh to our weak capacity, after the manner of men. And whereas by his long deferring to puniſh the Amalekites, for the wrong which they had done unto his people coming out of Egypt, Exod. chap. 17. he might ſeem to have forgotten it, he is now ſaid to remember, when as he taketh order to puniſh it, and revenge his people.

how he laid wait for him in the way, when he came up from Egypt] The wrong and cruelty done unto the Iſraelites by them, was of two ſorts, whereby they ſhewed their extream malice againſt Gods people, without any cauſe by them offered: The one was, that in ſecret ambuſh they way-laid them; and as they paſſed by, fell upon their rear, cutting off their old and impotent perſons, women, and children; who for weakneſs, were not able to march with the formoſt or middle ranks: The other, when they openly aſſaulted them, by giving them battle, that ſo they might hinder them from entring into Canaan, Deut. 25. 17, 18. Exod. 17. 8. Num. 24 20.

V. 3. *Now go and ſmite Amalek*] Not only taking juſt revenge for the old wrongs, but alſo, becauſe ever ſince they have continued in the ſame malicious hoſtility; and in Sauls dayes (it ſeemeth) had fought againſt, and ſlain many of Gods people, v. 33.

and utterly deſtroy all that they have] Which is ſpoken, both generally and particularly, to take away from Saul all ſhew of excuſe, if he neglected to do all, and every thing, that God commanded.

ſlay both man and woman, infant and ſuckling, oxe and ſheep] That is, I have anathematized and devoted all to deſtruction, as I did Jericho in former times, Joſhua, chap. 7. and therefore ſee that thou ſpare nothing. In which caſe, it had been no cruelty in Saul, to execute that to the uttermoſt which he had in charge, ſeeing he had Gods abſolute command for it. Neither was it injuſtice in God, to puniſh infants with death, even to the third and fourth generation, who are the children of thoſe that hate him, ſeeing death is but a temporal puniſhment; whereas that corruption of nature, derived from their parents, maketh them guilty of death eternal; nor yet to ſlaughter their cattle, ſeeing they were their maſters goods, which were to ſtand or fall with them; and being made for them and their uſe, were ſubject to vanity for their ſakes, Rom. chap. 8. v. 20, 22. Gen. 3. 17, 18. And this juſtice is here exerciſed for the manifeſtation of his own glory, in making them examples of his vengeance againſt them that deal cruelly with his people; and of his truth; hereby cauſing his word and oath concerning Amalek, to be fulfilled, Exod. 17. 14, 26.

which Amalek did] Amalek was of the poſterity of Eſau, who had a ſon born unto him by Anah, the daughter of Elon, a Hittite, Gen. 36. 2, 4. named Eliphaz, from whom Amalek

descended, 1 Chr. 1. 36. And as there was an innate enmity, even in the womb, between their progenitors, Esau and Jacob; to it perpetually continued in their posterity, and broke out into all malice and cruelty, when the Israelites lately coming out of the Egyptian bondage, and were in a low and afflicted condition, they encountred them in their passage, they peaceably passing by, and giving unto them no cause of quarrel.

V. 4. *And Saul gathered the people together, and numbred them in Telaim*] *i. e.* Mustered them in the fields of Telaim, or the country adjoyning to the City Telaim, scituate in the tribe of Judah, called also Telem, Josh. 15. 24.

and ten thousand men of Judah] Which though it were the greatest tribe, sent out the least number in this expedition, because their inheritance bordering upon their arch-enemies, the Philistims, they were constrained to imploy the chief part of their strength in defending their own Coasts against their inroads and incursions. Now concerning the cause why they are numbred apart from the rest of the tribes; See the Annotation on ch. 11. 8.

And Saul came to a City of Amalek] *i. e.* Either the first that was in his march, as it is likely, because the Kenites lived neer unto it, who inhabited upon the borders of Judah and Amalek; or the chief City where their kings dwelled, being the Metropolis of their Kingdom, (as some think;) but it doth not seem to probable to me, that they should have their royal City on the very borders of their enemies.

and laid wait in the valley] *i. e.* Not only to take advantage against them by some sudden surprize, which was hard to do with such a numerous army; though the word, *waiting*, may seem to imply it: but to make some stay there in the valley for a time, till he had given the Kenites warning, to avoid the present danger of being involved in the common destruction, who dwelt in the hills, in the way to Amalek; as they might easily do on the sudden, seeing they lived in tents, which were soon removed, Judg. 5. 24.

V. 6. *And Saul said to the Kenites*] Who were the nation of whom Jethro Moses his father in law came, who is called a Kenite, Judg. 1. 16. who dwelled on the borders of Judah, neer Amalek; and of them descended the Rechabites, mentioned by Jeremiah. Jer. 35.

For ye shewed kindness to all the children of Israel when they came up out of Egypt] *i. e.* Jethro your progenitor, Moses father in law, by his counsel, and by guiding them in their way in the wilderness, Exod. 18. 9, 10, 19. Numb. 10. 29 31. So that, as God remembred the unkindness of the Amalekites long after shewed to his people, to punish them for it, so the kindness of the Kenites to reward it in their posterity, by preserving them from ruine. And to this end, Saul willeth them to get them down from amongst the Amalekites, because they dwelled in the rocks, hills, and Mountainous places, Numb. 24. 21. and upper grounds, in reference to them, to go, depart, and get them down, using divers words to the same purpose; thereby intimating his earnestness to have them do it with all speed, seeing there was no hope of any safety, if they did not presently abandon the company of that wicked nation, which God had devoted to utter destruction; whereby is implyed, that they that would escape the punishments of the wicked, must separate themselves from their company and fellowship, 2 Cor. 6. 17. Rev. 18. 4. Isa. 52. 11.

V. 7. *And Saul smote the Amalekites from Havilah*] Which is a region of Arabia, Gen. 2. 11.

to Shur] Which is the uttermost border of Arabia towards Egypt, Gen. 25. 18. Exod. 15. 22.

V. 8. *And he took Agag the King of the Amalekites alive*] Which it seemeth, was the common name of the kings of Amalek, Numb. 24. 7. as Pharaoh was of the kings of Egypt; and Abimelech of the Philistims. And whereas he should have slain him with the sword by Gods command, he kept him alive, either out of pride, that at his coming home he might lead him in triumph; or out of foolish pity, looking upon him as a King, and with the eye of self-love reflecting upon himself, and fearing, that in time to come, it might happen to be his own case. And so Ahab spared Benhadad, 1 King. 20. 31. or out of covetousness? (as some suppose) that he might discover unto him some hidden treasure, Jer. 41. 8. or, being his prisoner, he might put him or his friends to pay some great sum for his ransome.

and utterly destroyed all the people with the edge of the sword] *i. e.* All them that came out with Agag to fight against them, with all other which they met with, or could come at, and all their Cities and Towns, with all their inhabitants, men, women, and children; though many of that nation might escape the common slaughter, either because the army in their march, could not finde out all that were in every hamlet, village, wood, or mountain, or because many hid themselves from the devouring sword, or saved themselves by flight. For that all the nation was not at this time destroyed, and utterly rooted out, hereby it plainly appeareth, in that, soon after in Davids time, and before the death of Saul, he is said to have invaded the Amalekites, and to have brought away their spoyl, chap. 27. 8. (And afterward, that they in revenge, sacked and burned Ziklag, and carried away captive all Davids company which they found there.

V. 9. *But Saul and the people spared Agag*] Not out of his merciful nature and disposition, but out of his pride, covetousness, and self-love; or at best, it was joyned with rebellion against God: and so he, who here would seem to mercifull, as to spare those whom God, by an absolute command, had decreed to utter destruction, shewed himself afterwards so bloody and barbarously cruel, that he caused all Gods priests, whom he should have preserved, to be slaughtered and butchered most unjustly, and without cause, merely out of his rebellious will, upon a false suspition.

and the best of the sheep, and of the oxen, and of the fatlings] In an hypocritical manner, pretending that herein they aymed at Gods glory, in reserving the best for his service by sacrifice; but it seemeth, that they did it out of a covetous desire to enrich themselves with the spoyl, as the word, flying upon them, implyeth, v. 19. But howsoever herein they greatly sinned, in disobeying Gods absolute command, seeing obedience is better than sacrifice, and rebellion as the sin of witchcraft. And besides, God having anathematized and devoted all to destruction, he would have esteemed it a pleasing sacrifice, if they had thus offered them unto him; as it was in the case of Jericho, Josh. 6. 17. So Jer. 46. 10. Isa. 34. 9. whereas their sacrifices which they intended after their manner, were meer will-worship, and directly contrary to Gods absolute command.

V. 11. *It repenteth me that I have set up Saul to be King*] God cannot properly be said to repent, seeing it would argue mutability in his Will, and a defect, either in his knowledg and wisdom, in that he did not at the first see what was best, or in his power, in that seeing it, he was not able to effect it; and that his counsel is not absolute in it self, but dependeth upon mens counsel, and secondary causes; but he is said to repent, in an humane phrase, according to our capacity, when he doth as men do when they repent of their actions. He doth not change his counsel and purpose, but his manner of working, as if he repented of what he had done. He doth not change his minde, but the things, and his manner of administration, his prescience and counsel remaining immutable. So v. 29. Numb. 23. 19. The repentance of God is (as one speaketh) an unchangeable course of things changeable, which he so decreed, that they should be changed. And thus God is here said to repent, for making Saul King, not that he changed his purpose; for he had decreed, that the Kingdom should not continue in his posterity, or tribe, but in the tribe of Judah; but the change was in Saul, when he rebelled against Gods commandement; upon which, God changed the manner of his administration, his decree in the mean time remaining unchangeable; namely, fore-seeing Sauls defection, he purposed to take the Kingdom from him, and to give it to David, who was of the tribe of Judah, according to Jacobs prophetical blessing, Gen. 49. 10.

and is grieved Samuel] Not because Gods Will was fulfilled in Saul, by casting him off from being King; but because, by his fin, he had pulled upon him this heavy doom, of being rejected and deposed.

And he cryed unto the Lord all night] *i. e.* Thinking that this temporal judgment threatned against Saul, was not absolute, but conditionall, if he repented not of his fin; therefore, he earnestly prayed unto God for him; that turning unto him by repentance, he would not cast him off from being King. But God being otherwise determined, would not grant his suite, v. 23, 26, 28. & ch. 16. 1.

V. 12. *Saul came to Carmel*] A Town belonging to the tribe of Judah, lying in the way from Amalek to Judah, Josh. 15. 55.

and behold, he set him up a place] Heb. *an hand. i.e.* (as some think) a monument of triumph, for his victory like an hand, to signifie; that by his hand and sword he had conquered his enemies. Others think, that they pitched their tents in Carmel, staying there while to refresh themselves, and divide the spoil. But this agreeth not so well with the expression here used, appropriating it unto Saul, *Behold, he set him up a place*, seeing the other, of pitching tents, for those uses, was common to him with the whole camp.

V. 13. *And Saul said unto him, Blessed be thou of the Lord*] Where, at the first meeting, he fawningly salureth him; and (as is the manner of hypocrites) he expresseth himself in a glorious manner, with pious and religious words.

I have performed the Commandement of the Lord] Where, like a proud hypocrite, he vain-gloriously (though falsly) boasteth of his obedience to all Gods Commands, seeing, by that which followeth, it proved to be apparently untrue. So the proud Pharisee in the Gospel, Luk. 18. 11.

V. 14. *And Samuel said, What meaneth then the bleating of the sheep in mine ears*] As if he had said, this convinceth thee of untruth and disobedience, seeing they still live, bleat and lowe.

V. 15. *They have brought them from the Amalekites*] Though both he and they joyned in this action of disobedience, ver. 9. yet Saul shuffleth it off from himself, and layeth the blame wholly upon the people, as hypocrites use to do; whereas true penitents being convinced of sin, which is common to them with others, are ready, when they are reproved, to acknowledg their fin, and to accuse themselves, that they may excuse others; as we see in David, 2 Sam. 24 17. yet fearing, lest upon due examination, he likewise might be found to have had an hand in the action, he gildeth it over with a pretence of piety, that the best of the cattle were reserved for Gods service, that they might offer them to God for sacrifices, to testifie their thankfulness for the great victory which he had given them.

to the Lord thy God] Which he speaketh, to please and humour Samuel, seeing all this was done for his service in whom he had interest in a special manner; as though he should have said, We have kept this cattle alive, not for our own use, but to offer them in sacrifice to the Lord thy God, whom thou lovest and servest, and therefore thou canst not but allow the means of his worship.

the rest we have utterly destroyed] The which excuse, if it be rightly understood, was in truth rather an aggravation of his sin, in that he was content to obey God in destroying their refuse cattle, which were of no worth; but as for the best and fatest, they reserved them to be disposed of according to their own pleasure.

V. 16. *And he said unto him, say on*] He is willing to give him the hearing, hoping that he should (having had such a fair pretence for what he had done) by him have received some good tydings.

V. 17. *When thou wast little in thine own sight*] *i. e.* But of 2 mean conditions, as he confessed, ch. 9. 21. he advanced thee to a Kingdom. And with this he upbraideth him, to aggravate his sin, and to convince him of his great ingratitude, having received such eminent favours from God.

V. 18. *And the Lord sent thee on a journey*] *i. e.* A warlike expedition against Amalek.

go and utterly destroy the sinners, the Amalekites] *i. e.* These transcendent sinners, (above others) in malice and wickedness, against God and his people. So Gen. 13. 13. Math. 9. 10. Joh. 9. 24, 31.

V. 19. *You didst flee upon the spoyl*] To wit, as an hungry hawk upon his prey, converting that to thine own use, which God had devoted to destruction, like Achan, Josh. 7.

And Saul said unto Samuel, yea, I have obeyed the voice of the Lord] Here again Saul discovereth his hypocrisie; and instead of humble confession of his sin, he justifyeth himself, and graceth his rebellion with the name of obedience.

and have brought Agag the King of Amalek] Whom, if he had obeyed the voyce of the Lord, he should have smitten, and slain, v. 13.

But the people took the spoyl] As if he had said, it was the people, and not I, unto whom I gave way for fear of mutiny, v. 24. And therefore, if this were a fault, yet I am clear, seeing it was they, and not I, that committed it; though it seemeth to me, to have been no fault at all; seeing out of a good intention, they have reserved the chief of the things which should have utterly been destroyed, for a better use; namely, to sacrifice them to the Lord thy God in Gilgal, in token of their thankfulness for their great victory over their enemies.

V. 22. *Behold, to obey is better than sacrifice*] Of which one giveth two good reasons; the first, because obedience preserveth us from sinning; and sacrifices were ordained to cleanse us from it when we have committed it; and it is much better to prevent a disease, then to be cured of it. The other, because God awaites accepteth of obedience, and is well pleased with it; but rejecteth sacrifices, when they are not joyned with it, being but a dead carkase, when obedience, which is their life and soul, is separated from them; and a bare shadow, and formal and fruitless ceremony divided from it. So Jer. 7. 22. Isa. 1. 13, & 66. 3. Psal. 50. 8, 13. Prov. 15. 8. Eccles. 5. 1. Hos. 6. 7. Mat. 12. 7. In which places God doth not simply reject sacrifices, which he himself had commanded, but comparatively, in respect of moral obedience; neither doth he chiefly require and delight in them, but in a less and lower degree: And that in the Scripture phrase is said not to be done, which is not done chiefly and principally. And so Paul saith, *that he was not sent to baptize, but to preach the Gospel*, 1 Cor. 1. 17. That is, not chiefly to baptize, but to preach; For all the Apostles were sent to do both, Math. 28. 19. and himself baptized, as he speaketh in the same place.

V. 23. *For rebellion is as the sin of witchcraft, and stubbornesse is as iniquity and idolatry*] Rebellion and stubbornesse, is when as men wilfully transgresse Gods known commandements, and commit a fin, the rather, because it is evident to them that God hath forbidden it. Neither is it to be so much respected, what is the quantity of the fin, but the quality; not the materiality, but the formality of it, to intitle it to the name of rebellion; seeing the least sin is rebellion, which is committed with a stubborn and rebellious heart, against Gods revealed and expresse commands. And this here was Sauls case; for had not God plainly and strictly required him to destroy all the Amalekites, with all their cattel and substance, it had been at his own choyce, to do with them what he pleased; but now that he had done it, Sauls wilful and stubborn disobedience, was plain rebellion. And this, Samuel saith, was as witchcraft or divination; when as men leave God and seek to divels; and as iniquity, whereby generally is meant all fin, and a course of wickedness, Gen. 15. 16. Rom. 4. 7. and idolatry, when men forsake Gods true worship and serve idols. For as Witches and Diviners leave Gods word, and go to the Devil for counsel and direction; so Rebels resist Gods known will, and obey the Devil, in their works; and as Idolaters serve and sacrifice unto their idols, and neglect Gods true worship; so stubborn and obstinate sinners, despising Gods commands, serve their own lusts, and *sacrifice to their own nets*, Hab. 1. 16. whereby they rob God of his glory, and prefer before him contemptible creatures, as witches and idolaters use to do.

V. 24. *And Saul said unto Samuel, I have sinned*] This his confession of his fin was false and hypocritical, like that of Pharaoh, Exod. 9 27. not arising from a true repentant heart, or from the love of God, or hatred of fin, but from carnal self-love, fear of punishment, and such base and by-ends. And though he useth the very same word that David did, 2 Sam. 12. 13. Yet there was great difference between him and Saul in their confessions; for David did it readily, but Saul is very hardly drawn to it, and a long time shuffles it off with frivolous excuses; the one, like a found penitent, taketh the whole guilt and blame upon himself; the other, when he was convinced, that he could no longer shift it wholly off; yet, like an hypocrite, he would not (even in his confession) bear the burthen alone, but lay eth it chiefly upon the people, who had compelled him, for fear, to do what he did, whereas he would not have done it, if he had been at his free choyce; though herein he must needs confesse he had faulted and failed, in that he had obeyed their voyce rather then Gods.

V. 25. *Now therefore I pray thee pardon my sin*] *i. e.* Pray for me to God, that he will pardon it, and to be reconciled unto me.

and turn again with me, that I may worship the Lord] *i.e.* That we may together praise him for our victory, and offer unto him peace-offerings, and gratulatory sacrifices.

V. 26. *And Samuel said unto Saul, I will not return with thee*] The which he saith, to shew his indignation; and that he would have no communion and conversation with him, that had shewed himself such a rebel, in rejecting the Lord, lest he should by accompanying him, seem to allow and countenance him in his rebellion. Neither did he mean to do otherwise then he said, if he did not use importunity to retain him in his company. So Luk. 24. 28, 29.

V. 27. *And as Samuel turned about to go away, he laid hold on the skirt of his mantle, and it rent*] He was extreamly loath that he should depart from him, because the people would have taken notice of this breach between them; and consequently, that he was deeply in Gods displeasure for some sin, which would have impaired his credit, and weakened his government; and therefore, using some force to hold him, he rents his mantle.

V. 28. *The Lord hath rent the Kingdom of Israel from thee this day*] Whereby he taketh occasion by this sudden accident, as a sad omen and sign fent of God, to ratifie the sentence of his deposition from being King; for though he was not actually deposed to the day of his death, yet he was deprived of the right of his regency by Gods doom, and David chosen and anointed King in his stead. And by the renting of the mantle, (as some think) was intimated and fore-shewed Sauls violent death, whereby he was rent from his kingdom, and his Kingdom from him.

And hath given it to a neighbour of thine that is better than thou] That is, to David, though he were not yet known, either to him or Samuel himself, who is said to be better then Saul; because of Gods free grace, he was accepted and preferred before him; and also in respect of the uprightness of his heart, and his sincere obedience to Gods will; in both which, Saul failed and came much short of him.

V. 29. *And also the strength of Israel, will not lye, nor repent*] Some read it, the Eternity of Israel; and chuse rather to take it in this place; because (as they conceive) Gods unalterable decree for ever, is better set forth by the attribute of his Eternity, then of his power. Others think, that this reading of strength, may as well stand; seeing the word most properly signifieth strength; and in this sence may fit the occasion of Samuels

mnels using it, namely, that Gods decree of deposing Saul should surely stand; for though he seemed to be firmly seeled in the Kingdom, and had great strength to maintain his title and interest against all opposers; yet God, who is omnipotent, was able to dethrone and cast him out; and though Saul, who was their Captain and King, appointed by God to save his people, ch. 9.16. where taken away, yet the Kingdom and people of God, should not miscarry with him, or fear the worse; seeing the strength of Israel still remained, to preserve and to protect them against all their enemies, and also to exalt and establish him on the throne, whom he had designed to succeed him.

not ye, nor repent] See ver. 11. & Gen.6.6.

V. 30. *Then he said, I have sinned; yet honour me now, I pray thee, before the Elders of my people*] Where with the confession of his sin, he reneweth and presseth his suite, not on the same ground, that he might be pardoned, but that he might be honoured in the sight of the people, as if he had said, though the sentence of Gods rejection, and my deposing, be so firmly decreed that it cannot be revoked, yet for the present uphold my credit with the people, by gracing me with thy company.

V. 31. *So Samuel turned again after Saul*] That is, being thus importuned, he yeelideth to gratifie him in his request, partly to shew his allegeance to his King; who though he were rejected by Gods sentence and decree, yet he was not yet actually deposed and dethroned; partly, to uphold the government for the present, and to preserve it from the disrespect and contempt of the people; and partly, to execute justice and judgement upon Agag, which Saul had hitherto deferred and neglected.

V. 32. *And Agag came unto him delicately*] That is, retaining still the countenance and carriage, the garb and gate of a King, although in his present condition he was become a prisoner.

And Agag said] That is, thought with himself, or spake to others about him.

Surely the bitternesse of death is past] Which he faith, either because his onely care was to retain the Majesty of a King, in this last tragical act of death; having prepared himself, and armed his resolution against the fear of it, which is the greatest part of death's bitternesse; or else he perswaded himself that he had now no cause to fear it, seeing he having escaped the fury of a martial King, in battel and heat of war, he could now be in no danger of being slain by a feeble old Prophet, in cold blood, being their prisoner.

V. 33. *And Samuel said, as thy sword hath made women childless, so shall thy mother be childless*] *i.e.* Whereby is implyed, that not onely his progenitors had slain many of Gods people, in former times, Exod. 17. 11. Numb. 14. 45. but that he also himself, in his wars with them, had slain many with the sword; and therefore he would deal with him by the just law of requital, grounded on the law of Nature, Gen. 9.6. Mat. 26. 50. and repay him with the same measure which he had meted unto others, Mat. 7. 1, 2.

And Samuel hewed Agag in pieces before the Lord in Gilgal] That is, either by appointing Executioners to do it; or, (as it is more probable) he did it with his own hands, (as Elias slew Baals Priests, 1 King. 18.4. and 2 King. 1.10. 12. and Phinehas, Zimri and Cosby, Numb. 25.7.). But if so, then no doubt it was by a special and extraordinary instinct and motion of Gods Spirit, before whom he is laid to have acted it. And therefore it ought not to be drawn into president, by such as are of the like profession; for a Bishop must be no striker, 2 Tim. 3.3. And the Counsels and Canons of the Church, have alwayes interdicted the use of the sword unto men consecrated to Gods spiritual service, saving in the lawful defence of themselves and their own lives.

V. 35. *And Samuel came no more to see Saul*] That is, though Saul went to Ramah, upon occasion of David's being there, and so accidentally saw Samuel, and Samuel him; yet Samuel never purposely went to see him, or at least, not as formerly, to instruct, direct, and assist him in the affairs of the Kingdom.

nevertheless Samuel mourned for Saul] Not chiefly, because God had justly rejected him, and sentenced him to be deposed, but because Saul, by his sin, had brought this heavy judgement upon him, and still continued in it without repentance; thereby hazarding himself to the losse of a Kingdom, heavenly and eternal.

And the Lord repented that he had made Saul King] See ver. 11. and the note upon it.

CHAP. VI.

Vers. 1. *How long wilt thou mourn for Saul*] See ch. 18. ver. 35. and the note upon it. God was not displeased with Samuels mourning for Saulsin and impenitency, whereby he had brought his judgements upon him; nor simply for his calamitous condition, in respect of his being rejected by God, and sentenced to lose the Kingdom, (for it is lawful to bewayl the miseries of others, into which they have plunged themselves by their sins;) but because he continued so long in his mourning, after God had evidenced it unto him, that the decree of his rejection was absolute, and therefore could not with all his mourning be reveked.

Fill thine horn with oyl] See ch. 10. ver. 1. and the note upon it.

and I will send thee to Jesse the Bethlemite] Who was the son of Obed, and the Grand-child of Boaz and Ruth, of the tribe of Judah, Ruth. 4. 21, 22.

for I have provided me a King among his sons] That is, I have, out of my free grace, and in favour to my people, made choyce of a King to rule over them; and not such an one as Saul, whom I gave in my anger, being pressed thereunto by their sinful importunity; in which respect he might be said to be a King of their own chusing, rather then of mine.

V. 2. *And Samuel said, How can I go? if Saul hear of it, he will kill me*] In which question, though Samuel might discover some infirmity and humane frailty, in making some doubt of his safety, in executing Gods command, having had so much experience of his goodness, power and providence, watching over him; for even the best men, naturally, fear death, as we see in the example of Abraham, Isaac, Moses and Ezechias; Yet his speech was not so much out of diffidence, and reluctancy to Gods revealed will, but onely an expression of his desire to be directed by God, how he might do it with most safety, like that of the blessed Virgin Mary, Luk 1. 34. *How shall this be, seeing I know not a man?*

And the Lord said, Take an heifer with thee, and say, I am come to sacrifice unto the Lord] That is, peace-offerings, or a sacrifice of thanksgiving, after which followed a Feast made out of the remainders of the offerings. See ch 9.12. Which sacrifices it was lawful to offer upon an altar erected in another place, besides the tabernacle, before the building of the temple; especially at this time, when the tabernacle and altar were separated, and that when it was done by an holy Prophet. But above all, it was lawful for Samuel to do it, having Gods special command, which is above all laws. Now whereas he bidderh him say, I am come to sacrifice unto the Lord; though the chief cause intended in his coming, was to anoynt David King; this was no untruth, (for God, who is truth itself, cannot command a lye) but onely a concealing of some part of the truth, which was not fit to be discovered, out of civil prudence; for, as he is a fool, that believeth all things, Prov. 14. 15. so he is no less that speaketh all he knoweth. So Jeremiah being questioned, what speech had passed between him and the King, telleth the truth in part, but concealeth the chief and main business between them, Jer. 38. 27.

V. 3. *And call Jesse to the sacrifice*] That is, the Feast, made of the remainders of the sacrifice and peace-offerings, which usually was offered in some high and publike place, set apart for that service, where none were to be present but Priests, Levites, Ministers of the tabernacle; though it be probable, that the Feast after it was held at the house of Jesse.

V. 4. *And the Elders of the town trembled at his coming*] Because it was not usual for Samuel, to great a Prophet, to come unexpectedly to so small a city, especially now in his old age, when he went little abroad; and therefore they feared, lest some heynous crime committed among them, had drawn him thither, to deliver some sad message of Gods heavy judgements; or else, coming so suddenly, privately, & without attendance, that he was sled thither to avoyd Sauls fury, incensed against him by his sharp reproofs, and denunciations of Gods judgements against him for his sins, whom if they received, and either concealed or protected him, they should hereby make themselves liable to Sauls rage and revenge.

V. 5. *sanctifie your selves, and come with me to the sacrifice*] To wit, by legal purifications, as washing of themselves and their clothes, and abstaining from their wives, Exod. 19.10. And answerable to these legal cleansings, inward and spiritual sanctification and devotion, was required; but especially faith in Christ, whose blood purifieth from all sinful defilements, of which these legal ceremonies were types and shadows; and repentance for their sins, bathing themselves in tears of unfeigned sorrow. See Josh.3.5.

And he sanctified Jesse and his sons] That is, he commanded them to prepare and sanctifie themselves, that they might be fit guests to come to this holy Feast, seeing it was principally provided for their sakes; Whereby it appareth, that this was no common Feast, unto which they were invited, (as some have conceived) but an holy Feast, which followed the gratulatory sacrifice. Neither could Samuel indeed, under any other pretence, have gon thither, and taken an heifer with him.

V. 6. *And it came to pass when they were come, that he looked on Eliab*] This the Author, with great brevity expresseth, respecting onely the main business, and omitteth many preceding circumstances, which

which yet necessarily must be understood; as the offering of the sacrifice, and that done, the meeting at the Feast, the acquainting of Jesse and David, in some private place, with Gods purpose and will to have him anoynted King over Israel; which was done (as it is most likely) before they late down to the Feast; and the withdrawing of Jesse, and his sons, into some private room from the rest of the guests, that the matter might not be commonly known, and come to Sauls ear.

V. 6. *And it came to pass when they were come*] That is, Jesse and his sons into some private place, where they were brought before Samuel, one after another, by their Father.

Eliab] Called also Elihu, 1 Chro. 27.18.

and said] Namely, to himselfe, or thought in his own heart.

Surely, the Lord anoynted is before him] Because he was the eldest son, and a goodly person, both in respect of his beautiful countenance and tall stature, (fit ornaments to commend and grace a King in the sight of his people) he resolveth that this was the man whom God would chuse; yet not by the inward motion of Gods Spirit, as a Prophet, but onely out of his own opinion; unto which he did the rather incline, not onely because he was taken with his beauty and countenance, but because Saul was such an one, whom, by Gods appointment, he had formerly anoynted.

V. 7. *But the Lord said unto Samuel*] *i. e.* Secretly, and by divine inspiration. So ch. 9. 17.

because I have refused him] That is, am not purposed to chuse him to be King. So ver. 8.9.10.

for the Lord seeth not as man seeth] That is, so sleightly and superficially.

man looketh upon the outward appearance] That is, judgeth all things according to the out-side and shew, his sight not being able to peirce deeper.

But the Lord looketh upon the heart] That is, being Omniscient, searcheth the heart and reins, and esteemeth of men, according to the in-side, and not the outward appearance, 2 Chron. 28.4. Psalm. 7.9. Jer. 11. 20. and 17. 10. and 20. 12. Luk. 16. 15.

V. 8. *Then Jesse called Aminadab*] That is, after that Samuel had told him, that God had refused Eliab to be King.

V. 9. *then Jesse made Sammah to pass by*] Who is also called, Shimeah, 2 Sam. 13. 3. and Shimma, 1 Chro. 2. 13.

V. 10. *And Jesse made seven of his sons to pass before Samuel*] That is, four more, besides these three sons that passed by first. By which it plainly appareth, that, with David, he had eight in all. And so likewise, chap. 17. 12. whereas, 1 Chro, 2. 13. it is said that he had seven, which are also there named; because it may be one of these eight was dead, not having any issue, when that Book was written; and he nameth in the genealogie, onely them that were then alive, and had some issue descending from them.

V. 11. *And Samuel said unto Jesse, Are here all thy children*] Samuel supposing that, according to his appointment, Jesse had brought all his sons, seeing (as God had reveled them all, he was at a stand, and therefore maketh a more curious inquiry, if he had no more; the which came to pass by a special providence, that David should not be sent for, at the first, to come in with the rest, that by Gods refusing them, it might more clearly appear, that he had chosen him.

And he said, there remaineth yet the youngest, and behold, he keepeth the sheep] Whereby he implyeth, that he had not brought him, as not thinking him considerable in this election; both in respect of his youth, and the meanness of his imployment; for whereas his elder brethren were men of some note, and the Kings servants following the wars; he poor boy, was imployed to keep his fathers sheep, and to run on his errands, and to wait on his brethren, when he was pleased to appoint him, ch. 17. 17. 1 Chro. 17. 7. Herein David was a type of Christ, who when he was most despised and rejected of men, was most highly esteemed in the eyes of God.

we will not sit down till he come hither] Which he speaketh out of that honour and respect which he bore him, seeing he was the chief guest, for whose sake the Feast was provided.

V. 12. *Now he was ruddy*] That is, of a fresh complexion, in the due mixture of white and red; arguing that he was of a lively disposition, and full of spirit.

And the Lord said, Arise, anoynt him, for this is he] It was not Gods purpose that David should, soon after Sauls rejection, come to the Crown, but that Saul should still reign divers years, (that is, seven at least, as some think) even to the day of his death; and yet he was pleased, that he should presently be anoynted. Because David must pass many trials and tentations, afflictions and dangers; and be throughly humbled, before he was exalted to the Crown and Scepter; and therefore there was great need, that this seal of anoynting should be added to Gods promise, for the strengthening his faith in all his doubts and difficulties. And also this was done for the comfort of Samuel, and other of the faithful which came to the knowledge of it; in this assurance, that though God had rejected Saul, yet he would still take care of his people; and when he was gon, would give them a King, that should fight their batteis, and save them out of the hands of all their enemies.

V. 13. *Then Samuel took the horn of oyl and anoynted him*] The relation of which his action is passed over with as great brevity, as the other before, v. 6. with the omission of divers circumstances, which is the cause of some doubts and difficulties. For it is not said, when, or where, he anoynted him; nor is it cleer by the text, whether he did it secretly and privately, none knowing of it but only Jesse, David, and himself; or, whether it was done before many witnesses. And therefore there is much diversity of opinions among Expositors. For some think, that he was anoynted openly before all the guests, to the end, that there might be many witnesses of it, because Samuel dyed before a way was made for David, to be elected and crowned, by Sauls death. But this is not probable, seeing Samuel used much secrecie in this action, that it might not come to Sauls knowledge, lest he should kill him; as it would soon have done, if it had been done in the presence of so many. And we see also, that afterwards David was much loved and esteemed by Saul, v. 21. whereas, had he known that he was anoynted King in his room, he would have mortally hated him; seeing he did it afterwards upon a bare jealousie and suspition of it, conceived, upon the hearing the women sing his praises, ch. 18. 8. Others think, that he was anoynted King in the presence of all his brethren. But neither can this stand, for the same reason, seeing it was not likely that it would have been concealed, if they had all known it, in regard of that envy which it would have caused in them, when they saw themselves refused, and he that was youngest, chosen to be King over them; as we see in the example of Joseph and his brethren, Gen. 37. 8. 11. And yet it is not probable, if they had seen him anoynted King by Samuel the Lords Prophet, that Eliab afterwards would have insulted over him with such pride, arrogance, and causeleise choler, as he did, ch. 17. 28, Others suppose, that he was anoynted before them, yet not as a King, but as a Prophet; or for some other special end, that being endued with a prophetical Spirit, he might compose Psalms and Hymnes, to the praise of God. But this had been little to the purpose, of having them therefore present, that they might be witnesses, after Samuels death, that they had formerly seen him anoynt him King; but would rather have made against it; seeing they could not witnesse that, of which they had taken no cognizance; namely, that he had not anoynted him King, but a Prophet only. And finally, it cannot be imagined, that when Samuel anoynted him, he made only a dumb shew, pouring out the oyl out of the horn upon him, and saying nothing; but that with this ceremony, he used some words to explain his meaning, namely, that he had anoynted him to be King over Israel. And this is implyed in the speech of the tribes that came unto Hebron, to anoynt David their King, 2 Sam. 5. 2. *And the Lord said unto thee*, (namely, by Samuel his prophet, when he anoynted thee) *thou shalt feed my people Israel, and thou shalt be a Captain over Israel.* The which, no doubt, he spake to David and his Father, but not before his brethren, upon the former reasons. Now the only considerable objection against what I have said, is this, That the Author of this book faith, that he *anoynted him in the midst of his brethren.* But this proveth not, that his brethren stood by and savr it done, seeing he might say no otherwise understood; namely, that amongst all Jesses sons, Samuel, by Gods appointment, anoynted David; or, that he took him from among all the rest of his brethren, and anoynted him King. And thus this phrase is used, Deut. 18. 55. *The Lord thy God will raise up unto thee a Prophet from the midst of thy brethren like unto me*; and Exod. 23. 25. *I will take sickness away from the midst of thee*, that is, from among you, Exod. 33. 5.

And the Spirit of the Lord came upon David] That is, not onely the spirit of wisedom, courage, strength and fortitude, whereby he was enabled, soon after, to encounter the Lyon and the Bear; but also all other heroical gifts fit for a King; and (it may be) the gift of prophecy and poesie, wherein he excelled; and with them, all sanctifying graces, fit for a good King; with which, though he were formerly endued, yet now much more, and in an extraordinary manner and measure, when he was thus anoynted, of which this sanction was a sign. See Judg. 13. 25. Act. 13. 22.

V. 14. *But the Spirit of the Lord departed from Saul*] That is, those kingly and heroical gifts of wisedom and fortitude, whereby God by his Spirit had fitted and qualified him, when he called him to be King, were taken from him, chap. 10. 6, 9

And an evil spirit from the Lord troubled him] Or, *terrified him.* That is, Sathan, who is faid to be an evil spirit from God, because he was sent from God to punish Saul for his sins, both

both in his minde and body; and to be by fits vexed and tormented by him. Like a man possessed and given up into his power. And so Sathan taking advantage of his extream melancholly and discontent for the loss of Gods favour, and with it, of his Kingdom; he filleth him with frights and fears, arising from a guilty conscience, and with disquietness of minde, and grief of heart, which so distempered and distracted him, that he fell into fits of phrensie; whereby he was so transported and hurried, that he became outragious, and ready to kill and destroy all that came in his way, friends as well as foes; with which distempers of minde, his body, likewise, was so affected and afflicted, that sometimes he fell into trances and extasies, ch. 28. 20.

V. 15. *and an evill spirit from God troubleth thee*] That is, vexeth and disquieteth thee.

V. 16. *which are before thee*] That is, attend and wait upon thee, and are at thy command, to do thee service.

And it shall come to pass, that when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.] Not that there was any efficacy in musick, and the melody of an harp, to drive away Devils; for spirits are not wrought upon by corporal means: But because, in a natural way, it disposed and fitted Saul for ease, by raising up his heart and spirit out of his melancholy dumps, tempering his rage, and moderating his griefs and discontents, by which the Devil took advantage, to drive him into frenzie fits and furies: For which, musick is thought to be very efficatious; and therefore the Prophet Elisha, finding his spirit depressed by the presence of an idolatrous King, and the distress in which Gods people were deeply plunged, calleth for a Musitian, to cheer and revive his sinking heart, that he might be the better fitted for prophecy. And this effect Saul found of it; partly, in this natural way, but chiefly, because God by his power and providence so disposed of it, that it might be a means to bring David to the Court, and into Sauls acquaintance and favour, for the furthering of those ends which he intended; that is, the fitting of him for the Kingdom.

and thou shalt be well] That is, thy spirit shall be composed, and thy passions and distempers qualified and moderated.

V. 18. *Behold I have seen a son of Jesse — that is cunning in playing, and a mighty valiant man, and a man of War*] From whence Junius hath probably gathered, comparing it with other passages in the Chapter following, that there is an hysterosis, or transposition in the story; and that he had slain Goliath before he now came to Saul, wherein they grounded this commendation, that he was a mighty valiant man, and a man of war, and the Lord was with him, that is, helped and assisted him in all his designs, out of that experience which they then had of him. But, though I conceive this opinion to be so weighty and probable, that it should not be sleighted and rejected; Yet this commendation doth not clearly evince it, seeing his strength, valour, and good success in his enterprizes, might be taken notice of, by his killing of a Bear and Lyon, and other famous and valorous exploits, which he achieved soon after that he was anointed, when the Spirit of God came upon him, ver. 13.

V. 19. *Send me David thy son*] Where Saul finding, that he might have some good use of Davids service, sendeth for him, using that kingly power and prerogative, of which Samuel had fore-warned the people, ch. 8.

which is with the sheep] In which words he closely coucheth a motive, to make him willingly to condescend to this motion, seeing it was for his great preferment, in taking him from his mean imployment, of keepjng sheep, and retaining him, as a Courtier, to serve the King, next unto his person. Where, by the way, it appeareth, that David, though chosen by God, and anointed King, yet in the humility of his spirit, he returneth to his old imployment, of keeping his fathers sheep, waiting upon God, when it should be his pleasure to provide and give the means of raysing him to this royal dignity.

V. 20. *And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul*] Which he sent as a present, to testifie his love, homage and allegeance; and though it were but of small worth in it self, yet it could not but be well accepted, being sent with such due respects. For though great personages, (as one saith) are not pleased with small gifts, out of their covetousness; yet out of ambition they delight in them, seeing they are signs, that their inferiours do respect and honour them. And such a present Jacob sent to Joseph, under that notion of his being Lord over all Egypt, that his sons might be accepted of him with more favour, Gen. 43. 11.

V. 21. *And David came to Saul, and stood before him*] That is, waited upon him, being alwaies ready to do him service, Gen. 18. 3. Deut. 1. 38. & 10. 8.

and he became his armour-bearer.] The which great love of Saul towards David, evidenced by this preferment, was soon afterwards turned into mortal hatred, and proved to be but as a sun-shine-gloom before a fearful storm; leaving an experimental example to future ages, of that which the Psalmist speaketh, *That it is better to trust in the Lord, then to put confidence in Princes.* Psalm. 118. 9. & Psal. 146. 3.

V. 22. *And Saul sent to Jesse, saying, Let David, I pray thee, stand before me*] That is, continue still in my service; For though he had power, as a King, to command it, yet he chooseth rather to make it his request, that he might enjoy him with his love and liking.

V. 23. *So Saul was refreshed, and was well, and the evill spirit departed from him*] That is, he was, for the time, freed from his fits of rage and melancholy passions, God working with David's musick; and giving Saul ease, that thereby he might make way for his advancement to the Kingdom. Yet it was no perfect cure, but rather an intermission of his fits, because he had not used the right means to effect it, which was faith and repentance, fasting and prayer, but onely musick, to drive away melancholy.

CHAP. XVII.

Vers. 1. NOw] Some think, that this whole Chapter is a transposition of the story, and a digression from that which was spoken and done, chap. 16. 18. In which is related things done before David came to the Court; and that it is added, for the confirming of those words, whereby the servants of Saul commended him to their Master. Unto which opinion they think themselves necessitated, for the reconciling of divers passages in both Chapters; especially, chap. 16. ver. 21. compared with ver. 55. and 58. of this Chapter.

now the Philistims gathered together their armies to battel] That is, having new strength, and recruited their army, since that great defeat and slaughter, caused by Jonathan and those that followed him, they resolve to make a new attempt upon the Israelites; and to this end gather together all their forces, preparing for another battel; that so they might put off the shame and dishonour, which they had contracted upon their whole Nation by being so disgracefully foyled with a small number of the Israelites, in comparison of their puissant, and (as they thought) invincible army, in respect of their huge multitude, and warlike preparations. Unto which (it is probable) they were the rather encouraged, by hearing, that their King, and captain, was so much distracted, and distempered with his melancholy passions, that he was thereby disabled to perform the duties of a prudent and valiant General.

and were gathered together to Shocoho and Azekah] Which were Cities belonging to the tribe of Judah, Josh. 15. 35.

Ephes-Dammim] Or, *the coast of Dammim.*

V. 2. *and pitched by the valley of Elah*] Or, of the oak, or, the grove of oaks.

V. 3. *And the Philistims stood on a mountain on the one side, and Israel stood on a mountain on the other side*] That is, having had so long and great experience, on both sides, of either valour and prowess in war, they were not hasty in attempting one another with any disadvantage; but both of them keep on the mountains, on either side, one against another, having a valley between them; expecting who should begin, and adventure themselves to give the first onset against their enemy, that had the advantage of the higher ground. Only they sent from the body of their armie, some parties to skirmish, one with another, ver. 20. Like Abner and Joab, at the pool of Gibeon, 2 Sam. 2. 13.

V. 4. *And there went out a Champion out of the camp of the Philistims*] Heb. *a man between two.* Or, *a duellist.* So called, either because he put himself between the two camps, or, offered a duel between two, that is, himself and another.

named Goliah of Gath] That is, a mighty and monstrous Giant, of the race of the Rephaims or Anakims, who being beaten out of Hebron by Joshua, Josh. 11. 22. placed themselves in the country of the Philistims, about Gath, Gaza, and Ashdod.

whose height was six cubites] That is, three yards, counting according to the common cubites, and so higher by a yard and a span, then any ordinary man.

and a span] That is, three hands breath, or, twelve inches.

V. 5. *And he had a helmet of brass upon his head, and he was armed with a coat of mail*] That is, he had arms that were large and strong, suitable to his huge and vaste stature; namely, an helmet of brass; or, as Junius hath it, of steel, seeing that is more fit for such an use, and the word may signifie any metal; and a coat of mail, or after the similitude of fish-skales, one lying over another.

and the weight of the coat was five thousand shekels of brass] Which, counting a shekel at half an ounce, (which was the weight of the common shekel) amounted to two thousand and five hundred shekels, that is, one hundred fifty and six pounds and four ounces. Others compute it to two hundred and eight pounds, and 4. ounces, assigning to every pound twelve ounces; unto

unto which, if we add the weight of his greaves of brass on his legs, and of his target of brass between his shoulders, and the staff of his spear like a weavers beam; and the weight of his spears head, altogether amounted to more then two hundred pounds, according to the lowest estimate; a burthen heavy enough for any ordinary man to bear; yet so strong was this mighty gyant, that he was able to walk and fight with such arms upon him. And this is brought to shew the vanity of all humane strength, when it is at the highest, and Gods al-mighty power, who is able to quell it by such weak means.

V. 6. *And he had greaves of brass upon his legs, and a targes of brass between his shoulders*] Which others chuse rather to read, a short spear or truncion of brass, which he carried on his shoulder, the word it self being so taken, Josh. 8. 17. Job 41. 29. Jer. 6. 23. because one bearing a shield, is said to have gone before him, ver. 7. for though there be also mention made of another spear, yet (as they think) these two were of divers kindes; one, a brass truncion born on his shoulder; the other, a long spear which he had in his hand, both of them offensive, and not defensive weapons. For so David useth the word, v. 45.

V. 7. *And his spears head weighed 600 shockels of iron*] That is, five and twenty pound, computing twelve ounces to a pound.

V. 8. *Why are ye come out to set your battle in array*] That is, If you think your selves too weak for us, and dare not try out the quarrel between us in a battle; to what purpose do ye order your army, as though ye would fight? But if for all your brave show, ye dare not now do it, when it is come to the point; I will after another way, to put an end to the controversie of Soveraignty, about which we contend, which will bring the matter to a quicker trial, and with much lesse effusion of blood, and that is by a duel or single combate; and so let that party, which prevaileth by his champion, and getteth the victory, have the dominion; and the other that is vanquished, be under rule and subjection.

am not I a Philistim] That is, chosen by the Philistims for their Champion? Or, am not I the Philistim, who am famous for my valour and warlike exploits?

and you servants to Saul] He doth not say in a right antithesis, and you Israelites, but servants to Saul, by way of contempt, who having subjected themselves to his government, were as servants at his command.

chuse you a man for you] *i. e.* A Champion, to try your cause and title in a single combate.

I defie the Armies of Israel] That is, by daring and challenging them to fight with me, I expose them to scorn and contempt, if not a man in their whole army can be found, that dare answer my challenge. And thus he began to insult, when he saw that none durst come out to fight with him. So ver. 25, 26.

V. 11. *When Saul and all Israel heard these words of the Philistim, they were dismayed and greatly affraid.*] Whereby they discovered their infidelity, in not believing Gods promises, that if they trusted in God, and walked in his wayes, one of them should be able to chase a thousand of their enemies; and their forgetfulnesse of his omnipotent power, who, by a word of his mouth, was able to quell and crush this proud insulting gyant; yea, after they had so lately the experience of it in Jonathan and his armour-bearer, whom God so endued with courage and strength, that they alone routed the whole army of the Philistims; and yet, as if all were forgotten, none of the whole camp, no not Jonathan himself, durst answer his challenge; of which we can give no other reason, but that, confidence and courage being Gods free gifts, which he bestoweth on whom and when he will, he had now withdrawn them both from him and all the rest, and bestowed them upon David, that he answering the challenge and obtaining the victory, and so becoming famous and in high esteem, both with Prince and people, there might hereby a way be made for the fulfilling of Gods purpose and promise, in advancing him to the Crown and Kingdome.

V. 12. *Now David was the son of that Ephrathite of Bethlehem-Judah, whose name was Jesse*] Who is so called, not because he was of the tribe of Ephraim, but because he was born at Bethlehem-Judah; which city and the country adjoyning to it, was formerly called Ephrath, Gen. ch. 35. v. 19. which description of David by his lincage, country, and parentage, in a more exact manner, then where he is named in the story, ch. 16. 18. maketh their opinion more probable, that think, that there is some transposition in the history, seeing Authors use more fully to describe a man, when they first begin to speak of him, then they afterwards do, when they have spoken much of him already.

and he had eight sons] See Chap. 16. 10. and the note upon it.

and the man went for an old man in the dayes of Saul] That is, When they mustered their men for the service of war, he was reputed so old, that he was not thought fit, being superannuated, to be thus imployed; and therefore in this expedition he staid at home, but yet sent three of his sons, to attend the service of the King and State.

V. 13. *And the names of his three sons that went to the battle, were, Eliab the first born, &c.*] See ch. 16. 6. 8. 9.

V. 15. *But David went and returned from Saul, to feed his fathers sheep at Bethlehem*] That is, he was often sent by his father to Sauls camp, to and fro, to visit his brethren, and supply their wants; which being done, he returned to his sheep. Others understand it of his returning from Sauls Court, where he was entertained, and lived some time, doing him that service unto which he had called him; and afterwards being dismissed by Saul, went back to keep his fathers sheep. The which his dismission, they impute either to the sicklenesse and inconstancy of Saul, as being distracted with melancholick fits, and humorous passions, whereby his affection towards David being cooled and quenched, he began to neglect him; or, because being recovered by Davids musick, he conceived that he had no further need of him; or else, because his minde and heart were so wholly taken up with the present wars, that he had shaken off his melancholick fears and distractions, and wholly intended these weighty affairs, that no lesse concerned him, than the losse of his Kingdome, yea, his liberty, and even his life it self: Or finally, Saul returned him to his aged father, to be a comfort unto him in the absence of his three other sons, who were imployed to do him service in the wars, having no use of him or his musick, but rather of Sword and Spear. But these reasons (as I conceive) do not throughly satisfie, seeing the text giveth not the least hint of Sauls alteration and disaffection towards David; and though Sauls present imployment in the war, abated, for the time, his fears, and eased his fits, yet this would not have caused him, being a King, to send away a servant, of whom he might have need again, when the war was ended; or, if he found himself recovered by Davids musick, this would the more have indeared his service, and have made him the more loth to part with him, for fear of a relapse. And suppose that he had no need of David at his dismission; yet he had now more speciall occasion to use his service and attendance, as being his armour-bearer. Neither is it the manner of Princes to respect more the comfort of a private parent, then their own service in the publique affaires of the State and Common-Wealth. And therefore, having other mens better judgements, I conceive, that this going and returning, is meant of his going to and fro from his fathers house, to the camp, which was the present occasion why it was here spoken of. But whether this was done before Saul sent for him, and entertained him into his service, or afterwards, (as we have it here expressed) I will not determine.

to feed his fathers sheep at Bethlehem] After that David was by Samuel anointed King, he returneth to his former imployment, and leadeth a private life; (as Saul likewise had formerly done, chap. 11. 5. and so Moses, after he had long lived in Pharaohs Court, Exod. 3. 1.) waiting upon God till it pleased him to provide means for the accomplishment of his promise; whereby he shewed his great humility and patience, in the exercise of his faith and hope. One would have thought, that both his father and himself, being acquainted with Gods purpose of raising him to be King, should have desired, that he, above the rest of his brethren, should have been imployed in the wars, that his valour and prudence being approved, he might become famous, and in high esteem with the King and people. But contrariwise, those whom God had refused, were imployed in the wars; and David, whom he had chosen, is used as a servant, to run to and fro on their errands, because God would have the whole glory of raising him to Soveraignty from such a low condition, as the Psalmist observeth, Psalm 78. 71. without the intervenience of secondary causes, or the contrivances and plottings of humane policy. In which, David was a notable type of our Lord Christ, who, after God had designed and anointed him to be King over his Church, Psal. 2. 6. humbled himself to take upon him the form of a servant, and was obedient to the death; and so from the crosse was exalted to the crown, Phil. 2. 6, 7, 9.

V. 16. *And presented himself fourty dayes*] In all which time, not one, in the whole Army of Israel, durst answer his challenge; God withdrawing from them their courage and resolution, that this victory might be reserved for David, and make him much the more famous in the esteem of the people, when as they had so long continued in their fear and distresse before there came any deliverance.

V. 17. *Take now for thy brethren an Ephah of this parched corn*] An Ephah contained ten homers, and an homer about a pottle, a sufficient allowance for a dayes food. See Exod. 16. 16, 36. and the note upon it.

V. 18. *And carry these seven cheeses to the Captain of their thousand*] To gain his favour, that he might use them with more respect, and not put them upon dangerous and desperate services,

and look how thy brethren fare, and take their pledge] *i. e.* Bring unto me some token from them, whereby I may know that they are alive, and well. Or, as others take it, if they have lacke ought to pawn for victuals or other necessaries, take money with thee to redeem it: Others expound it, of a token which he received, to go out and in to his brethren in the army, without suspition of coming as a spye.

V. 19 *Were in the valley of Elah fighting with the Philistims*] That is, in the valley between the two mountains, skirmishing one with another.

V. 20. *And David rose up early*, &c.] Where David is commended for his diligence, in executing his cathers commands, although he were anointed King; and for his care and providence for looking to his charge, not leaving his sheep without a shepherd.

and took, and went] *i. e.* The token which his father had sent to his brethren, and hasted on his journey.

and he came to the trench] Or, *place of the carriage*. That is, where the cares and carriages lay, which brought provisions for the army, with their stuff and necessaries; which compassing the camp in the rear, were unto it as a fort or bastricado, to defend it from sudden attempts, and breaking in of enemies. The like we read of, ch. 26. 5.

as the host was going out to the fight] Or, *battle array*; or, *place of fight*.

V. 21. *For Israel and the Philistims had put the battle in array*] *i. e.* Stood in battaile, ready to fight upon any advantage, which should be given them by the adverse party.

V. 22. *And David left his carriage*] Heb. *the vessels from upon him*. *i. e.* The things sent by his father, to the Captain and his brethren, that he might with more speed go into the Army.

came and saluted his brethren] Heb. *asked his brethren of peace*. *i. e.* how it fared with them.

V. 23. *There came up the Champion*] *i. e.* Towards the mountain where the Israelites stood in battle-array.

and spake according to the same words] To wit, which were before expressed, v. 8.

V. 24. *And all the men of Israel when they saw the man fled from him*] Heb. *from his face*. thereby discovering their fear, cowardice, and distrust in God and his promises.

V. 25. *Surely to defie Israel is he come up*] *i. e.* To reproach them as dastards, who durst not fight with him, being so often challenged and provoked.

and it shall be, that the man who killeth him, the king will enrich] As if they had said, all men are so possessed with fear, that there is not one to be found that will hazard himself, by undertaking the combate, notwithstanding the King hath given such great encouragements to him that shall get the victory.

and make his fathers house free in Israel] *i. e.* Will inable his family, by freeing it from all taxes and impositions. And this they said, to encourage one another to undertake the combat, but all in vain; for though they all hungred after the praye of honour, and riches, yet they durst not bite at and swallow it, for fear of the hook.

V. 26. *What shall be done to the man that killeth the Philistim, and taketh away the reproach from Israel*] David again hearkeneth after the towards promised, not because he was taken with them, or thereby encouraged to undertake the combats; (for after he had gotten the victory, and was brought into Sauls presence, he never laid any claim unto it:) But his chief inducements were, Gods glory, the honour of his nation, and the wel-fare of the Common-wealth; which, with the hazard of his life, he was willing to vindicate from those impious blasphemies, and foul reproaches, which were belched out of the filthy mouth of this heathenish miscreant, as his questions here to the Readers by do plainly import. And to this end, he busieth himself in all companies where he came, by making these enquiries, both to shew his inclination to fight in the quarrel of God and his people, and that some of those who heard him, might take notice of it, and relate unto Saul his courage and confidence.

V. 28. *And Eliabs anger was kindled against David*] Namely, (out of meer pride and envy) that he should so busily intermeddle with martial affairs of this high nature, making such diligent enquiry, as though he had some thoughts of undertaking the combate, when as neither he himself, who was his eldest brother, and a martial man, nor any of the great Worthies of Israel, durst accept of the challenge, but even fled for fear, when they did but see his face.

And with whom hast thou left those few sheep in the wilderness?] As if he had said, It had been much fitter for thee to have busied thy self about thine own businesse and charge, in tending the sheep, especially being in the wilderness, where they are in danger of wilde beasts; than to thrust thy self into the army, and there to talk of combating with a mighty gyant, whom better men then thou cannot look upon without fear and horrour: Whereas a sheep-hook would better become thee then a sword, and an harp to play upon, rather than armes, unto which thou hast never been accustomed. Which words of disparagement, though they might seem to have proceeded from scorn and contempt, yet it is probable, that they were spoken out of malicious pride and envy, seeing, having had experience of Davids strength and valour, and especially of Gods assistance and blessing upon him, in killing the Lyon and Bear, he might fear that he would have the like successe, if he undertook this combate, and so dazzle his glory, who was his eldest brother, by having all the honour and praise conferred upon him.

I know thy pride, and the naughtinesse of thine heart] Where he arrogateth to himself what which is peculiar to God, that is, to search and know the heart; though in truth, he knew no such thing by David, but took a faile scantling, measuring his heart by his own that was full of pride and envy. Where we have David a true type of our Lord Christ, who, though he were the prime pattern of meekneſſe and humility, Matth. 11. 29. Phil. 2. 6, 7. yet was he not only accused of pride and ambition by the Scribes and Pharisees, but suspected thereof by his own brethren and kinsmen, Joh. 7. 3, 4. and chap. 10. 13.

for thou art come down that thou mightest see the battle] Where, out of his own jealousie, he chargeth him falsly, that he had thrust himself into the battle out of an ambitious desire of doing some exploit to gain glory; when as his own conscience could have told him, that he was sent thither by his father, to bring them provisions.

V. 29. *And David said, What have I now done?*] Where David returneth not reproach for reproach, but answereth him with all meekneſſe, as being his eldest brother, *What have I now done?* that is, wherein have I so offended, as that I should deserve such a sharp reproof? Is it not lawful for me to speak that which is in every mans mouth? and have I herein given any cause to be taxed of pride?

Is there not a cause?] That is, have I not had just cause of coming to the Army, being sent of my Father; and being come, have I not as just cause to busie my self, in manifesting this diligent enquiry, when I hear God dishonoured by a blasphemous wretch, and uncircumcised infidel, and his own peculiar people thus scorned and reproached?

V. 30. *And he turned from him towards another*] That is, finding such hard and harsh entertainment from his brother, he made tryal of others, to see if he could speed better.

and spake after the same manner] Both that he might know the certainty of the matter, and also shew his willingnesse to fight; that thus speaking to many, the King at last might come to the knowledg of it.

V. 32. *Let no mans heart fail because of him*] Namely, because there is none found that dare encounter with this hideous Monster; for I my self, though the weakest of many, trusting in Gods strength and assistance, will answer his proud challenge; and enter combat with this boasting Philistim.

V. 33. *And Saul said to David, thou art not able to go against the Philistim*] Towit, with any hope of prevailing, and obtaining victory.

for thou art but a youth] And therefore art not yet come to thy full and manly strength, and also unexpert, not having been trained up in warlike affairs.

and he a man of war from his youth] *i. e.* A man grown to full age and vast stature, and an expert Souldier, trained up in the service of the war.

V. 34. *And David said unto Saul, Thy servant kept his fathers sheep*] He confirmeth his own courage, and Sauls faint hope, by a reason grounded upon experience, which giveth way to no disputes.

And there came a Lyon and a Bear] Not both together, but at sundry times, one after another, taking several limbs, or kids, out of the flock.

V. 35. *And I went out after him and smote him*] That is, I pursued both the Lyon and bear, one after another, and smote them, taking from either of them the prey on which they had severally seized.

I caught him by his beard] *i. e.* Laid fast hold of the lyons long hair under his nether jaw.

V. 36. *Thy servant slew both the Lyon and the Bear*] That is, killed the Bear, as I had done the lyon; which being performed by clean strength, grapling together, and not at a distance by a long sword or spear, was an argument of great might and magnanimous valour.

and this uncircumcised Philistim shall be as one of them] *i. e.* Seeing I trust in the same God, who can give the same strength and not in my self, who can do nothing without his assistance, I am assured that I shall have the like success; and the rather, because I fight not in my own quarrel, but of the Lord of hosts, who giveth victory, when he pleaseth, to the weakest, over the strongest; and against an uncircumcised Philistim, who being out of covenant, is an alien to God, and therefore out of his protection, whereas I being in covenant with him, have interest in all his promises, and namely, of victory over his and his peoples enemies; yea, and not against an infidel of the ordinary sort, but a blasphemous miscreant, who hath reproached and defyed the armies of the living God; and consequently God in them; as though, having taken them into his protection, he were not able to defend them; though being Al-mighty, he ever liveth to take revenge on such blasphemers.

V. 37. *shall be as one of them*] By the experience which he had in time past of Gods gracious assistance against the Lyon and Bear, he doubteth not of victory over Goliah. So 2 Cor. 7 10.

And Saul said unto David, Go, and the Lord be with thee] *i. e.* Seeing Davids confidence so well grounded, not on his own strength, in which there could be no hope, but in God who is omnipotent and al-sufficient, he giveth him leave to undertake the combate, and dismisseth him, with his prayer to God, that he would be with and assist him, according to that truft which he reposed in him.

V. 38. *And Saul armed David with his armour*] *i.e.* With armour taken out of his own store, which was every way fit for Davids body; and not his own personal armour, which himself used to wear, seeing this would have been unfit for David, Saul so much exceeding him in height and stature, chap. 10. 13.

V. 39. *And David said to Saul, I cannot go with these, for I have not proved them*] That is, I cannot go with these armes and weapons, because I have not been used to wear them; where by their opinion seemeth more probable, that think that this was done before David was sent for to the Court; because, in his private shepheards condition, he had never been accustomed to the use of arms, with which he could not have been so much unacquainted, after he was Sauls armor-bearer.

and David put them off him] *i.e.* Perceiving that they rather would hinder then help him, he putteth them off, and made no use of them, as he would have done, if they had fitted him; which God so disposed of by his providence, that he alone might have the glory of the victory, wherein David was a type of Christ, who subdued his enemies, not with outward pomp and power, but by spiritual weapons, and the internal vertue of his Divine nature.

V. 40. *And he took his staff in his hand*] *i.e.* His shepheards crook.

and chose him five smooth stones out of the brook] Or, *valley*; or the brook that did run through the valley; out of which he picked out five stones, that if one failed, he might make use of another.

and his sling was in his hand] In the use whereof the Israelites were the more expert, because, having been oppressed by the Philistims, they were forbidden the use of iron weapons; chapter 13. And with these weak means, God was pleased that David should prevail, that himself alone might have the glory of the victory. Thus Moses his rod wrought miracles in Egypt, divided the red Sea, and brought water out of the rock in the Wildernesse; Gideon by his earthen pots and lamps vanquisheth the Midianites; and Christ with clay and spittle, giveth light to the blinde man.

and he drew near to the Philistim] *i.e.* Being full of confidence and courage, in assurance of Gods assistance, he stayeth not for the approach of his enemy, but hasteth to go out against him.

V. 42. *And disdained him*; *for he was but a youth, and ruddy, and of a fair countenance*] Where three causes are expressed of the Gyants contempt; his youth, which argued his weaknesse and want of experience, his ruddy colour, which shewed his youthful temerity and rashnesse; and his undiscreet choler; and his beauty, which made him seem effeminate, and too tender to hold out in a combate.

V. 43. *Am I a dog, that thou comest to me with staves*] For a staffe (as he thought) was fitter to beat a dog, then to fight a combate with a gyant armed with spear and sword. Where, though David had but one staff, he speaketh indefinitely in the plural number, for the singular. So Gen. chap. 21. 7.

And the Philistim cursed David by his gods] *i.e.* Dagon, Ashtaroth, and Baalim, whom he imprecated against David, that they would destroy him.

V. 44. *Come, and I will give thy flesh to the fowls of the air*] Where, out of carnal confidence, he braggeth and boasteth in his own strength, and gloriously triumpheth before the victory, that he might strike terror into him, and make him to flee before the fight.

V. 45. *Thou comest to me with a sword, and with a spear, and with a shield*] *i.e.* Thou trustest in the arm of flesh, in thine own strength, and warlike preparations, which commonly deceive those that confide in them.

but I come to thee in the name of the Lord of hosts] That is, wholly relying upon his power and promises, who is supream Lord of heaven and earth, and hath all creatures at his command, to do him service; and having a Commission from him, I come now to vindicate his glorious name, from thy reproaches and blasphemies, seeing what thou hast spoken against his people, he esteemeth as spoken against himself.

V. 46. *This day will the Lord deliver thee into my hand*] He doth not say, that he would vanquish him in his own strength, but that the Lord would deliver him into his hand, and inable him to destroy both him and his army. The which confidence, he had partly out of well grounded Reason, because he fought in a good cause, and his enemies in a bad. Secondly, because he had reproached the Lord of hosts, who would not suffer his blasphemies to go unrevenged. Thirdly, because he came in pride, presumption, and self-confidence, which God abhorreth, and severely punisheth; whereas he came against him with an humble conceit of his own strength, resting and relying wholly upon Gods power and promises. Fourthly, because God would do it for the glory of his own holy name, that all the earth might know that there is a God in Israel; and that all the present assembly, both Israelites and Philistims, might know and acknowledg, that the Lord ordereth and gveth the issue to all battles, and saveth not with the sword and spear, but by his Word and Almighty power. And partly this was made known unto David by prophecy, and by the inspiration of Gods Spirit, enduing him with heroick gifts, and exciting him to undertake this combate.

V. 47. *The Lord saveth not by sword and spear*] *i.e.* Is not tyed to save by these means, Psal. 44 6.

for the battle is the Lords] That is, To guide it by his providence, and to give victory to whom he pleaseth. Or, as others understand it, This battle is the Lords, we fighting for him, and ye against him; and therefore it concerneth his honour to give us victory, and to overthrow you, 2 Chron. 20. 15.

V. 48. *When the Philistim a ose*] *i.e.* Prepared himself for the combate, Gen 31. 17.

and drew nigh to David] To wit, that he might get him within the reach of his sword or spear, and to fight it out with handy blowes.

that David hasted and ran toward the army to meet the Philistim] Thereby shewing his courage and confidence, and with all his prudence and policy, in defeating the Philistims design, by making himself at a distance, ready to use his sling and stone, which he could not have done, if they had come close together.

V. 49. *And smote the Philistim in his fore-head*] For, though he had his helmet on his head, yet he had not pulled down his beaver over his face and fore-head, because he would more clearly see his way before him, intending to do it time enough, when they came neer together; although it is not like, that the proud daring Philistim cared much for the covering of his face, when he saw David, whom he so much contemned, come against him unarmed, and his face bare. Or, it may be, that he had only an helmet, and no beaver, seeing they were to fight their duel on foot.

that the stone sunk into his fore-head] That is, Pierced deep into it, as a stone speedily sinketh into the waters. Where Gods singular providence is most observable, in directing the stone to the only killing place. For though David, and many other of the Israelites, excelled in the art of slinging stones, and coming very neer the hitting of a fixed mark, as appareth, Judg. 20. 16. Yet seeing the fore-head of the Philistim was in continual motion, it was not likely to be hit, even at the first cast, without the special guidance of Gods al-ruling providence.

V. 50. *So David prevailed over the Philistim with a sling and a stone*] God using such contemptible means, the more to manifest his own power and glory, 2 Cor. 12. 9.

V. 51. *David ran and stood upon the Philistim, and took his sword*

sword —— *and cut off his head therewith*] And so used his own weapon, which he had prepared for the destruction of David and Gods people, for his own ruine; like Haman, who was hung on his own gallows, which he intended for Mordecai. Wherein, David fighting and prevailing against Goliah, was a singular type of Christ, fighting against Satan, sin, the world, and death, and vanquishing them with their own weapons; *for by his death, he destroyed him that had the power of death, that is, the devil*, Heb. 2. 14. Swallowed up death in victory, and took away sin, which is the sting of death; and the strength of sin, which is the law; cancelling this hand-writing of ordinances, and nailing it to his crosse; and finally, by his burial, broke open the prison of the grave, and so set all his Elect at liberty, 1 Cor. 15. 54,55. Col. 2. 14,15.

And when the Philistims saw their Champion dead, they fled] Not that they had any true cause of fleeing for the loss of one man, having such a strong and numerous army; but because they having placed all their confidence in him, God justly struck them with terror and amazement, when they saw their idol, in whom they trusted, taken away.

V. 52. *And the wounded of the Philistims fell down by the way to Shaarim*] A Town in the Confines of Judah, Josh. chap. 15. 36.

V. 53. *And they spoyled their tents*] Like wise Souldiers, not plundering before they had obtained a full victory. And so it seems, that Goliahs armour and sword came to Davids share, who had best deserved it.

V. 54. *And David took the head of the Philistim, and brought it to Jerusalem*] Namely, after that he had first brought it before Saul, in his hand, v. 37. he carried it as a trophie of his victory unto Jerusalem, which was before conquered, and now possessed by the tribe of Judah and Benjamin; though the strong Fort of Sion was still in the hands of the Jebusites, till the beginning of Davids reign, 2 Sam. 6. Whither the Israelites and men of Judah going in triumph, after this famous victory, and David accompanying them, he carried this head with him, and (as it is probable) set it upon some high turret, to the terror of the Jebusites, and the comfort and encouragement of Gods people, exciting them hereby to praise God, for giving unto them this glorious victory.

But he put his armor in his tent] Which (as some think) is spoken by way of anticipation, namely, in after times, when he was king, he made this tent instead of the Tabernacle, and therein placed the Ark; and also amongst other things, the armour and sword of Goliah, 1 Chr. 15. 1. Or, as others conceive, hereby is meant his own private tent, in which he might reserve Goliahs arms for a time; though afterwards, they were kept in the Tabernacle at Nob, in the custody of Ahimelech the high Priest, ch. 21. 9. that being sometimes presented to the view of the people, they might be put in mind of that great victory, and be moved thereby to praise the Lord, who had given it.

V. 55. *Abner, whose son is this youth? And Abner said, as thy soul, O King, liveth, I cannot tell*] From whence, some very probably gather, that this battle was fought before David lived in Sauls Court, ch. 16. 21. otherwise, Saul must needs have known David, seeing he greatly loved him, and had him daily in his sight; or, though Saul, by reason of his melancholick and frantick fits, might have forgotten him; yet it was only whilest the fit was upon him, and not when it was over, as it seemeth they were now in the time of his wars, and at this present, when he talked with David; or, though his memory had failed, yet Abners could not, who was a great Courtier, and much resident in the time of Davids waiting; seeing there were no wars (which we read of) that should cause his absence, as being General of the Army; or, though he might excuse himself by his absence and imployment, (as we see he doth not) yet there were Courtiers enough besides, that might have resolved the question, though Abner could not, seeing he was appointed by Saul to make enquiry, v. 56. and yet it seemeth, that neither the other Courtiers could inform them of him, seeing, when all these failed, he asked David himself whose son he was. And here hence (though divers other reasons might be alleadged) they conclude, that there is a transposition in the story, that being set down before, ch. 16. which followed after. And whereas this is the main cause which moveth godly Expositors to reject this opinion, because it is dangerous to admit of such transpositions in the Scriptures: To this it is answered, that they are to be found in divers other places, as in the fifth of Genesis, where, for the continuance of the Genealogies, the birth of Noah is recorded divers hundred years before he was born; and the last chapters of the book of Judges, in which, the things related, were done in the time of the first Judges, long before the dayes of Sampson, to the end, that the story might not be interrupted, but be orderly continued in one Judges time after another. And so in the book of Jeremiahs prophecies, we have some passages of things done in the reign of Jehoiakim, inserted, after divers things done in the time of Zedekiah, who came after him, as appeareth, by comparing chapter 36. with the other chapters that go before it. Notwithstanding almost all Expositors are against this opinion, and endeavor to answer the objections that seem to make for it. For though David had formerly lived in the Court, and had neer imployment about the King; in which he so much pleased him, that he greatly loved him; yet this was such a love of a King, to a subject of mean quality, as might soon be forgotten, when he had no further use of him: and though he had formerly known him, yet now, after some distance of time, he could not so well remember his face and favour, because, being dismissed by Saul, and sent home to comfort his father, he had been a good while absent from the Court before this battle, and a little time might make a great change in growing youth, especially there being also a change in his habite, he having divested himself of his Court apparel, and coming to the battle in his shepheards weeds; though (I confess) the time in which this change in him was wrought, could not be long, if he were dismissed by Saul, and sent home (as they say) to comfort his father in his brethrens absence in this war: unto which they add, that Saul being distracted and distempered with melancholy and frantick fits, might easily forget him, though he had formerly known and greatly loved him. And as for Abner, he had taken no great notice of him, because, being General of the army, he was much absent from the Court, and wholly taken up in martial imployments. Others conceive upon the former reasons, that Saul might know him in his person, and yet enquire after his condition and parentage, his family, and tribe, having promised to give him his daughter as the reward of his victory. But of this, it is scarce probable, that Saul could be ignorant, if he were thus made known unto him, when first he entertained him, ch. 16. 18, 19. And thus having set down the several opinions of Expositors, and the grounds of them, I leave the Reader to his own choyce.

CHAP. XVIII.

Vers. 1. *The soul of Jonathan was knit with the soul of David*] *i. e.* In a neer and firm bond of love and friendship; the which was caused by those excellent and eminent gifts and graces which he observed in him, as his wisdom, courage, and fortitude; his faith and confidence in God, his zeal for Gods glory, and the good of his people; the which gifts and good parts, God having wrought in Jonathan also; from this lamiliarenesse of their qualities and dispositions, did arise a firm and extraordinary love towards him, and a firm friendship between them, which is usually grounded on the similitude of natures, conditions, and manners. Again, Jonathan thus dearly loved him, because he perceived that he was highly in Gods favour, seeing, by his assistance, he had obtained such a glorious victory over such a mighty and so malicious a gyant, as had lately breathed out mischief and ruine to all Gods people; from which they were now delivered by his means and valour, when the case seemed desperate, not any one man daring to fight in this cause and quarrel. Unto which we may add, that which is also implyed in the text, though not plainly and fully expressed; namely, that he standing by, and hearing Davids speeches to his father, observed therein much piety, grace, and goodnesse, in his self-denyal, and giving God the whole glory of the victory. But above all these, this love and friendship is to be ascribed unto God, as the chief Author of it, who having the hearts of all in his hands, to incline them which way he pleaseth, wrought in this extraordinary love in Jonathan towards David, that he might have alwayes a sure, able, and faithfull friend at hand, to assist and comfort him in all those great troubles and tentations, wherewith God was pleased afterwards to try and exercise his faith, hope, and patience.

V. 2. *And Saul took him that day, and would let him go no more to his fathers house*] To wit, as he formerly had done, ch. 17. 15. going and returning from Saul to feed his fathers sheep, but continued and retained him still in his court, after he had first lent to Jesse his father, desiring that it might stand with his liking, as it is ch. 16. 22. For whereas the most Expositors hold, that David was (after he was entertained to be Sauls Musician and armour-bearer) dismissed and sent home to his father by Saul, before this battle with the Philistims, and combate with Goliah, there is no mention made of it. And therefore some learned Expositors think, that there is a transposition in the story, and that in these words there is a regression to that history which is intermitted, ch. 16. 22. And whereas it is here said, that Saul would let him go no more to his fathers house, hereby is meant, (as they conceive) that he would not let him go to and fro between the Court and his fathers house, as he is said to have done, chapter 17. vers. 15.

V. 3. *Then Jonathan and David made a covenant*] *i. e.* after that Saul had taken him to abide in the court, which was (as some conceive) when Saul first entertained him to play on his harp before him, when he was in his fits of distemper and distraction, Jonathan and David observing the piety and good parts that were in one another, and dearly loving them, entred into a neer league of love, and contracted a firm covenant one with another, that they would join together in seeking Gods glory, the advancement of religion, the good and welfare of the Common-wealth, and continue for ever faithful friendship between them, which should not be limited to their own persons only, but extend also to their posterity.

V. 4. *And Jonathan stripe himself of the robe that was upon him, and gave it to David*] *i. e.* Not only his courtly ornaments, but also his arms and military garments, even to his sword, bow, and girdle, because, in making contracts, they used outward signs and symboles, as pledges and pawns of their inward love and affections. And though he might have still reserved these things to himself, and procured the like for David; yet he chose rather to divest himself, and to adorn him with these ornaments, peculiar to his own person, to imitate that neer communion of persons and goods which was between them, and that whatsoever he had should be at his service.

V. 5. *And David went out whithersoever Saul sent him, and behaved himself wisely*] Or, *prospered. i. e.* When Saul was pleased to imploy him (having had former experience of his valour in his combate with Goliah) in any other expedition against his enemies, he cheerfully undertook it, and carried himself so wisely and valiantly in the managing of it, that he still prospered in all his affairs, which he was accepted of Saul and all the people.

And Saul set him over the men of war] *i. e.* Advanced him from being any longer his armour-bearer, to be a Captain and Commander over his guard and legionary Souldiers. For he did not (as some think) make him General of his Army, seeing that was the place of Abner his neer kinsman, which he now held, and long after remained, even after Sauls death.

V. 6. *And it came to pass, as they came*] That is, in process of time, when David was thus advanced and imployed in the service of the King and State against their enemies, this fell out which followeth.

when David was returned from the slaughter of the Philistims] That is, of Goliah the Philistim, at first, (as some understand it) and afterwards the army in general. Others take the word (*Philistim*) indefinitely, the singular number being put for the plural, as it is usual in the Scriptures, and in our common speech, Gen. 13. 7. And thus understand it, that when Saul, David, and the rest of the army, after divers warlike exploits, came from some other fight, wherein they had obtained some great victory over the Philistims; the women came out of all the cities of Israel, singing and dancing, &c. The which practise was of ancient use in their triumphs, after some famous victory, as we see, Exod. 15. and of Jephthahs daughter, Judg. 11. 34.

V. 7. *And the women answered one another*] That is, singing interchangeably by turns, songs of triumph unto their instruments. For as they are deep sharers with men in the miseries of war, when their enemies are victorious; so have they as great interest in joy and triumph, when their enemies being vanquished, they were freed from their fears. The which expressions of joy by singing songs of praise unto God, for temporal deliverances from worldly enemies, were shadows and types of the joy and rejoycing in God of Gods Saints and servants, for their spiritual deliverances out of the power of the enemies of their salvation, by Jesus Christ, our onely Lord and Redemer, Luk. 1. 46. and Luk. 2. 13. Revel. 5. 9. and 7. 9, 10, 12.

Saul hath slain his thousands, and David his ten thousands] As if they had said, Sauls valour deserveth much praise, but Davids ten times more, seeing by his means the whole Army of the Philistims was routed and defeated; which was of more moment, then if he had slain ten thousand with his own hand. Others understand these words indefinitely, of all those slaughters, which Saul and David had made among the Philistims, both in and since that first battel, especially of some great victory which they had now lately obtained. The which triumph, and songs of victory were so solemnly acted, that they became famous, even in the Philistims country, chap. 21. 9 and 29. 5.

V. 8. *And Saul was very wroth, and the saying displeased him*] Heb. *was evill in his eyes*. Where he shewed his arrogance and ambition, in affecting that praise which he had not deserved, and envied it unto another, unto whom it was due by just merit. For Saul had not merited that praise which the women gave him; seeing when he heard the God of Israel blasphemed by the Gyant, and his Army defied and reproached; through fear and cowardize, kept himself in his camp and place of advantage, and durst not, by fighting, vindicate Gods glory and the honour of his people; though he were challenged and provoked fourty dayes together, and twice every day. But Kings admit of no partners in their glory. And yet it may well be thought, that Davids transcendent praises, did not so much vex and displease him simply, because he was preferred before him in valour and fortitude, as because this wrought him into the hearts and high esteem of the people, and so made way for his deposing and Davids reigning; seeing now, in respect of his graces and good parts, and the prosperous success which he, through Gods blessing, had in all his enterprises; he now began to look upon him, as that man spoken of unto him by Samuel, who was better then he, and chosen by God, after his rejection, to be King in his room, as being a man after his own heart, ch. 13. 14. and 15. 28. And this the last words in the verse do plainly imply; *And what can he have more but the Kingdom?*

V. 9. *And Saul eyed David from that day and forward*] That is, not onely carefully and curiously pried into all his actions, to observe unto what end they tended, but also did behold and censure of them with a malicious eye and aspect; the heart no otherwise to plainly discovering it self as by the eye and countenance, Gen. 4. 5, 6. But being a dissembling hypocrite, and intending to do him secret mischief, there is do doubt but that he gilded over, and disguised his inward malice and envy, with outward complements and shews of love; though sometimes they broke out in his raging fits; howsoever he did not stick afterwards, to profess them openly, when as they to swelled in his breast, that he could no longer conceal them.

V. 10. *the evil spirit from God came upon Saul, and he prophesied in the midst of the house*] Not as he had done before, when Samuel had anointed him King; for then, being inspired with Gods Spirit, and endued with common graces, he prophesied, and praised God, together with the rest of the Prophets, and spake of spiritual and heavenly things; but now that Spirit being departed from him, and the evil spirit, Satan, being sent of God, and possessing him, he falleth into devillish extasies and raptures, and carried himself, in his uncomposed motions and actions, in an extraordinary manner, seemingly, like the true Prophets in their visions, and was as a man ravished and beside himself, either uttering strange languages which he had never learned before, or broken, imperfect, and broken sentences, dark speeches, and mystical riddles, like the heathen Oracles. Or it may be, being prompted by the devil, he did fore-tell things to come, though in an ambiguous and doubtfull sence, seeing Satan himself hath no perfect and cleer knowledg of future contingents, unless they be revealed unto him by God, but only some probable guesse out of natural causes. And thus Balaam prophesied; and Baals Priests, 1 King. 18. 29. and the Divining maid, Act. 16. 16. And such were the prophesies of the heathen oracles, and the Sybils.

and David played with his hand] *i. e.* To quiet Sauls spirit, and moderate his raging passions, as at other times. See ch. 16. 16.

and there was a javelin in Sauls hand] The which, as a tyrant, (who is still in fear) he usually had in his hand, or neer about him, Chap. 20. 33. & 22. 6. & 26. 7.

V. 11. *And Saul cast the javelin*] To wit, at David, whilest he played before him to give him ease, desiring to kill him that fought his cure; wherein David was a true type of Christ, who when he fought the salvation of the Jews, they fought his ruine and destruction, Luk. 4. 28, 29. Joh. 8. 59.

For he said, I will smite David to the wall] *i. e.* He thought, and resolved in his minde. So v. 17. 21.

and David avoyded out of his presence twice] *i. e.* At two several times, when he intended to do him this mischief. And thus the same good providence of God that guided the stone which David did sling, into Goliahs fore-head, for his ruine, diverted the point of Sauls javelin from piercing his body, for Davids preservation; being a fairer mark, and nearer hand; though he himself served Gods providence in declining his stroke.

V. 12. *And Saul was afraid of David*] *i. e.* Observing that God prospered him in all his enterprises, and watched over him with his providence, preferving him from imminent danger, he feared that he was the man whom God had chosen to be King in his room; and therefore miscarrying and failing in these violent courses and attempts against him, he now resolveth to try other wayes, and to supplant him by secret and subtile fraud, seeing he could not do it by open force and violence, with his own hands.

V. 13. *Therefore Saul removed him from him*] As thinking that he was not lyable to much danger, living in the Court with those that much honoured him for his worth and famous exploits, v. 5.

and made him his Captain over a thousand] *i. e.* A chief Commander and Colonel in his Army. Neither do I think (as some conceive) that Saul did disparage him by this remove, but rather pretended to honour and advance him; neither would it have stood with Sauls policy, by shewing his displeasure, to give David any discontent, when as he intended to encourage him to the undertaking of dangerous services; hoping that at one time

time or other, going out against his enemies, in military expeditions, he would be slain by them, seeing he was valourous and venterous. So v. 17. 25.

V. 14. *And David behaved himself wisely*] See vers. 5. 12.

But all Israel and Judah loved David, because he went out and in before them.] That is, because, as a chief Colonel and Commander, he led them out in their expeditions against their enemies, and acted all his martial affaires with such prudence and valour, that he still prospered in them; therefore Saul durst no more attempt to kill him with his own hand, because he was so generally beloved among all the people, that they would have been ready to mutiny and shake off his government; but chuseth rather to lay a plot to supplant him, by the hands of the Philistims.

V. 17. *Behold my eldest daughter Merab; her will I give thee to wife*] He had bound himself before in the general, that whosoever killed Goliah, should for his reward have his daughter in marriage; but David having performed the condition, he forgetteth this promise, and falleth upon a new covenant, and offereth David his daughter, under pretence of love, with a treacherous intent to work his ruine; and because he durst not kill him himself, being the peoples chief favourite, for fear of a mutiny or rebellion, he engageth him by marriage to undertake dangerous exploits, that he might fall by the hands of his enemies.

only be thou valiant for me, and fight the Lords battles] That is, which are undertaken to maintain Gods glory against idols and idolaters, and to protect his people against their enemies. And thus he hypocritically pretendeth his zeal for Gods glory, when as he maliciously intended David's ruine.

V. 18. *And David said unto Saul, Who am I?*] As if he had said, How far unworthy am I of such an high honour and advancement, as to marry the daughter of the King, being to mean a person? David, though but mean in birth and education, had enobled himself by that glorious victory over Goliah, whereby he was looked upon as a Saviour of the Kingdom and people; and Saul had indefinitely promised, that he would dignifie that person who should vanquish the Giant, with this royal marriage; and yet David, out of great modesty and humility, was so far off from challenging this honour, as his due, that he rather declineth it when it was offered him.

and what is my life?] That is, how mean is my state and condition of life, in respect of my education, being taken from the sheep-coat from following the sheep, 2 Sam. 7. 8. Psalm. 78.70. And thus David, in humility, abaseth himself, though he well knew, that God had advanced him to the highest dignity, and had anointed him to be king over Israel.

or my Fathers family in Israel] That is, my parentage also, is so low and mean, that though there were no other cause, yet this alone, that I come of so poor a parentage, were sufficient to render me unmeet to be son in law to a King.

V. 19. *And it came to pass that at the time when Merab, Sauls daughter, should have been given to David*] That is, after he had approved his valour in fighting the Lords battels, and contrary to Sauls expectation, run through, and escaped many difficulties and dangers; Saul, perfidiously, broke his promise with David, and married his daughter to another man.

she was given to Atriel the Meholathite to wife] Who was the son of Barzillai the Ephramite, and was born at Mehola, called Abel-mehola, Judg. 7. 22. whereof he is called, a Meholathite, 2 Sam. 21.8. Which perfidious injustice in thus marying his daughter, God severely punished long after, by cutting off their posterity, all Adriels five sons being hanged, to satisfie the Gibeonites, in revenging those cruelties which Saul had exercised upon them. Where by the way, we may observe, that though David (with much meekness, submitting himself to Gods will) did, with great patience, bear this indignity and foul affront offered by Saul, (who it may be did purposely give him this doge and disgrace, to incense and provoke him to do something by way of revenge, or, at least, speak some discontented speeches, unbeseeming a subject, which might bring him under censure, and give Saul some colour to cut him off) yet God, to whom vengeance belongeth, would not suffer Sauls sin to go unpunished.

V. 20. *And Michal, Sauls daughter, loved David; and they told Saul, and the thing pleased him*] Not because David was beloved, (for Jonathans love to him did highly displease him) but because, he hoped to gain some opportunity by this match, to supplant David, either by causing him to run desperate adventures for procuring it; or, by inticing her, being his daughter, to complot and joyn with him to do him mischief, for it is said, that when he failed of his hope, by reason of Michals love, he was in greater fear then he had formerly been, verf. 29.

V. 21. *And Saul said, I will give him her, that she may be a snare to him*] *i. e.* He thought and resolved with himself to bestow her upon him in marriage, that one way or other he might be a means to insnare him. And thus he wickedly seeketh to pervert Gods institution and end of marriage, which was, that the wife should be a comfort and helper to her husband; whereas Saul intendeth, by giving his daughter, to bring David to death and destruction. But it pleased God to cross his design, making Michal a means of his preservation, and to deliver him out of a snare, which he maliciously and mischievously had laid for him, ch. 19. 11, 12.

and the hand of the Philistims may be against him] To wit, when to compass this match, he went out to fight against them. And herein also God crossed his design, and caused the same mischief which he intended against David, to fall upon his own pate, Psalm. 7. 16. causing him afterwards to perish by the means of the Philistims, ch. 31.

thou shalt this day be my son in law in one of the twain] *i. e.* This day, I will give thee full assurance, that thou shalt become my son in law, (namely, upon a condition now concealed, but afterwards expressed) by one means or other; and howsoever, upon some weighty causes, I did not perform my promise in giving unto thee Merab in Marriage, yet I will now do it in her other sister, whereby I shall do thee no wrong, but rather be better then my word, in reserving her for thee, who (as I hear) doth dearly love thee. And thus Saul shuffles over the business, and sets a fair gloss on a foul matter.

V. 22. *And Saul commanded his servants, saying, Commune with David secretly*] That is, as speaking of your selves, out of your meer love and respect towards him, and not by my motion, as sent by me. The which, perhaps, he did, because he thought that David would rather believe them then himself, who had formerly deceived him; and especially when they had notice of Sauls minde, by his speeches with him, which had passed in secret between them, without any intention that they should tell David.

Behold, the King hath a delight in thee] *i. e.* Doth highly esteem thee, and is so well pleased with thy person and parts, that he much desireth to make thee neerer unto him, and one of his own family, by contracting affinity with thee; and thou hast no back friends, who envying thy high preferment, would hinder this match, seeing all the Courtiers are so taken with thy worth, that they dearly love thee, and think no advancement too high for thee. And therefore do not lose time, by making any demurrs, but accept of a fair offer when it is tendred unto thee.

V. 23. *And David said, seemeth it a light thing to be the kings son in law*] As if he had said, do you think it so small a matter, that there needs no deliberation, seeing there is such an apparent disparagement in the match, the being so high, and I so mean; she a kings daughter, who may have daily the greatest offers of Nobility and wealth; and I a poor man, that am not able to give her any befitting dowrie. And in this regard, am of no great esteem, seeing men usually are valued rather by their wealth, than by their worth.

V. 25. *The King desireth no any dowrie*] For in those dayes, and long before, it was the custome to give dowries to their wives, and not, as now, to receive portions, Gen. 34. 12. Exod. 22. 16. Deut. 22. 29. which dowrie was at her disposing; and if her husband dyed before her, served for her maintenance, and the education of the children, if no other portions were left them.

but an hundred fore-skins of the Philistims] To wit, in lieu of a dowrie, hoping that he would be slain in procuring them.

to be avenged of the Kings enemies] This he hypocritically and deceitfully pretendeth, whereas in truth, his main design was, that the Philistims should revenge themselves on him for this great despite, if he haply did atchieve it. For why else did he require their fore-skins, rather then their hands, or heads; but because hereby he would exasperate their spirits against him, for imposing upon them this scorn and disgrace, in circumcising them being dead, who above all things abhorred it, when they were alive; and so cause them being filled with malice and rage to bend and imploy their whole strength, in revenging themselves upon David, who had thus dishonoured their whole nation. Where by the way, and many other passages in the story, it may seem, that Saul was not so stupid and senceless, when he was out of his frantick fits, but that he could know a man, after some small discontinuance, with whom he had formerly had familiar acquaintance, ch. 17. 55.58.

V. 26. *And the dayes were not expired*] Namely, a certain number of dayes appointed by Saul, for the bringing in of the fore-skins, which in all likelihood, were not many, that so, going suddenly and eagerly about this desperate service, he might run into the greater danger, and make more haste then good speed.

V. 27. *And slew of the Philistims, two hundred men, and brought their fore-skins, &c.*] And so presenting them unto Saul in a double number, and within the compasse of the time prefixed, Saul having no colour of excuse to put it off, gave unto him Michal in marriage.

V. 18.

V. 28. *Saul saw and knew that the Lord was with David.*] That is, seeing and finding by continual experience, that God prospered him in all things, both in his victories, and the love of his wife, he was the more afraid of him, that he was the man whom God had chosen, to establish in the Kingdome after his rejection. And yet Saul, contrary to his knowledge and conscience, opposed Gods Will, and persecuted David with all malice and fury, even until his death, to prevent (if it were possible) his coming to the Crown; quite contrary to Davids practice, who, when he was in danger to lose both his Kingdome and life by the rebellion of Absalom, meekly submitted himself to Gods good pleasure, 2. Sam. chap. 15. ver. 25, 26.

V. 30. *Then the Princes of the Philistims went forth*] Namely, to raise a new war against the Israelites, partly, to revenge themselves upon them, for their former defeats, but especially (as some think) being incensed and enraged with this dishonor and reproach, which David by his last fact, had put upon their nation.

David behaved himself more wisely] See v. 5. and the note upon it.

CHAP. XIX.

Vers. 1. *And Saul spake to Jonathan his son, and to all his servants, that they should kill David*] He had looked upon him ever since he heard the womens songs in his praises, with an evill, envious, and malicious eye, as fearing that he was the man whom God had chosen to be king in his room; and studying by all means to prevent it, he thinks none more effectual, then to take away his life. And therefore, he attempteth to do it, by murthering him with his own hands, when he was in his frantick fits, thinking that this bloody fact would by the people be ascribed rather to his madnesse, then to his malice, because he did not know what he did, and so their hatred and discontent would be (if not quite taken off, yet) at least, abated and excused; and when this project failed, (God watching and preserving David by his special providence) then he contriveth his death by fraud and treachery, masked under the vizard of piety, zeal for Gods glory, love of the Common-wealth, yea, even of Davids person, whom he would seem to advance to great honour, both by marrying him to his own daughter, and also thereby giving him occasion of doing famous exploits, in delivering Gods enemies. But when he saw that neither this would succeed, and that David prospered in all his dangerous undertakings, and so more and more gained reputation and love among his servants, and all the people; he could now no longer continue his hidden malice and madnesse, but bursting out into open and professed enmity and fury, he giveth command to his son and servants to kill David, alledging no reason or cause, of his cruel and barbarous design, but his tyrannous will.

V. 2. *But Jonathan, Sauls son, delighted in David, and Jonathan told David.*] As if he had said, Though Jonathan were Sauls son, and by succession, heir to the Crown, yet he would not conceal his fathers design, but revealed it to David, that he might use all good means to prevent it; For which he is not to be blamed, as a man that betrayed his fathers secrets, but rightly to be commended, seeing he chose rather to obey God then man; for he knew, what God had forbidden murther, under the penalty of his curse and death; and that if any man concealed it, he made himself guilty of the fact; that David was not only an innocent, but also one that excelled in all grace and goodness; that he was a man of heroical vertues and parts, the which he had imployed and exercised, for the advancement of Gods glory, and good and salvation of his people. He remembred that he had entred into a solemn covenant with David in Gods presence, whereby they had mutually bound themselves, one to another, to seek, by all means, the preservation, welfare and prosperity, of, not only either party, but also their posterity after them. Finally, he considered that by revealing this treacherous and bloody design to David, to prevent it; that he did not only approve his duty and faithfulnesse to God, the Common-wealth, and his dear friend, but even to his father himself, in keeping him, by this means, from plunging himself into a gulf of misery, to his present and eternal perdition, by imbruing his hands in innocent blood. In all which respects, his faithfulnesse to God and man, is highly to be commended; and contrariwise, all other Sauls servants and Courtiers, are worthily to be branded with perpetual ignominy and reproach, who (though, when David was in favour with the King, they fawned upon him, and pretended much love, ch. 18. 4. 22. yet now, that he was in his displeasure, there was not one of them to be found, that would speak a word in his behalf, or dissuade Saul from his bloody design, or, refuse to be his instruments and agents in so wicked an act; or, do so much, (if fear restrained them from all else) as discover it to David, secretly, that he might prevent it.

V. 3. *Now therefore, I pray thee, take heed to thy self, until the morning*] So great was Jonathans love, that he thinketh it not enough to forewarn him of his danger, and to leave him to himself, but he maketh his earnest suit, that he would use all means to secure himself from it, by abiding in some secret place until the morning, and then he would meditate with his father in his behalf, and persuade him, all he could, to desist from his bloody intention.

and hide thy self] To wit, in some cave of that field where his father used to walk, for his recreation, to take the air, as appeareth, ver. 3. whither he would accompany him to speak in Davids behalf, that as much as might be, he might be an earwitness of what passed between them, and be ready at hand to understand the rest from him, of that which he should discover, and, discern, which David could not hear.

V. 4. *And Jonathan spake good of David unto Saul*] Though it might have endangered his life to speak unto him in Davids behalf, in his mad mood, as afterwards it appeared, ch. 20. 32, 33. yet the utmost peril could not make him to desert his friend in his righteous cause.

let not the King sin against his servant] *i. e.* Do not seek to take away his life who is innocent, and hath done thee no wrong, especially standing in the relation of a servant, who ought to be secured by his masters protection; and above all, David, who is both thy servant and thy son, who by his worth in himself, and his actions towards thee and the whole state, hath highly merited thy love and favour.

V. 5. *For he put his life in his hand, and slew the Philistim*] That is, he exposed his life to much danger, in the undertaking a single combate, with a mighty and monstrous gyant, from whom all others did flee at the first sight. And so this phrase is used, ch. 28. 21. Judg. 9. 17. Psal. 119. 109. See Judg. 12. 3. and the note upon it.

and the Lord wrought a great salvation for all Israel] And therefore do not causelesly destroy him whom God hath used as his instrument to work salvation for all his people.

thou sawest it, and didst rejoyce] *i. e.* Thou weptest not, for the convincing thee of this truth, to hear of it by my relation, seeing thy self was an eye-witnesse of it, and didst greatly rejoyce in this victory. And therefore, what grosse ingratitude, and even hellish impiety were it, to murther him who hath so highly merited both of thee and the whole Kingdom of Israel? And thus Jonathan having gotten the opportunity of speaking unto his father alone, doth freely admonish him, that he might keep him from sinning, though he had said nothing against Sauls bloody command, when he first heard it in the presence of the Kings servants. The which he did forbear to do, out of good discretion; as thinking it no fit time to dissuade him, when he was in his fury and madnesse, which would but have made him to become more desperate, and to break out into greater violence; nor yet in the presence of his servants, before whom, he would have scorned to be convinced of his sin. The which (it may be) made him so furious afterwards against Jonathan, for speaking in Davids defence, because it was done at the table, in the presence of many others, chap. 20. 32, 33.

V. 6. *And Saul sware, As the Lord liveth, he shall not be slain*] The which sacred oath, he seeketh soon after to break and violate; and by his example, proveth that to be true, that great and frequent swearers, do often forswear and falsifie their oaths.

V. 7. *And he was in his presence as in times past*] *i. e.* He was again received to do him service, and to play before him, when he was in melancholick and frantick fits, to moderate and mitigate his furious passions.

V. 9. *And the evil Spirit from the Lord was upon Saul*] That is, which was sent from God, as his executioner, to vex and torment him for his sin and rebellion. See chap 16. 14. and 18. 10, 11.

as he late in his house with his javelin in his hand] Which he usually had by him, (like a tyrant) being continually in fear, ch. 18. 11. & 10. 33. & 20.6.

V. 10. *And Saul sought to smite David even to the wall with the javelin*] Upon the occasion of Davids great victory over the Pailistims, Saul, instead of honouring and respecting him the more for his valour and good successe, doth the more envy and rage against him, as thinking that all his worth and merits, were but steps to climbe up by into his throne. See ch. 18. 11. and the note upon it.

And fought to smite David even to the wall] See chap. 18. 11. and the note upon it.

V. 11. *Saul also sent messengers unto Davids house*] That is, still increasing in his rage and malice, when David, by God's good providence, had escaped the deadly blow which Saul intended to give him; and had avoyded his presence, he still persisting in his wicked decisse, sendeth after him some of his servants, to surprise and murther him at home, the next morning; of which time he made choyce for this assassination, rather then

to have acted in the night, (being over-ruled by Gods special providence herein, that David, by this delay, might have time to make an escape) either because he thought they might do it with less noise, when they assaulted him in his passage, at his coming out of his doors, suspecting nothing, and so making no resistance, then if they should break in upon him in a violent manner in the night, when they were likely to finde some resistance; or else, because he feared, that if he were assaulted in the night, he might, whilst they were breaking open the doors, make an escape by some back door or secret passage, which he could not do, if they suddenly set upon him in the day-light.

And Michal, David's wife, told him, saying, If thou save not thy self to night, to morrow thou shalt be slain.] The which she knew, either by secret intelligence, from some friend in Court, or because, by her self, or some other, she had discovered the messengers, whom Saul had sent, to watch about the doors of the house.

V. 12. *So Michal let David down through a window.*] Because the doors were beset with Sauls servants that watched the house.

V. 13. *And Michal took an image.*] Heb. *Teraphim.* Which properly, is taken for such images as they used for their oracles, by which they divined. See Judg. 17. 5. and the note upon it. And this image was kept by Michal without Davids knowledg; as Rachel dealt by Jacob: either out of suspition, or (it may be) out of her love to it for the curiosity of the workmanship; or else, because Teraphims represented a man, this perhaps is here called by that name, though it were no other then an ordinary statue, or mans image.

and laid it in the bed.] Intending by this device to delude the watch-men, if haply they should, by violence, break into the house to surprize David, by making them believe, that he lay sick in his bed, and therefore, in all humanity, was not to be disturbed, if their commission were not over-strict and rigorous; Or, if so, yet at least, David might gain some time, before it were discovered, to make his escape, whilst the matter was in examining, and he gotten out of their reach, though they should pursue him.

and put a pillow of goats hair for a bolster.] As if it had been David's hair, hereby deluding Sauls men with hope of taking him at their leasure, though they did not do it presently, being intreated, by her, first, to know Sauls pleasure. Or, it may be, that it was a pillow, only stuffed with goats hair, such as they then used to lay under their heads, as being fit for this service, both in respect of ease and warmth.

V. 14. *And when Saul sent messengers to take David, she said, he is sick.*] That is, when the messengers, whom Saul sent to watch David's house, had waited till morning and saw that he came not out of doors, as they expected, they went back and told it unto Saul; and thereupon he sent others, or, the same again, with a new commission to enter his house, and take him. But Michal, (thinking it a reasonable excuse to keep them from too eager pressing upon him, being in a sick condition) that she might gain time for David's escape, telleth them an efficious lye, that her husband was sick.

V. 15. *And Saul sent the messengers again to see David.*] That is, suspecting that it might be but an excuse, which Michal made out of love to her husband, to preserve him from danger, he returneth them back, to see whether it were so or no; but howsoever, whether he were sick or well, with a strict commission, to bring him, that he might slay him; being not satisfied, as before, that they should kill him, unless himself, for more security, did see it done.

V. 16. *And when the messengers were come in.*] To wit, with a full resolution to execute Sauls wicked command, they were frustrated of their hope, and found in the bed an image instead of a sick man.

V. 17. *And Saul said unto Michal, Why hast thou deceived me so.*] That is, being certified by his messengers, what Michal had done, he goeth to her, or sendeth for her, challenging and reproving her for deceiving her own father; as having therein committed a foul fault, whereas she rather deserved great praise, for her love and loyalty towards her dear husband; yea, even to her father himself, in using this means to withhold him from falling into a bloody and barbarous sin; and had but (as it were) taken a sword out of the hands of a mad man, wherewith he was ready to have killed a faithful friend instead of an enemy.

And Michal answered Saul, He said unto me, Let me go, why should I kill thee.] That is, why should I thus, by forcing me to slay in a place of much danger, constrain me contrary to my will, and the love I bear thee, to take away thy life, rather then lose mine own. See Sam. 2.22. In which excuse of Michal, (though her loyal love towards her husband, in seeking his preservation, be highly to be commended, and imitated by good wives yet) she cannot be acquitted for telling such a grosse untruth, which was faulty and sinful in divers respects. First, because it was a direct lye, and none of the least sinful, as the told it. For thereby she layd a false calumnie, and an unjust slander upon her husband, which might give great offence, and raise a scandal upon him; as though, to escape danger, he would not stick to commit wilful murther. And secondly, because hereby she discovered her faithless fear and diffidence in Gods power and providence, as being unsufficient to preserve her from her fathers anger and rage, unless, by lying, she provided for her own safety. Where by the way, observe the nature of this sin of lying, which, if once way be given unto it, doth increase and multiply; one lye drawing on another, and a lesser a greater and lowder; an officious lye, one that is spernicious; as we see in Michals example, who first told an officious lye to preserve her husband, ver. 14. and now a pernicious lye, to save her self; Whereas she should rather have imitated her brothers example, and spoken boldly to her father, in defence of her husbands innocency.

V. 18. *So David fled and escaped, and came to Samuel, to Ramah.*] Namely, to aske his advice and counsel in these extream dangers, and to be comforted by him in this distress, and to have his faith confirmed in the promise of the Kingdom, by Samuel from God made unto him, which, through these great trials, was ready to waver, Psalm. 116. 12. ch. 27. 1. and (as it is likely) also for security, thinking that the Prophets presence would protect him, and over-awing Saul, would deter him from his bloody practises; and that the place, which was a School of the Prophets, would be a sanctuary unto him; seeing they had lived safely there, though the Philistims garrison was near unto it, ch. 10. 5.

V. 19. *And it was told Saul, saying, Behold, David is at Naioth in Ramah.*] That is, by some spie which he had sent abroad to search for him; or, some pick-thanks, who had discovered him, and did tell it in this manner to Saul, Behold the man, after whom thou so much enquirest, that is, David thine enemy, is at Naioth in Ramah, where the Samuels dwelling-house; and Naioth, which was near Ramah, and scituate in the field and territory belonging to it; which being (as the word signifieth) a solitary place, the School of the Prophets was seated in it, as being fit for study and meditation; where was a School of Prophets neer unto it, whereof Samuel was Overseer, Father, and President.

V. 20. *And Saul sent messengers to take David.*] That is, being now grown bloody and worse then barbarous, he pursues David with such desperate boldness, that neither Sanctuary, nor presence of the holy and highly esteemed Prophet, could protect him from his rage and malice.

and when they saw the company of the Prophets prophesying.] That is, praising God with Psalms and Hymns, praying unto him, and speaking of divine matters. See chapter 10. 5. and the note upon it.

the Spirit of God was upon the messengers of Saul, and they also prophesied.] That is, were, for the time, transported (like the Prophets) with a divine rapture and spirit of prophesie, and so forgot their bloody business, about which they were sent, which was to take David and bring him to Saul.

V. 21. *And Saul sent messengers again the third time, and they prophesied also.*] And thus God, by his good providence, disposed of them, to convince Saul of his sin in pursuing David, when he saw him preserved by such a miracle, and that in vain he persecuted him whom God thus protected, or else, at least, to leave him without excuse. The like example we have in the high Priests officers, which were sent to apprehend Christ, and bring him unto them, Joh. 7. 45, 46.

V. 22. *Then went he also to Ramah.*] That is, when the messengers returned not, and he knew not what was the matter; or, being returned, had related unto him, in their excuse, this strange wonder, they failing him, he thought to make sure work by going himself, whom, he might now think privileged from the good spirit of prophecy, which had inspired his messengers, the evil spirit from God being sent to possesse him. But it fell out quite contrary to his expectation; for whereas his messengers did not prophesy till they came into the company of the Prophets at Naioth, he prophesied before he came thither, in the way as he went; shewing, by his example, *That the hearts of Kings are in the hand of the Lord as the rivers of water, he turneth them whithersoever he will*, Prov. 21. 1.

and came to a well that is in Sechu.] See ch. 17. 1.

V. 23. *And the Spirit of God was upon him also; and he went on and prophesied.*] That is, as it had befallen his messengers, so it did likewise himself, that is, he was transported with divine raptures, as in an extasie, and joyned with the rest in their Prophetical exercises.

V. 24. *And he stripp off his clothes also.*] That is, he put off his upper and out-side habite, whether his military coats and habilaments, or Princely robes now making no difference; between a King and common person.

and lay down naked all this day, and all this night.] That is, not altogether without any clothes to cover his nakedness, or to

keep him from cold & shame, but only without his Kingly garments and ornaments; in which sence David is said to have uncovered himself, when he danced before the ark in a linnen Ephod, having laid aside his princely robes, though Michal in scorn and spite, disgraceth his humble deportment, to a more uncivil end; and Isay al o is said to have gone naked, when he had put off his shooes, & loosed the sack-cloth from his loyns, Isa. 20. 2. and the Prophet Micah also, ch. 1. 8. And thus, as one distracted in his minde and senses, he lay, or fell down, like one in a trance, not knowing what he said, or did, like Balaam, Num. 24. 4. whereby, as God was glorified in his power, by the dejection of Saul in his proud rage; so was Saul dishonored & disgraced, when as all that saw him in this plight, took notice how he was hampered and restrained, maugre all his malice and fury.

wherefore they say, Is Saul also among the Prophets? See ch. 10. 5. and the note upon it.

CHAP. XX.

Ver. 1. *And David fled from Naioth in Ramah.*] *i. e.* Whilest Saul being distracted in his prophetical extasie a whole day and night, minded him not, to apprehend or kill him, David maketh use of this opportunity, which God by his providence had given him to escape Sauls fury, by flying from Naioth, and hasting unto Gibeah of Saul, where Jonathan was resident, and president in the government whilest his father was absent, that he might bemone himself unto him, as his dear and sure friend, and desire his counsel and assistance.

and said before Jonathan, what have I done? what is mine iniquity &c.] Which he speaketh not by way of enquiry, to know his fault, (for both he and Jonathan too well knew that he was wholly innocent) but by way of expostulation and complaint, because he was thus unjustly persecuted; as if he had said, thou knowest right well, that I have done nothing that deserveth thy fathers displeasure, though he hath fully resolved to take away my life.

V. 2. *And he said unto him, God forbid, thou shalt not die.*] To wit, that my father should seek thy life; and therefore let such an hard conceit be far from thee. And this Jonathan speaketh with such confidence, out of a filial charity, which would not suffer him to entertain such an ill opinion of his father, David having given him no just cause; and he had (it may be) not yet heard of his sending messengers to kill him at his own house, or of his pursuing him to Naioth; or if he had any intimation of these things, yet he imputed all, not to his malice, but to his distemper in his frantick fits, which being over, he would (as he thought) be as readily reconciled unto him, as he had been in former times. And besides, having lately so solemnly sworn that he should not dye, ch. 19. 5. he could not think him to be so perfidious and wicked, as presently after to violate his oath.

behold, my father will do nothing, great or small, but that he will shew it me.] As if he had said, this also perswadeth me, that there is no such matter as you suspect, because there is no secret of any importance which he doth not impart unto me; and therefore seeing he hath not spoken a word of any such bloody intention, be not afraid, for it is not so.

V. 3. *And David sware moreover and said.*] *i. e.* when he saw Jonathan so confident in his conceit, that he gave no credit to what he had said, he took a solemn oath, that the thing was so, and also giveth him a reason why his father had concealed his intention from him, because it would but encrease his grief, in respect of that great love that was between them; and also would cause him to use all means to hinder him from that which he was fully resolved to do.

But truly as the Lord liveth, and as thy soul liveth.] Where is expressed the form of the oath which he uled, to perswade Jonathan of the truth of that, whereof he much doubted; for when the thing is of great importance, (as this here was, Davids life being highly concerned in it) and can no otherwise be proved by convincing reasons, or clear testimonies, and the party also to whom we make our attestation, will no otherwise be moved to give credit to our word; in such a case it is lawful and necessary, even in private dealings between man and man, to call God to witnesse, as being omniscient, and omnipotent, to defend and reward truth, and to punish falshood and perjury, that so all jealousies and misconceits may be removed, love and peace preserved, and an end put into all controversies, Heb. 6. 16. Now whereas he joyneth here these together, *As the Lord liveth, and as thy soul liveth*, we are not to take it, as though he sware by both; for an oath is a part of Divine worship, peculiar unto God alone, Deut. 6. 13. and we are expresly forbidden to swear by any creature, Math. 5. 34, 35, 36. for God will not give his glory to another, Isa. 42. 8. that is, the glory of his omnipotence and omniscience, his justice and truth, as they do, that swear by any creature. Neither doth it follow, that the latter of these is an oath, as well as the former, because they are here both joyned together; for it is said, that *the people believed the Lord, and his*

 Exod. 14. 31. yet not with the same faith; belief in God, in and for himself, being peculiar unto him, and fidelity and credence only belonging to man, & 1 Chr. 29. 20. *Then they bowed their heads, and worshipped the Lord, and the King*, but not with the same worship, Divine worship being proper unto God, Math. 4. 10. and civil worship belonging to the King. And therefore we are not to take these words, *as thy soul liveth*, for an oath, but as an earnest asseveration: either thus, as surely as I desire that thy soul may live, so sure this is which I speak unto thee; or thus, it is as certain that this thing is true, as it is certain that thou liveest, or the fire burneth, or the Sun shineth. And this kinde of Asseveration, Hannah useth, ch. 1. 26, and Abner, ch. 17. 55. and Uriah, 2 Sam. 11. 11. and the woman of Tekoa, 2 Sam. 14. 19. yea the Lord himself, Jer. 51. 3.

There is but one step between me and death.] *i. e.* I am in extream and imminent danger of death; like a man that is upon the brink of a gulf, and within one step of falling in. Where David cannot be acquitted of humane frailty and infirmity, in so deep apprehension of danger, and of fear in falling into it; seeing his diffidence appereeth in this passionate expression, and also ch. 27. 1. *I shall now perish one day by the hand of Saul*; and himself acknowledgeth it, as a fault and failing, Psal. 116. 11. in that having a sure promise from God, of who had caused Samuel to anoynt him King, that he would establish the Kingdome, he should faint in his faith and hope, and be lyable to these fears. Howsoever in this combate with doubting, faith still prevailed, and got the upper hand, as appereeth in many passages in the book of Psalms.

V. 4. *whatsoever thy soul desireth, I will even do it for thee.*] Or, *say what is thy minde, and I will do it.* Which indefinite promise is to be limited within the bounds of things lawful, pious, and just; which caution is to be always understood, though not here expressed, because he well knew that David was so pious and just, that he would desire nothing of him, but that which he knew to be lawful and honest.

V. 5. *Behold to morrow is the new moon.*] Where David doubting, or rather despairing of Sauls good affection towards him, proposeth a way whereby it might be discovered. The Israelites by Gods appointment, in the ceremonial law, had a solemn feast on the first day of every month, wherein they offered peace-offerings and gratulatory sacrifices, sounding trumpets over their offerings, Num. 10. 10. & 28. 11. Psal. 81. 3. and on the remainder of these sacrifices and oblations, they feasted together. The which feast was to be kept holy *as a memorial before the Lord*; & though it were not required, that they should wholly abstain from all bodily labour, saving on the first day of the seventh month, which was to be kept as a Sabbath, and no servile work to be done therein, Levit. 23. 24, 25. yet some legal preparations and purifications were to go before, as appereeth, v. 26. This feast was to be kept at Sauls court, the next day, in a solemn manner, his chief nobles accompanying him at the table, and every one having his known seat, which was so peculiar to him, that (as it seemeth v. 25.) if he were absent, no other sate in his place. Among the rest, David had his, being a great Commander in the army, and the Kings son in law, of which he here speaketh.

Let me go, that I may hide my self in the fields unto the third day at even.] *i. e.* Give me leave to go, that I may keep the feast of the new moon with my kindred at Bethlehem, and on the third day I will come and hide my self in the field, v. 6, 19, 35. David having little reason to trust Saul with his life, in respect of the late experience that he had of his rage and malice, desireth, before he made any appearance at the Court, to make some tryall of his disposition towards him, for Jonathans better satisfaction, by seeing how he would take his absence. And to this end, he craveth leave of Jonathan, who was his fathers Lieutenant, whilest he was abroad, (as now at Naioth) that he might hide himself three dayes. For though the feast is self lasted one day only, yet there being provisions in ample and plentiful manner provided, and especially at the Kings Court, they were allowed to eat what remained, on the next day, if the sacrifice which was offered, were a vow, or a voluntary offering, Levit. 7. 16. of which kinde, it seemeth, this sacrifice and feast was. v. 27. and required on the third day to burn all that was left. But because he knew not what conveniency Jonathan might have on either of these dayes to acquaint him with what had passed, he desireth a third day for his non-appearance, for better surety and security.

V. 6. *If thy father at all miss me, then say, David earnestly asked leave of me.*] *i. e.* If observing who are present at the feast, he take notice of my absence, (my place being empty) and speak of it as one that expected my company, then make this excuse unto him. But how could Saul reasonably expect Davids presence, being so lately put in fear of his life, both at his own house, and at Naioth? I answer, that though he had little assurance of it, yet he might conceive some hope, that David would not refrain coming, because he would be

ready to impute those assaults and out-rages, unto Sauls frenzie fits, rather then to any setled and resolved malice; which being over, and he coming to himself, he would be reconciled, and entertain him again without any danger to him, as he had done divers times before, ch. 19.7 & 18.11,17.

Bethlehem his City] *i.e.* In which he was born, Job. 7.42. So Gen. 23.18. & 24.10.

for there is a yearly sacrifice there for all the family] The which excuse (it is likely) was in the reality of it very true, although in his main intention he went not thither so much for the sacrifice sake, as to make it his excuse of absenting himself from the Court. For that family having in time past received from God some singular benefit, might annually set apart a day for a memorial of it, and might on it, offer peace-offerings and gratulatory sacrifices; it being lawful to offer such at their houses before the Temple was built, especially at this time, when as the altar and tabernacle were separated. See ch. 9.12. and the note upon it.

V. 7. *If he say thus, it is well, thy servant shall have peace*] He desireth Jonathan to observe how his father would take his absence, seeing thereby he might plainly discern how he was affected and disposed towards him. For if he were not displeased with it, he intended him no harm; but if he were highly offended, it was a manifest sign that his absence did kindle his purpose and resolution of doing him a mischief.

V. 8. *deal kindly with me*] To wit, in giving me timely warning to escape danger.

thou hast brought thy servant into a covenant of the Lord with thee] *i.e.* a just covenant, agreeable to Gods Will, and contracted in his presence, with invocation, and calling on him as Witness and Judge, to reward the faithful observers, and to punish them that violate and transgresse it.

if there be iniquity in me, slay me thy self] Seeing if I have deserved death, you have power to inflict it. And this he speaketh, not only in confidence of his own innocency, but also, because he knew that he was so approved in Jonathans own conference.

bring me to thy father] To wit, to be killed by him.

V. 9. *And Jonathan said, Far be it from thee*] *i.e.* That thou being innocent, thou dist dye, either by my hand, or my fathers.

then would I not tell it thee] *i.e.* Assure thy self, without all question, that I would not keep it from thee.

V. 10. *Then said David to Jonathan, Who shall tell me?*] *i.e.* What thy father speaketh, good, or bad, towards me, seeing thou canst hardly come to me thy self, without suspition, nor entrust any servant with such a secret.

V. 11. *Come, and let us go out into the field*] To wit, where we may talk privately together, and none may over-hear us, and where we may advise of some fit and secret place where thou mayst hide thy self, till I can discover unto thee my fathers minde and intentions, by some means which we shall there agree upon.

V. 12. *And Jonathan said unto David, O Lord God of Israel*] Or thus, *Jehovah the God of Israel.* Which I conceive to be the better reading, in the nominative case, rather then in the vocative, seeing it may be taken in either. For he doth not here speak unto Jehovah, but unto David, (as in the beginning of the verse) of Jehovah in the third person. As if he had said, when I have sounded my father, and know his minde and purpose, if I do not deal faithfully with thee, and truly reveal it unto thee, whether it be good or evil, then let the Lord God of Israel, let the Lord I say, do so and much more to Jonathan, that is, inflict soft and deferred punishments upon me as a false and faithlesse friend. The which his speech, being uttered with some vehemency, he abruptly breaketh off, and stopeth in the beginning of it, *the Lord God of Israel*, and then includeth the condition of it in a parenthesis, in the following words, *when I have sounded my father*, &c. and so resuming the speech broken off, in the beginning of the 12. verse, he imprecateth a curse against himself, if he proved perfidious and treacherous, *The Lord do so, and much more to Jonathan*; and then addeth the other branch of the condition, to wit, if his father intended mischief against him, and he should conceal it, that then he might be liable to the same curse. See Ruth 1.17.

V. 13. *And the Lord be with thee, as he hath been with my father*] That is, both in raising thee to the Kingdom, and in giving unto thee many famous victories over thine enemies. The which he prayeth, being assured of his fathers rejection, and that God had made choyce of David to succeed him, ch. 13.17.

V. 14. *And thou shalt not only whilest I yet live shew me the kindnesse of the Lord, that I dye not*] *i.e.* When God hath made thee King after my father, thou shalt not cut me off, as thou mayst do, when the regall power being in thine hand, thou mayst do with me what thou pleasest; and also hast some cause to do it in strict justice, being thus provoked by my fathers unjust and rigorous courses, and persecution of thee without cause, whereby he hath made all his family guilty of death; but having respect to my faithfulness and love which I have born thee, thou shalt shew unto me the kindnesse of the Lord, that is, unchangeable love to them that love him, and great love according to his own greatness and goodness; or such kindnesse as thou hast bound thy self to shew unto me by solemn covenant, which thou hast contracted with me in Gods name, and in his presence, which God will therefore require from thee. Where Jonathan sheweth his great piety and humility, in submitting himself patiently to Gods Will, even to the losse of a Kingdom, unto which he was heir by lineal descent.

V. 15. *But also thou shalt not cut off thy kindnesse from my house for ever*] Namely, because the covenant made between us, extendeth not only to our own persons, but also to our posterity after us.

no not when the Lord hath cut off the enemies of David] That is, when thou hast absolute power in thy hands, there not being an enemy left to oppose or hinder thee from doing any thing that seemeth good in thine eyes.

V. 16. *So Jonathan made a covenant with the house of David*] *i.e.* Renewed and ratified the covenant which was formerly made between them, ch. 18.3.

let the Lord require it at the hands of Davids enemies] *i.e.* call to a strict account, and severely punish all Davids perfidious enemies, and so my self among the rest, if I discover my self to be one of them, by shewing my self false in breaking promises, and not revealing my fathers purpose towards David; whether he intendeth him good, or evil.

V. 17. *And Jonathan caused David to sweat again*] *i.e.* as he had renewed and confirmed his covenant by a solemn oath with David and his house; so he requireth him to do the like with him and his posterity, namely, to ratifie the covenant between them by their mutual oath; which also at his motion he willingly did, as appeareth, ver. 42. & 2 Sam. chap. 21. ver. 7. having not done it before in this place. Others read it thus; Jonathan sware again to David. But of this there was no need, seeing he had sworn before; and not David; and in a covenant a mutual oath is required. And besides, the other reading standeth better with the text, in the original.

because he loved him] *i.e.* He made David to confirm the Covenant by a reciprocal oath; because, in respect of his ardent love towards him, he much desired that it might be inviolably observed for ever between them, and their posterity after them.

V. 18. *to morrow is the new moon*] See v. 5. and the note upon it.

V. 19. *And when thou hast staid three dayes*] *i.e.* At Bethlehem, or some other secret place of security and safety, where he had hid himself.

then thou shalt come down quickly] Namely, from that place where thou didst lye hid.

and come to the place where thou didst hide thy self when the business was in hand] Namely, that secret place where he did at the first hide himself by Jonathans advice, when he gave him notice of Sauls resolution to kill him, chap. 19.2, wherein by it is evident, that he did not lye there hid all the time, but rather was at Bethlehem, whither he got leave to go, seeing he appointeth him from thence to this hiding place, at the end of the third day.

And shalt remain by the stone Ezel] Or, *by the stone thus sheweth the way*] *i.e.* Either which stood in the cross wayes, directing travellers which way to take; or where Jonathan and David used to walk, when they intended to have private and secret conference.

V. 20. *And I will shoot three arrowes on the side thereof, as though I shot at a mark*] That is, this shall be the token between thee and me, whereby I will shew thee what thou shalt do, (if I cannot with conveniency, and unseen, come to speak with thee) as thou didst desire, ver. 10. which device Jonathan used to acquaint David with his fathers resolution towards him, whether good or evil, rather then to go unto him in the place where he lay hid, because he might fear that the coast would not be cleer, but some passing to and fro, who espying him, might speak of it, and so it should come to his fathers ear, and make him more jealous of him, when as he understood that there was still such intercourse betweene them.

V. 22. *For the Lord hath sent thee away*] That is, by this sign given unto thee by me, he hath commanded thee to be gone, and to shift for thy self. And so he willeth him by what means he would perform what he had promised and sworn, v. 13.

V. 23. *And as touching the matter which thou and I have spoken of*] That is, the covenant which we have made between us, and confirmed by oath, the Lord be a just Judge and Witnesse of it, that it may for ever stand firm and inviolable.

V. 24. *The King sate him down*] *i.e.* Being returned that morning from Naioth, he sitteth down at the feast of the new moon at Gibeah.

V. 25. *And the King sate upon his seat*] *i.e.* In a chair of state, set at the midst of the table on the wall side, as being the chiefest place for honour and royalty.

and Jonathan arose, and Abner sate by Sauls side] These words by divers Expositors are diverslly understood. But to omit the most of their conceits, which have little probability; some think that Abner coming late after they were sate, Jonathan rose up, and gave him place, out of that honour and respect which he bore him; but this is not likely, that the Prince and heir to the kingdom being late, should rise up and give place to the General of the army, being a subject; or that Abner would have taken it, though he had in courtesie offered it; and therefore, to make it more probable, it is conceived, that Jonathan compelled him to sit next his father, under the shew of doing him this honour, or some other pretence; whereas indeed he feared to sit next him, least he should do him some mischief, for speaking in Davids excuse and defence, when he was in his frantick fits; the which he was likely to do, as appeared the day following, v. 30,33. Others think (according as Josephus hath it) that Jonathan used to sit on Sauls right hand, and David on his left, and Abner next unto him; and for David's place being at this time empty, Abner was next unto Saul on his left side, there being none between them; and that the meaning of these words, *And Jonathan arose*, is no more but this, that Saul being already set down in his chair of State at the table, Jonathan arose, *i.e.* did addresse himself to the table, and sate down by his father.

V. 26. *he is not clean, surely he is not clean*] And therefore he cometh not to the feast, because the law forbiddeth it under the penalty of being quite cut off from the people, Levit. 7.19, 20. & 11.24, & 15.16. and these legall uncleannesses, were flux of seed, touching dead bodies, &c. as by those places appeareth; the which uncleannesses lasted but to the evening of the same day in which they were contracted, Levit. 7.19. and therefore Saul asketh for him the next day, wherein again Saul sheweth his gross hypocrisie, in scrupling at ceremonial uncleannesses; in the mean time, making no conscience of moral pollutions, malice, envy, and the shedding of innocent blood.

V. 27. *Wherefore cometh not the son of Jesse to meat?*] *i.e.* David, whom he calleth the son of Jesse, in scorn and contempt, to shew his displeasure and indignation against him. So Doeg, ch. 22.9. and Nabal, ch. 25.10.

V. 29. *our family hath a sacrifice*] See ch. 9.12. and the note upon it.

and my brother hath commanded me to be there] To wit, having Commission so to do from my father.

Let me go I pray thee] *i.e.* Thou having authority to grant my suit, in thy fathers absence.

V. 30. *Thou son of the perverse and rebellious woman*] Heb. *son of perverse rebellion.* Where, to make his fault more desperate, he implyeth that it was hereditary, and fixed in him by birth and blood; and therefore being defended from a mother, who being perverse and rebellious, had alwayes crossed him in all his designs, he could expect no other from him, nor better fruits from such a tree. Neither cant account thee my son, (for then there would be some likeness of affections and dispositions) but a rebel, who resisteth my known Will; nor lawfully begotten by me, but some stranger, and born of a mother rebellious like thy self. Others refer the first to Jonathans mother, *Thou son of the perverse woman*, and the latter to Jonathan himself, repeating the word ton, *thou son of rebellion*, or, most rebellious ton. Now it is not much material to inquire, whether Jonathans mother were such an one, as he reporteth and rendreth her in his raging fit; seeing though she were innocent, yet it is the property of men transported with frenzy and fury, in their passion, to vent and ease themselves, by speaking as much ill against them whom they maligne, as wit and malice, spite and spleen can invent.

thou hast chosen the son of Jesse to thine own confusion] That is, by making him thy choyce friend and favourite, thou hast ruin'd and undone thy self, seeing he will take the crown and Kingdome from thee, which by right of inheritance belongeth to thee.

and to the confusion of thy mothers nakednesse] Either because thou dost deprive her of her due honour, of having a King to her son; or brand her with a suspition of dishonesty, that therefore thou art illegitimate, and not lawfully begotten, because thou dost not succeed me in the Kingdom, but David chosen in thy place.

V. 31. *And Saul cast a javelin at him to smite him*] Whereby he discovered his desperate resolution to kill him, and so gave David sufficient warning to avoid his presence, and shift for himself. And thus by his rage and fury, he crossetth his own purpose and desires; for whereas, if he had dissembled his anger, he might easily have gotten him into his hands, now by thus proclaiming his anger and passion, he teacheth David to use his best means to provide for his own safety.

V. 34. *So Jonathan arose from the table in fierce anger*] Being provoked by the grosse injuries and foul affronts which his father had offered him, as by railing against him, branding him with the suspition of bastardy, and attempting to smite him with his javelin; and all this, to a wicked and pernicious end, to draw him hereby to partake with him in a horrid and bloody wickednesse, by killing David, and desperate impiety against God and his known Will, by bandying against him, and using all indirect courses to keep the crown still on his own head, after God had rejected him, and intayling the Kingdome to his posterity, when as God had declared his Will unto him, that he had choosen another man, better than he.

For he was grieved for David] To wit, because his fathers wrath against him was implacable, though he were innocent, and had in this furious manner disgraced him in a publike assembly, as though he had been a traytor and rebel.

V. 35. *And it came to passe in the morning*] *i.e.* The third day of the new moon, in which the time appointed between Jonathan and David, v. 5, 19.

V. 40. *And Jonathan gave his artillery*] Heb. *instruments.* *i.e.* his bow, arrowes, and quiver.

go carry them into the City] *i.e.* Gibeah, that he might the more freely and secretly talk with David when he was gone.

V. 41. *And as soon as the lad was gone, David arose*] To wit, out of the secret place where he lay hid. For though they had agreed of the former secret way, by shooting arrowes, to give David intelligence of his fathers minde and purpose, fearing that he should no otherwise do it with conveniency and secrecie, because passengers going to and fro, might haply discover them; yet now seeing the Coast cleer, and none in sight, that might take notice of them, David arose out of his place to go unto Jonathan, that so having gotten this opportunity, they might more freely and fully consult and confer together.

out of a place towards the South] *i.e.* The South side of the field, or of the stone Ezel, by which David had hid himself.

and wept one with another] Bewailing their compelled parting, who were to fear one to the other.

untill David exceeded] Because his condition was most lamentable, dangerous, and almost desperate. Seeing he was constrained not only to lose the sweet society of a dear friend, but also of his wife and family, to leave off the affairs of the Common-wealth, and the profession of the wars against Gods enemies, in which he had been so often victorious, and (that which was most grievous unto him) to be banished from the house of God, the tabernacle and ark, with all the holy ordinances, in which he so much delighted, Psal. 42.1. & 84.1,2. And to flee as an exile he knew not whither, where he might live in any safety; not to Sauls friends, (and who will not at least feem so to a King that liveth in prosperity?) for they would be ready to betray him; nor to his enemies, for those also he had incensed against him by his many victories over them; into all which, and many other straights, God was pleased to thrust David, for the exercise of his faith, hope, and patience, and making him his only rock and refuge, to flee unto him by frequent, fervent, and effectual prayer, Psal. 16.1,2. & 144.1,2.

V. 42. *For as much as we have sworn both of us in the name of the Lord*] Or, *the Lord be witnesse of that we have sworn both of us.*

the Lord be between thee and me] *i.e.* Namely, to blesse and protect us, to preserve and deliver us from all these difficulties and dangers, and to confirm and perpetuate for ever this love and friendship between us, and our posterity after us, which we have renewed and ratified by a solemn covenant in his presence.

And he arose and departed] *i.e.* to Nob.

and Jonathan went into the City] That is, to Gibeah-Saul, where he kept his Court and residence, Chapter 23. 18,19.

CHAP. XXI.

Vers. 1. *Then came David to Nob*] Which was a City situate in the tribe of Benjamin, 12. miles from Gibeah, and not far from Anathoth, Nehem. 11.32. where the inheritance lay that belonged to the high Priest of this family, as appeareth, 1 King. chap. 2. ver. 26. unto which (it seemeth) Saul had caused the tabernacle to be removed, with the altar and table of shew-bread, from Shiloh, although the ark remained at Kiriath-jearim, untill Davids time, because it was in his own tribe, as before Joshua an Ephramite had placed it in Shiloh, a City of Ephraim, for his own use and conveniency, that he might upon all occasions, with more speed and

and ease resort unto it; and David also being of the tribe of Judah, caused the ark to be removed from Kiriath-jearim to Jerusalem, that he might have Gods Oracles and ordinances neer him. And this was the cause, why at this time there were so many Priests at Nob, that they might be ready to attend the service of the Sanctuary. And hither David, intending to flee for the safeguard of his life into the land of the Philistims, resorted, that he might visite the Tabernacle before his departure, (although he could not do it without great danger of his life, in respect of the great resort thither from all parts of the land) and call upon God in a fervent and publike manner, for his direction and protection, help and comfort, in this his distressed condition; and also to consule and ask counsel from Gods oracle, as appareth, ch. 22. 10, 13. and 15. as he is accused, and himself there confessseth.

to Abimelech the Priest] Who (according to the manner of the Hebrews, that gave divers names to the same man) is also called Abiah, and was with Saul in Migron, executing the office of the high Priest, ch. 14. 23. Though others conceive, that he might be brother to this Abiah; and he being dead, succeeded him in his place. He is called also by our Saviour Christ, Abiathar the high Priest, Mar. 2. 28. which was likewise the name of his son, ch. 22. 20. even as afterwards Abimelech is said to be the son of Abiathar, 2 Sam. 8. 17. whereby it seemeth that both of them had the same two names, and were called promiscuously, sometimes by the one, and sometimes by the other. See 2 Sam. 8. 17. and the note upon it.

And Abimelech was afraid at the meeting of David] Suspecting that some singular accident had befallen him; and knowing him to be in Sauls displeasure, he feared that he was now fled from him, which might bring them into danger that did entertain him. So ch. 16. 4.

why art thou alone, and no man with thee?] Or, with so small a retinue, as doth not befitthy place. For it appeareth, that David had some company to attend him, some of his servants either at his departure following of themselves, or by Jonathans direction, or by himself called by the way to wait upon him, ver. 4. and Math. 12. 3, 4. unlesse we will say (as it is very probable) that David, to the end he might come with more secrecie, did come alone, and no man with him, as it is in the text, and had appointed his company to stay in some place till he returned, as himself telleth Ahimelech, See ver. 2.

V. 2. *The King hath commanded me a businesse*] Where David through fear and humane fealty, that he might relieve his present and pressing necessity of hunger, telleth a flat untruth; the consequents whereof, through Sauls and Doegs maliciousnesse, were very lamentable; as the utter destruction of Abimelech, and 84 of the Lords Priests, the whole City of Nob, with all the Inhabitants, men, women, and children, yea even the very beasts; of which horrible massacre, though David were innocent, yet it cannot be denyed, but that he wittingly gave the occasion of it, by thus coming to the high Priest for relief, when he saw Doeg there, whom he knew to be a cursed pick-thank and Sycophant, that would undoubtedly discover it to Saul; in which respect, it must needs be acknowledged, that it was a great sin which David committed, in telling this pernicious lye, though his present necessity did much extenuate it, seeing hunger (as we use to say) breaketh through stone-walls, and necessity hath no law. Yet David himself doth not so excuse it, but charging it home (like a true penitent) upon his own heart and conscience, doth acknowledge, that he was the occasion of this bloody and horrid slaughter, ch. 22. 22. and as (no doubt) he did much bewail it long after; so it made him hate the more this sin of lying, and earnestly to beg of God to be freed from it, as appareth, Psal. 119. 28, 29. But howsoever, God in his wise and just providence, so ordered the whole carriage of this businesse, that upon this occasion his righteous sentence was in a great part executed upon Elies house, chapter 2. ver. 31.

to such and such a place] Heb. *Peloni Almoni*. See Ruth 4. 1. and the note upon it.

V. 3. *Now therefore what is under thine hand?*] *i. e.* In thy present custody, and at thy disposing, ready to be eaten.

V. 4. *There is no Common bread under mine hand*] Namely, of what there was there present, as David desired, v. 3. he had (no doubt being an eminent person) better store of provisions at his own house, both for those that belonged unto him, and the entertainment of strangers; but his dwelling (it seemeth) was at some distance from the Tabernacle, and David's halle was such, through his apprehension of danger, that he could not stay, but must presently be gone; and therefore his request is, that without any further delay, he might be supplyed with five loaves out of the store belonging to the use of the Tabernacle; of which at this time, there was none to be had but the shew-bread only, v. 6.

but there is hallowed bread] That is, not in respect of the matter and substance of it, but as it is holy in the institution of it, and consecrated to a sacred use. And this was the shew-bread; twelve loaves whereof were to be set on the table covered with pure gold, six on the one side, and six on the other, which were to stand before the Lord always, and to be supplyed every Sabbath with new store, the old being taken away, which belonged to the Priests alone, and none other might eat of it. See Exod. 25. 30. & Levit. 24. 5. to the tenth verse. The which holy bread was called shew-bread, because it was always in Gods presence, and was a type of our Lord Jesus Christ, the bread of life that came down from heaven, who always appareth before his father, to make intercession for us, Heb. 9. 24. yet though it were appropriated to the Priests in the ordinary use, Levit. 24. 9. yet in the case of necessity and charity, others also might eat of it, Math. 12. 4, 7. seeing it is a ruled case, that in all matters of weighty concernment, ceremonials must give place to moral duties, when they cannot both stand together. Now whereas some on this ground think, that it was lawful for the Israelites to eat things that were legally unclean, as swines flesh, and the like; it is true, if it were in case of necessity, and so pressed upon them under this notion; but if the breach of a ceremony did bring with it the transgression of a moral duty, there being no such necessity, and were imposed as a neglect or contempt of the law, (as Antiochus pressed the Jews, in the history of the Maccabees) then it is not to be done, (though we dye for it) because thereby we professe, that we renounce our religion, and obedience unto Gods law, and to commit an heinous sin. And the same is to be said of things offered unto idols; of which we may eat in a common and civil way, for necessity sake, to satisfie our hunger, and not in a religious way, to testifie our approbation of idolatrous service, 1 Cor. ch. 10. v. 27.

if the young men as least have kept themselves from women] *i. e.* their wives; for often other women can it be reasonably understood, if we respect David, or those whom he had chosen to attend him. Now this, in the judgment of Abimelech, contracted a legal and ceremonial uncleannesse, Exod. 19. 15. Levit. 15. 18. yet not in it self, *for marriage is honourable, and the bed undefiled*, Heb. 13. 4. And it was Gods own ordinance, instituted in the state of innocency; but in respect of the abuses of the marriage-bed, unto which it is lyable through mans corruption. And in this regard, the Apostle would have Christians to forbear the use of it when they seriously devote themselves to religious duties, especially fasting and prayers; because natural and carnal pleasures, do not suite with exercises of humiliation and mortification. But admit that the use of their wives, did bring with it a ceremonial uncleannesse; yet Ahimelech was much mistaken, when he thought, that for this they were to be debarred from eating the shew-bread, to satisfie their hunger, and to preserve their lives; seeing this was a moral duty, which might make them lawfully to dispence with it, as well as with the other, of eating the shew-bread, which by the ceremonial law, belonged only to the Priests.

V. 5. *Women have been kept from us about these three dayes*] All which, time we have been in our journey, and absent from our wives.

and the vessels of the young men are holy] By which some understand, their vessels, in which they carried their provisions in their journey, as their bags, baskets, scrips, wallets, and the like; but it is not like that they would bring our such vessels with them, but they would also bring their provisions in them; and if so, they must needs be very scant, and scarce worth the carriage, or else how could they be so soon spent, and they reduced to such want and hunger, having yet travailed but a few miles, or if they had none to bring, is it not likely, that where they expected meat, they would also finde portage, and means to carry it? especially, if they were so moderate and temperate as David, who onely desires five loaves for himself and his company; or what holinesse do we read of, that was legally required in such vessels, wherein they carried their ordinary provisions for their journey? And therefore I rather incline to their judgement, who by [vessels] understand the young mens bodyes, seeing the word is sometimes taken in this sence, as 2 Cor. 4. 7. 1 Thess. 4. 3, 4. Act. 9. 15. 2 Tim. 2. 21. 1 Pet. 3. 7. Neither is this addition superfluous, because he had said before, that women had been kept from three dayes; but a necessary consequence of it, that therefore their bodies must needs be clean; seeing for the space of three dayes they had been kept from them, which might soon be spoken, though David were in much haste.

and the bread is in a manner common, yea, though it were sanctified this day in the vessel.] Or, *especially, when this day there is other sanctified in the vessel.* That is, though whilest it stood upon the table in Gods presence, and consecrated to his service;

it was so holy, that whilest the dayes of consecration lasted, it was not lawful, no not for the Priests themselves to eat of it; yet when the time being expired, it is taken out of the dishes from the table, and hot bread put in the place of it, then it becometh but as common and ordinary food, which the Priests may lawfully feed upon, as being that portion which God hath allowed them; and therefore we having the like allowance by the moral law, in the case of necessity and charity, for the preserving of our lives, may lawfully eat of the shew-bread. Whereby it seemeth, that it was the Sabbath day, on which David came to Nob; wherein, new bread was put in the place of the old: or at least, that there was still some remaining of that which had formerly been taken away. And the like judgement is passed on the outward rest of the Sabbath day, by our Saviour Christ himself; which is to give place to the moral duties of necessity and charity, upon this ground, because the Sabbath was made for man, and not man for the Sabbath, Math. 12. 7. Mark 2. 27. And by this also it appareth, that the outward elements and signs in our Sacraments, are holy, onely in their sacramental use, as water in baptism, and bread and wine in the Lords Supper, but become again ordinary and common, when the celebration is past and finished.

V. 7. *Now a certain man, of the servants of Saul, was there that day, detained before the Lord.*] *i. e.* Either to keep the Sabbath, or to pay his vows, or to perform some other religious service, of some other occasion not expressed.

and his name was Doeg an Edomite] Either so called, (as some think) because he had sojourned among the Edomites, though, by birth, he was an Israelite, and of the City Adamah, Josh. 19. 36. Or rather, because he was by Nation an Edomite, but by profession, a Proselyte unto the religion of the Israelites; though a notorious wicked man, and a malicious enemy to David; which was the cause why he was so much troubled when he saw him there, lest he should relate to Saul his coming thither, and what he did. Some make him a type of Judas, who betrayed Christ to the Priests, as this Doeg did David to Saul.

for I have neither brought my sword, nor weapons with me, because the Kings business required haste] The true cause why he thus came without his sword and weapons, was because, when he parted with Jonathan, he came suddenly away, and durst not go to his own house to fetch them, for fear of being surprized by some, whom Saul had appointed, to watch for him; but this he concealeth, and telleth another untruth, to excuse the matter; for one lye told, maketh such a breach in the conscience, that another following it, will finde an easie passage.

V. 9. *And the Priest said, the sword of Goliah the Philistim, it is here*] The rest of his arms David had disposed of, chap. 17. 54. But his sword was brought to the tabernacle, there to be reserved, as a memorial of that victory, to the praise of God.

wraps in a cloth behinde the Ephod.] That is, laid by the Ephod in the tabernacle, as some would have it; but seeing the Ephod and brest-plate were kept in the holy place, where none came but the Priests onely, it is not likely, that Goliah's sword was referred there, because it would not have fitted the use for which it was kept, which was to be unto the people, a memorial of the victory, when as none of them might come into that holy place. Therefore others read it thus, *after the Ephod*. That is, after Ahimelech had put on the Ephod to ask counsel of God; of which, mention is made, ch. 22. 10, 13. 14. and yet no place in this Chapter, but this, spake of any such consulting with God. And thus the like phrase is used, Gen. 24. 67. & Deut. 24. 20. 21.

and David said, there is none like that, give it me] That is, none so fit for my use, seeing thereby I shall, when I look upon it, be put in mind of Gods gracious assistance of me, for the obtaining of that victory, to praise him for it and strengthening of my faith, and assiance in God in the like difficulties and dangers. Nor was it more unlawful, for David to take this sword, in case of his present necessity, for his defence, (he having no other) though it were kept in the tabernacle, as a monument of that victory, to the praise of God, then the shew-bread, in the like case? especially, if (as it is probable) he had a purpose of returning it again, when he was otherwise provided. Although it may seem, that Goliah's sword was less convenient for his present use, then any other; seeing he was to go among the Philistims, where (in all likelihood) it would be known, and bring him into danger, as it did, (it may be) though it be not expressed; seeing it was Davids purpose, to live secretly and unknown, as a sojourner, in that country; but by some means was discovered to Achish his servants, and so by them brought unto him. And then God justly used this sword, which he had gotten by lying for his safety and defence, as the means whereby he was brought into extream danger.

V. 10. *And David arose*] That is, prepared and set himself to go on in his journey.

and fled that day for fear of Saul, and went to Achish] Which was his proper name. But Psalm 34. 1. he is called Abimelech, which was the common name to all the Philistine Kings, Gen 20. 2. As Pharaoh to the Kings of Egypt. And to him he did flee, being King of Gath, one of the five chief Cities of the Philistims. See ch. 5. 8. That is, not to his Court and person, or to his country, where he hoped to lye hid and undiscovered. But howsoever, such was his fear of Sauls cruelty, that he made choyce, at all adventures, to go into the country of the Philistims, though they were professed enemies to the Israelites, (and especially to him, who had killed their Goliah, and had gotten so many victories against them) rather then to endanger himself to Sauls rage and fury; even as Protestants, at this day, finde it lesse dangerous, to live among the Turks, then among the Papists in Spain or Italy.

V. 11. *Is not this David, the King of the Land*] *i. e.* The famous Warriour, and chief Commander in the Land, and as it were, another King in the esteem of the people; Or, is not he the man whom Saul looketh upon, as him whom God hath chosen to be King in his room, and therefore doth pursue and prosecute him, to prevent and hinder this choyce?

V. 12. *And David laid up these words in his heart*] That is, seriously considering the dangerous consequence of the words which he heard them speak, and how likely they were to incense Achish against him; he much feared, that he would take occasion thereby to destroy, and revenge himself upon him, and so prevent him from doing him any further mischief.

V. 13. *And he changed his behaviour before them, and he feined himself mad.*] Heb. *his taste*. That is, his gesture, words and carriage, whereby it may be discerned, whether a man be wise or foolish, mad, or in his right wits; as the taste discerneth of meats; whether they be savoury or unsavoury, Job. 12. 11. and 34. 3. And this David did, both, because mad men are usually the objects, rather of pitty, then of malice and revenge; and also, because they might now well spare him, seeing he was not likely, being in this case, to do them any further mischief. Which carriage of David's, some excuse, as being lawful, because it was not a lye, (which is properly in words, and and not in signs and actions) but onely a changing of his behaviour, and dissembling of that which was in him in reality and truth, that is, Reason and Understanding, under the outward shew of madness; and because his end was good, not to hurt any, but to preserve himself in this extream danger. But I see little difference, between speaking and doing that which is false, and not as it is pretended, seeing they are both contrary to truth, and the one areal, as the other a verbal lye; especially, when there is in both, an intention to deceive. And though his end were good, to preserve his life, yet this cannot justifie the use of unlawful means; and whereas they say, that howsoever he dissembled with men, yet, at the same time, he put his truft in God, and prayed unto him for deliverance, as appareth by the 34. and 56. Psalms, which were made by him on this occasion; yet this doth not prove, but that there might be much diffidence in Gods providence and promises, mixed with his affiance, (as it usually fareth with Gods dearest children) which made him to use this base dissembling, in un-manning himself, and as though he had lost the use of his reason, and were now become a brute, and without all understanding. Neither doth Christs flaying at Emmaus, when he made semblance to the two Disciples of going further, excuse Davids dissembling here; seeing Christs intention was not absolute, but conditional, (though real) if the Disciples did not importune his staying with them. And thus also God threatneth to inflict judgements on those whom he intendeth to spare, as he did to the Ninevites; and maketh them of present execution, when as he doth not intend it, as he dealt with the Israelites, 2 Sam. 24. 26. Because his threatnings were not absolute, but conditional, if they did not repent, and appease his wrath, by building an altar, and offering sacrifice. So Jer. 18. 7, 8.

he feigned himself mad in their hands] That is, because the fame of his wisdom an valour, would bring him into danger, he layeth them by, and counterfeiteth madness, while it was in their power to do him a mischief.

and scribled on the doors] Or, *made marks*. That is, used the postures, gestures, and actions of a mad man, herein exercising his wit, to act his feeming madness.

V. 14. *Then said Achish unto his servants, Lo, you see the man is mad, wherefore then have ye brought him to me?*] Whereby it appareth, that David came not of himself to Achish, but that having for a time kept close, he was at last discovered by Achish his servants, and brought by them before him, that he might deal with him as he pleased. And this also the title of the fifty sixth Psalm importeth.

wherefore then have ye brought him to me?] As if he had said, though it might well beseem me, as a King, to revenge my self on my enemy, when as he is in arms against me; or

as a man to do to him as he hath done to me, being in the like condition to my self; yet it is below a King, or a man, to revenge himself on one, who being neither souldier nor man, is such an unworthy object of his displeasure.

V. 15. *Have I need of mad-men*] *i. e.* Seeing I shall gain no honour, but disgrace and obloquy, to revenge my self on my enemy, upon such an advantage, who was able to encounter me, whilst he was himself; therefore I scorn to defile my hands, by imbruing them in his blood; and yet I am not willing that he should upon any termes, stay here any longer, seeing it is a dishonour to my house, to have such a madfellow in it, and therefore send him away with all speed. And thus God in his all-wise providence, maketh Davids seeming madness the means to besool Achish, in sending the man away, when he was in his hands, who was ordained by God to bring him and his people to utter ruine.

CHAP. XXII.

Vers. 1. *David therefore departed thence, and escaped to the cave of Adullam*] A city in the tribe of Judah, not far from Beth-shem, centre eight miles from Jerusalem, South-west; of which mention is made, Josh. 12. 15. and 15. 35. From which Town, this Cave bordering neer upon it, had its name; into which place David resorted, partly, because it was an hold of some strength, 2 Sam. 23. 13, 14. and partly, because lying in his own tribe, and among his kindred and friends, he expected from them favour and protection.

And when his brethren and all his fathers house heard it] To wit, by some messengers which he sent unto them, to give them notice of his being there, seeing otherwise they could not have known of his coming hither. For hearing (as it is likely) that his friends and kindred were (oppressed, and hardly used by Saul for his sake, and that it was likely that it would be worse and worse with them; he took care for their preservation, and so sent for them, that they might be safe under his protection.

V. 2. *And every one that was in distress, and every one that was in debt, &c.*] Not because David (who was a man after Gods own heart, holy and just in all his waies) intended to make himself a protector, and the place of his abode, a sanctuary for rebels, fugitives and out-lawries, (though his enemies took this occasion thus to calumniate and reproach him, chap. 27. 10.) but only to relieve, comfort and protect those, who were afflicted, and suffered in a good cause; as those, who were oppressed by Saulis tyrannical government, or, were indebted to cruel creditors, who would not be satisfied with their lands and goods, or all other means they had to make payment, unlesse also, they made them and their children slaves; and such others as were embittered in their spirits, and groaned under the burthen of such like discontents. Or, if any other did thrust themselves into his company under these pretences, (as it is usual in such a case) it was unknown to him, neither would he countenance them in their ill courses when they were discovered. Nor did he countenance any of his followers, in any way of rebellion against their King; (although his mortal enemy;) but if they had any hard thoughts, or, bad intentions towards him, he checked and restrained them, as appareth, ch. 24.4 6, 7. & 26.8, 9. Neither were they a nest of robbers, 24.4 6, 7. & 26.8, 9. Neither were they a nest of robbers, that lived upon plunder, and the spoyl of the country, but were rather a wall of defence unto the people amongst whom they lived, to preserve them from the incursions and invades of the common enemies, as Nabals servants witnesse of them, chap. 25.15,16. But they were men that lived in a poor, afflicted and distressed condition, and were in no safety, but under his protection. In which respects, David and his followers were types of Christ and his Disciples that believed in him. Seeing he entertained such as were base and contemptible in the eyes of the world; maligned by their enemies, and under the pressures of many afflictions, deeply and desperately indebted to Gods justice, and groaning especially under the heavy burthen of their own sins, Joh. 7.48. 1 Cor. 1. 26, 27. Matth. 11. 28.

V. 3. *And David went thence to Mizpeh in Moab*] There were divers places of this name, but this was a watch-tower, or strong hold, in the land of Moab. See Judg. 20. ver. 3. and the note upon it.

Let my father and mother come forth and be with you] That is, out of the land of Judah, and sojourn for a time in thy country and kingdom. The which he maketh, to the King, his suit, that he might provide, partly, for their ease, that they might not be forced, in their old age, to post from place to place with him, as his present condition would necessitate him to do, and partly for their safety, that they might be out of the reach of Sauls cruel persecutions. And this request he maketh to the King of Moab, upon this ground (as some think) because David was descended from Ruth, a Moabitish woman, the mother of Obed, Davids grandfather; or, rather (as it is more probable, this pedigree being so far off) he hoped to finde the more favour at his hands, because Saul, who persecuted him, was the Kings enemy also, and had prosperously made war against him, ch. 14.47,48.

V. 4. *And they dwelt with him all the while that David was in the hold*] That is, Davids father and mother dwelt with the King of Moab, that is, in his country, all the time that David was in the hold; that is, (as some understand it) in Mizpeh, where the King had placed him; because, it is unlikely, that having received them into his protection, he would not leave them in a strange and heathenish country; and because, it is said, in the verse following, that the Prophet Gad bad him, from God, not to abide in the hold, but to depart, and get him into the land of Judah, implying, that he was not now there, in the cave of Adullam, which was in that tribe, but in the hold of Mizpeh, from whence he is commanded to depart. Others think, that hereby is meant the cave of Adullam, because there was no need, that David and his parents should live in a strong hold at Mizpeh, seeing they were now out of Sauls reach, and lived among their friends, who had given them courteous entertainment; and also because it is said, that he left his father and mother in Mizpeh of Moab, which he could not have been said to do, if himself had there still lived with them. And beside, his suit to the King of Moab, was not for himself, but that his father and mother might live in his country; and this reason hath some colour for it, but the other is grounded on a mistake; for it is not said, that David left them with the King of Moab, but only, that he brought them before him, and having obtained his grant, that they should sojourn in his country, they lived in the hold together, till Gad gave David warning to be gon.

V. 5. *And the Prophet Gad*] Which was Davids Seer, 1 Chron. 21. 9. and a Prophet of the Lord, with whom he used to consult, and was sent unto him by God; after he had numbred the people, 2 Sam. 24. 11.

Said unto David, abide not in the hold; depart and get thee into the land of Judah] Either because the King and his people were treacherous or idolatrous; or, because God was pleased to bring Davids faith to a further trial, by Sauls persecutions, and by many trials and tentations, which he found in his own country.

V. 6. *Now Saul abode in Gibeah*] Under a tree in Ramah, or, a grove in an high place; which is the better reading, to take Ramah here appellatively, for an high place, and not properly, for the name of the city. Because, it cannot be said, that he was in Gibeah, or the territories of it, and also, at Ramah, at the same time; seeing these two places were distant, the one from the other, twelve miles. And so the word here used, is better translated Grove then Tree, as being the more proper signification. And thus it is taken, Gen. 21.33. *And Abraham planted a grove in Beersheba.*

having a spear in his hand] Like a tyrant full of jealousies and fears, who thinketh not himself safe and secure, though he be compassed by his friends and defence.

V. 7. *Then Saul said to his servants that stood by him, Hear now ye Benjamites*] Or, *you sons of Jemini*. As who should say, Why do you (who being of my own tribe and kindred, should chiefly provide for my welfare and safety) conspire with David against me, and keep him and his counsels hidden from me?

will the son of Jesse] Whom he so calleth in scorn and contempt.

give every one of you fields and vineyards] *i. e.* Either can he do it now, being a base and beggarly fugitive, who hath nothing in present possession, to relieve himself? Or, is it likely that he would do it if he should come to be King, seeing he is of another tribe, and you but strangers unto him? And thus Saul (like a tyrant) having no true worth in himself or his government, seeketh to make sure unto him his followers and favourites, by his largesse and bounty, in conferring upon them such gifts and riches, as he hath gotten by his oppressions and exactions from his other subjects, is Samuel had foretold them, ch. 8. 14.

V. 8. *that ye have all conspired against me*] The which he speaketh out of jealousie and suspition, and not out of certain knowledge; yea rather the contrary was true; for howsoever Saule Courtiers and favourites had fawned upon David in his prosperity, yet now they had left him, and were at Sauls command, to execute his designs, and to do all ill offices against him.

and there is none that sheweth me that my son hath made a league with the son of Jesse] For which he could not justly blame them, seeing they could not know that which they had done in secree by themselves; neither indeed did himself know it, but only suspected it, and (it may be) on this ground, because Jonathan had since that grosse affront offered him, absented himself from the Court; and he thought also that David durst not have returned into the land with such little strength, unlesse there were some new plot and conspiracy between them.

that my son hath stirred my servant against me to lye in wait] Which also was utterly false, seeing David did not lye in wait for him; but lie for David, seeking by all means to take away his life. And here to make the matter more odious, he joyneth together his servant and his son in this conspiracy; the one, a mean and contemptible person, whose chief honour was to observe and please his master; the other, who being so near and dear unto him, ought to prefer his welfare and honor before all other friends in the world.

V. 9. *Then answered Doeg the Edomite*] A Courtier-Sycophant, who concuring by Sauls speech (most likelihood; that he would prefer and enrich those who would be helpfull unto him in his malicious designs against David and his friends; he applyeth his speech to the humor of his Master, rather then to inform him in the truth; and maliciously and flanderously traduceth an innocent; Psal. 52. 1,2.

which was set over the servants of Saul] That is, as the chief, and master-herdsman over all the rest, ch. 21. 1. Or, as others read it, *Who stood among the servants of Saul*, as it is ver. 6.

And being a right Edomite; and so an enemy to David a true Israelite; as Saul, before, was to Jacob, He relateth Saul the story of Davids coming to Ahimelech, and what passed between them, maliciously wrestling, as they did, to the worst sense, and concealing all that might any waies excuse them, as will appear in the particulars; the which cause David, to charge him with lying and flanderling, as well as with malice and mischief, for which he threatneth against him utter ruine and destruction, Psal. 52. 3, 4, 5.

If you be sure of Jesse coming to Nob] Where he calleth David by way of contempt, the son of Jesse, to please Saul in his humor, having so called him in Doegs hearing, although, he being King, might better do it; then such a fellow as he, who was but the Kings herdsman, and David his son in law, and a great Comander.

V. 10 *And he enquired of the Lord for him; and gave him victuals*] Where he telleth Saul, that which might incense his wrath against him; but concealed that which might have appeased it, and cleared Ahimelech from any fault or blame; as that David told him, that he came, sent by Saul, upon his service; and that in such haste; that he had no time to make further enquiry; neither, as he thought needed, seeing he had been before sent upon such imployments, and in such cases, he had often enquired of God for him, with Sauls good liking and approbation.

V. 11. *Then the King sent to call Ahimelech the son of Ahitub*] To wit, that he might lay to his charge those thing which Doeg had witnessed against him. See ch. 14. 3.

and all his fathers house, the Priests that were at Nob] Who were the midst of the remnant of Elies house, that God threatned to cut off, ch. 2. 31.

V. 12. *And Saul said*; *Hear now thou son of Ahitub*] So he calleth him, without any other title, by way of contumely and disgrace, not vouchsafing to give him his own name, to shew his displeasure and indignation against him.

V. 13. *Why have ye conspired against me, thou and the son of Jesse*] Which words contain his arraignment and indictement; in all the parts whereof, there is not one word of truth in that fence, that it is laid against him; for there was no conspiracy between them against him; but he had done all these things which he here charged upon him, in the truth and simplicity of his heart, having there, in this respect, to do him service. But Saul, being a bloody tyrant, and fully resolved to crush and ruine him, taketh upon him to be his accuser, a witnesse against him, and his judge.

that he should rise against me, to lye in wait] Which was utterly false, seeing he had no such end in relieving him; neither had David the least purpose to rebel against him, or, to watch for any opportunity, to do him the least hurt; but contrariwise, Saul did rise against him with all his might, and used all possible means he could, to destroy him utterly.

V. 14. *Then Ahimelech answered the King, and said, And who is so faithful among all thy servants, as David*] Where he maketh his just apology, with all honest simplicity, without any worldly policy; for speaking in his own defence, he also justified David, whom Saul mortally hated; and by commending him, in an high manner, he secretly taxeth the King, of injustice and tyrannical cruelty, to do him the least hurt; but contrariwise, Saul did rise against him with all his might, and used all possible means he could, to destroy him utterly.

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which knowest thy doing of the things, wherewith Saul charged him; but utterly denyeth that they were done with any treacherous minde against Saul, but rather herein to do him service, out of that good opinion which he had of David; and was by him well deserved; seeing he had always approved himself, above all the rest of the Kings servants, to be faithful in all his undertakings, for which the King himself had in highly valued him; that he had received him into neer alliance, and done him that honour, to make him his son in-law; and had been ever obedient to the Kings commands; going out on all services, when he was pleased to appoint, though they were full of difficulties and dangers; and also, who was highly advanced in the Court, and held in great honour among all the Kings servants.

V. 15. *Did I then begin to enquire of God for him?*] As if he should have said; If I had now only done it, when he was somewhat in the Kings displeasure, there might be some ground of jealousie; (though it hath been often so before, and yet they have been again reconciled) but seeing it hath been my usual custom thus to enquire of God for him in former times, when he hath gon out on the Kings service, it cannot now be imputed unto me for any fault, and much less for a treacherous conspiracy against my Lord and Soveraign, which my foul adversaries; and therefore be it far from me to deserve such a hard censure, and the King also, to conceive and entertain it.

for thy servant knew nothing of all this less, or more.] That is, of any conspiracy or rebellion against thee. In all which his apology, he saith nothing at all of that which (as it seemeth) would have been most effectual for his excuse; namely, that he had been deceived by David, and drawn on, to do all he did, by those untruths which he had told him. The which he did, either to avoyd Davids displeasure, who, if either he were again reconciled to Saul, or, himself should come to be King, might revenge, upon him, the discovery of his secrets, to much to his prejudice; or rather, (as I think) the good man was loath, by excusing himself of a seeming fault, to accuse David of one that was soul and real, and thereby to incense Saul the more against him, whom he saw already, out of measure, inraged.

V. 16. *And the King said, Thou shalt surely dye Ahimelech, thou and all thy fathers house*] And thus, like an unjust Judge, and bloody tyrant, he pronounceth the sentence of death against the innocents Priest, desperately hurting his ears to his just defence, because he was fully resolved to execute his malicious Will upon them; not only Ahimelech himself, but his whole family; though he had not so much as any colour of fault-ttesse to lay to their charge. The which his cruel doom, as it was transcendently horrible in it self, and the matter of it, so was it most unjust and illegal in his manner of proceeding. For whereas by the law, none should dye under two or three witnesses, he condemneth so many upon the bare and malicious testimony of a false and flattering Sycophant; neither doth he take any time of deliberation to examine the cause, and the reasons, and further testimonies which might be produced; but in rage and fury proceeded from a rash sentence to a present execution, without any delay. And thus this damnable hypocrite, who, out of his seeming pity and mercy, would spare Agag, that was appointed by God to dye, is now so flesht in blood and cruelty, that in his fury and malice, he sticketh not to murther and massacre such a multitude of innocents.

V. 17. *And the King said to the footmen*] Or, to the guard which waited upon him, and attended his person, to preserve him from danger.

turn and slay the priests of the Lord] Which words have no emphasis in them, shewing that Sauls malice extended unto the Lord himself, because he favoured David, and had rejected him; and therefore slew his Priests, because his rage could not reach unto God himself. Whence some very probably gather, that Saul committed that unpardonable sin against the Holy Spirit, maliciously opposing Gods known Will, and persecuting to the death those who submitted unto it, and laboured to execute it.

But the servants of the King would not] Chusing rather to obey God, who had forbidden murther, than this wicked King, in being his instruments and agents in such an horrid massacre.

V. 18. *And the King said unto Doeg, Turn thou and fall upon the Priests*] *i. e.* When all others refused, he knowing him to be a desperate bloody villain, that made no conscience of perpetrating any mischief, commands him to be his executioner; and joyning to him his servants who were alike bloodily minded to himself, (for it is not like that he himself in one day could murther and massacre such a multitude, without help) they should together fall upon them, and put them all to the sword.

and he fell upon the Priests, and slew upon that day fourscore and five

five persons] And thus whileſt this baſe and bloody wretch, and his cruel maſter, thought of nothing but revenge, and ſatiating their barbarous bloody thirſt, they are unwittingly made, but the executioners of Gods juſt ſentence againſt Elies family, ch. 2. 31.

that did wear an Ephod] That is, ſuch Prieſts as were of full age to execute their Prieſtly ſunction, Exod. 28. 40, 41, 43. See ch. 2. 18. beſides a multitude of others which were children, youths, and ſuperannuated; for all the whole family was ſentenced to death, v. 16. and execution done accordingly, v. 19. All which together, amounted (as Joſephus relateth it) to the number of 385 perſons.

V. 19. *And Nob the City of the Prieſts, ſmote he*] Having (it is very likely) Sauls command for this horrid execution, though it be not here expreſſed.

V. 20. *And one of the ſons of Ahimelech —— named Abiathar eſcaped.*] To wit, by Gods providence and protection, who, according to his promiſe, preſerved ſome of Elies houſe, (which was juſtly deferred by the outragious wickedneſs of his ſons; and his diſhonouring God, by not puniſhing them; yet at laſt, he cauſed it to be inflicted on them in this fearful, yet juſt manner. For though he may juſtly puniſh the ſins of the fore-fathers, unto the third and fourth generation, with temporal puniſhment, becauſe in a civil relation they are all members of the ſame body, communicating with one another, in their temporal benefits and afflictions, weal and woe; yet he doth ſeldom inflict any temporal judgement upon the poſterity, even of wicked men, without reſpect to their own ſins, wherein they go on, following their parents, in the ſame ſteps of wickedneſſe, or the like. And though little infants cannot be guilty, nor acceſſary to the actual ſins of their parents; yet for that original corruption, which they have derived from them, wherewith their whole nature is poyſoned and infected, they have diſerved even death it ſelf of body and ſoul, which God may juſtly inflict, at what time, or in what manner he pleaſeth, which will moſt turn to the advancement of his glory. And therefore howſoever theſe Prieſts were innocent of theſe crimes, for which they ſuffered; yet were they guilty of other ſins in the ſight of God, for which he inflicts upon them theſe puniſhments, which were moſt unjuſt, in reſpect of Saul and Doeg; yea, the ſmall infants had juſtly deſerved them from God, for the ſinning ſin in which they were born, which is the filthy fountain of all actual tranſgreſſions, from which they ſpring and flow. In which reſpect, it is not our wiſdom, in our afflictions to contend with God, as Job did, before God had diſcovered unto him his folly; but like him, when he was convinced, to lay our hands upon our mouthes, and with David, to pray that God will *not enter into judgement with his ſervants, ſeeing, in his ſight, no fleſh living can be juſtified*, Pſal. 143. 2.

and fled after David] And came to him, when he was going to Keilah, ch. 23 6.

V. 22. *And David ſaid to Abiathar, I knew it that day*] That is, I verily thought, or my minde did much miſ-give me, when I ſaw Doeg there; and knew his malice and wickedneſſe, that he would, in a malicious manner, relate all that paſſed there, unto the King; whereupon would follow theſe miſchiefs and lamentable accidents, in which reſpect, David was much to be blamed, for bringing the Prieſt into this danger, by deluding and inveigling him with his untruths.

I have occaſioned the death of all the perſons of thy fathers houſe] That is, Though I was no cauſe of it, as having no ſuch intention, (it being lore againſt my will) yet I muſt needs confeſs, to my great grief and ſorrow of heart, that I have been the occaſion of it; ſeeing they ſuffered theſe calamities, not onely for my ſake, but partly alſo, through my fault.

V. 23. *Abide thou with me*] That is, under my protection and care; that I may, as much as in me lyeth, repair thy loſſe, and make thee ſome amends.

he that ſeeketh my life, ſeeketh thy life] That is, we are both purſued, even to the death, by a common enemy: But be of good comfort, for I will adventure my own life, to preſerve thine, and will be as careful of thy ſafety, as of mine own; ſo that he who will take away thy life, ſhall have mine alſo.

CHAP. XXIII.

Verſ. 1. *Then they told David*] That is, whilſt he abode in the foreſt of Hareth, ch. 22. 5. Some man brought unto him this news, or the men of Keilah themſelves, being in this danger of the Philiſtims, and fearing that Saul could not ſpeedily raiſe forces, and come to their aid, as David that was near at hand, and had his forces about him, ſent meſſengers unto him on purpoſe, to acquaint him with their preſent diſtreſs, and crave his help.

Behold the Philiſtims fight againſt Keilah] Which was a city of the tribe of Judah, Joſh. 15. 44. bordering on the Philiſtims country, and not far from Hareth, which was likewiſe in the ſame tribe.

and they rob the threſhing floors] To wit, of the corn that was brought into them, and beaten out in them; which (as is likely) lay out in the ſuburbs, and out-parts about the city, it ſelf being defenſible againſt ſudden invaſions, having walls and gates, bolts and bars, to keep them out.

V. 2. *Therefore David enquired of the Lord, ſaying, Shall I go and ſmite theſe Philiſtims*] Before he would go out to war, he would conſult with God, and not raſhly undertake it, being a buſineſs of great weight. The which had been formerly practiſed, upon the like occaſion, Judg. 1. 1. & 20. 18. 2. 7. And this he the rather did, becauſe, this was the firſt expedition, which he undertook of himſelf, againſt Gods enemies, the former having been at Sauls command; and becauſe, having ſuch a ſmall handful of men with him to encounter the Philiſtims, even near their own borders, that were ſo potent and numerous, he would not raſhly attempt ſuch a dangerous ſervice, unleſſe he had encouragement from God, and a proſpect of victory. Now he thus enquired of the Lord (as it is moſt likely) by the Prophet Gad, who is ſaid to have been with him, ch. 22. 5. For (as it ſeemeth, ver. 6.) Abiathar came not to him with the Ephod, till he was at Keilah.

V. 3. *And Davids men ſaid unto him, Behold, we be affraid here in Judah*] Namely, of being ſurprized by Sauls Army, though we now are in the heart of the country among our friends; and therefore how much greater cauſe of fear is there, in the undertaking of this expedition, for the relief of Keilah, againſt the Philiſtims great armies, which though it alſo be a city of Judah, yet it is ſituate on the very frontiers of the enemies country, whence they may have daily freſh ſupplies; but eſpecially becauſe Saul, when he heareth of our going thither, will purſue us, and ſo we ſhall be encloſed with enemies, before and behinde us.

V. 4. *Then David enquired of the Lord yet again*] Not as doubting, himſelf, of the truth of Gods firſt anſwer, but to ſatiſfie his followers, who were in fear, and took no notice of Gods former anſwer, but by Davids report only.

V. 5. *So David with his men went to Keilah, and fought with the Philiſtims, and brought away their cattel*] That is, either thoſe which they had brought with them, for the proviſions of their camp, and to carry back with them the ſpoiles of their enemies, or, ſuch as they had taken from the Iſraelites in this expedition.

V. 6. *And it came to paſs, when Abiathar —— fled to David to Keilah, that he came down with an Ephod in his hand*] That is, in his cuſtody and poſſeſſion, and together with it, the breſt-plate, with the Urim and Thummim, whereby he conſulted God, being the high Prieſt, Exod. 28. 30. whoſe coming muſt needs be very acceptable to David, not onely becauſe he had eſcaped the common ſlaughter, but alſo brought with him the Ephod, whereby he might conſult and aſk counſel of God, in all difficulties and dangers; of which comfort and priviledge, Saul being by this means deprived, it was a plain evidence of his rejection, and of Gods deſertion and ſeparation of the Kingdom.

And it was told Saul, that David came to Keilah] Namely, by ſome of his ſpies, whom he had appointed to watch over him, and to obſerve his motions.

And Saul ſaid, God hath delivered him into my hand] Though Saul were hated and rejected of God, and David accepted and beloved, as better then he, and a man according to his own heart, yet, like a foolith hypocrite, he putteth out his own eyes, and is willing to delude himſelf and others, with a conceit, that out of Gods love to him, he had, by a ſecret providence, (David not thinking of ſuch matter) brought him into ſuch a nooſe, as he might eaſily catch him.

V. 8. *And Saul called all the people together to war*] That is, muſtred a great Army, under colour of going to make war againſt the Philiſtims, and to relieve Keilah; whereas his purpoſe and intention, was, to ſurprize David and his men.

V. 9. *And David knew, that Saul ſecretly practiſed miſchief againſt him*] That is, both by ſecret intelligence from ſome of his friends, and upon good grounds of reaſon, he plainly underſtood, that howſoever he pretended, in raiſing this army, to make war againſt the Philiſtims, yet he intended to come therewith againſt him and his followers, as it is verſe 10.

V. 10. *Saul ſeeketh to come to Keilah, to deſtroy the city, for my ſake*] Thereby ſhewing himſelf to be, not a good King, who ſeeketh the preſervation of his people, but a cruel tyrant, who ſought their deſtruction; and therefore, though he made no haſte to raiſe an Army, to ſave them out of the hands of the Philiſtims, yet now, out of his malice to David, he can do it, to ruine the City for his ſake, as he had done Nob before.

V. 11. *Will the men of Keilah deliver me up into his hand? Will Saul come down?*] David being in a great ſtrait, maketh his addreſſe unto God, and doubting whether he might (having done them lately ſo great a ſavour) continue with any ſafety to himſelf and his company among them, ſeeing the City was of good ſtrength for defence againſt Sauls forces, if the Citizens would be faithful unto him. To which end, he propounded two queſtions, wherein he deſireth to be reſolved from Gods Oracle; the one, whether the men of Keilah would prove treacherous unto him, if they were put upon trial; the other, whether they would be put unto it, or no, by Sauls coming; unto both which, God giveth an affirmative anſwer, which was not to be underſtood as abſolute, ſeeing neither Saul came to Keilah, nor did the Keilaites deliver him; but conditionally, if David ſtill ſtayed there: ſo that it was rather a warning, to teach him what he ſhould do, then a poſitive truth, to inform him what they would do. And thus God in his praeſcience knoweth, in future contingents, what would come to paſſe, in the courſe of natural cauſes, though in his abſolute decree, he hath purpoſed, that they ſhall never happen; and therefore croſſeth their courſe by other contingents. So here God telleth David, that Saul certainly would come down, and that the men of Keilah would deliver him into his hands, if their purpoſe were not croſſed by Davids departure.

V. 12. *Then ſaid David, Will the men of Keilah deliver me, —— and the Lord ſaid, They will deliver thee up.*] Though in common humanity, they were bound to have protected David, with the hazzard of their lives, againſt Sauls rage, ſeeing they knew him to be innocent, and had ventured the life of himſelf and his followers in their defence; yet all this would not make them faithful to David, nor keep them from requiting his ſervice with baſe treachery. The which proceeded not out of any hatred to David, but love of themſelves. For hearing that Saul was coming againſt them with a great army, and what cruel execution they had done on the City of Nob, they feared, if they ſhewed any favour to David, it would be their caſe; and therefore thought it better, that one innocent perſon ſhould periſh, then that their whole City ſhould be deſtroyed.

V. 13. *Then David and his men, which were about 600, aroſe, and departed out of Keilah*] Though having lately obtained ſo great a victory, with his ſmall company, againſt a great army of the Philiſtims, he might conceive hope by the ſame aſſiſtance, to prevail in like manner againſt Saul and his forces; yet he rather choſe to go away, and to make what ſhift he could, for their ſafety, then to fight with Saul and his army; partly, becauſe he would not lift up his hand againſt the Lords anointed; and partly becauſe he would avoid the ſhedding of the blood of Gods people, who would have been ſlaughtered on both ſides, if it had come to a battle; which would have brought this ſcandal upon him, that out of his ambition, he had by forcible means aſpired to the Crown, and had laid the foundation of his Kingdome in the blood of his people.

and it was told Saul —— and he forbare to go forth] *i.e.* He deſiſted to proſecute his purpoſe in going to Keilah.

V. 14. *And David abode in the Wilderneſſe in ſtrong holds*] As intending only to ſtand on his own defence, and not to raiſe an offenſive war.

and remained in a mountain in the Wilderneſſe of Ziph] There were two Cities of this name; one ſpoken of, Joſh. 15. 24. which was neer to Idumea, diſtant from Jeruſalem, 22. miles, (as travellers report) and neer unto Idumea; in which were many ſteep mountains, and cliffs of rocks, Obad. v. 3. The other neer the wilderneſſe of Maon, mentioned, Joſh. 15. 55. and four miles from Keilah, which is here meant; from whence this wilderneſſe adjoyning to it had its name.

and Saul ſought him every day] *i.e.* So maliciouſly was he bent againſt him, that he made it his chief work to proſecute him every day, that is, as long as David ſtayed in the land, 1 Sam. 27. 4.

V. 15. *And David ſaw that Saul was come out to ſeek his life*] *i.e.* Had intelligence by his ſpies and friends.

V. 16. *And Jonathan —— went to David into the wood*] Being a moſt faithful friend, and affectionate lover, no danger could reſtrain him from doing this ſeaſonable duty, of viſiting and comforting him in his greateſt need, and moſt deſperate extremities.

And ſtrengthened his hand in God] *i.e.* By putting him in mind of Gods promiſes, and aſſuring him of his protection and favourable providence watching over him, he ſtrengthened his faith, and filled his heart with comfort and courage.

V. 17. *And he ſaid unto him, Fear not, for the hand of Saul my father ſhall not finde thee*] *i.e.* Neither ſhall he by all his diligent and daily ſearch diſcover thee; neither ſhall his power reach unto thee, to do thee any hurt.

and thou ſhalt be King over Iſrael] Or, *but thou ſhalt be king*, &c. Of which he had full aſſurance, by Samuels anointing him, and Gods proſpering him in all his heroick acts and enterprizes.

And I ſhall be next unto thee] Of which he conceived hope grounded on Davids love, and the firm covenant contracted between them; though he had no aſſurance of it, God having paſſed no ſuch promiſe unto him, but was purpoſed to diſpoſe otherwiſe of him, and to advance him from an earthly pilgrimage, to an heavenly Kingdom. And thus (as it is obſerved) Gods faithful children do ſometimes fail of their hopes in earthly things, whereof they have no abſolute promiſe, for their better preferment unto things ſpiritual and heavenly. And ſo Paul hoped that God would deliver him from death, as he had formerly done, and that he ſhould be reſtored to the Philippians, and continue with them, when he wrote from Rome to them, where he was priſoner, though he was not delivered from thence, but there ended his dayes by a glorious martyrdome, 2 Cor. 1. 10. Phil. 1. 25.

and that alſo Saul my father knoweth] To wit, by remembring Samuels words, ch. 15. 28. and ſeeing Gods favour towards him, in the good ſucceſſe, and continual preſervation, ch. 20. 30, 32. & 24. 20.

V. 18. *And they two made a covenant*] *i.e.* Renewed and confirmed their covenant by oath in the preſence of God, the ſecond time, after it was firſt made, ch. 20. 16. & 18. 3. and (as ſome think) in the preſence of Abiathar the high Prieſt, with his Urim and Thummim.

Then came up the Ziphites to Saul to Gibeah] Who were of the tribe of Judah, and of Calebs poſterity, deſcended from Ziph his grandſon, who gave them their name, 1 Chr. 1. 42. And this muſt needs much trouble and afflict Davids ſoul, that his brethren of the ſame tribe, ſhould deal thus treacherouſly with him; yea, and preſently after he had ſaved them out of the hands of the Philiſtims, their mortal enemies. And therefore, in anguiſh of ſpirit, upon this occaſion, he penned the fifty and fourth Pſalm, in which he complaineth of their perfidiouſneſs, under the name and notion of *ſtrangers, that were riſen up againſt him*, v. 3. for though they were brethren in reſpect of their tribe, yet they were ſtrangers in reſpect of their alienation in affections; of which their treachery, there was (as it is likely) the ſame cauſe that moved the men of Keilah, to wit, their fear of Sauls wrath and rage, and the horrid effects which iſſued from it, to all the inhabitants of Nob, if he ſhould be ſuffered to ſhelter himſelf in their country.

V. 19. *Doth not David hide himſelf*] *i. e.* Know aſſuredly, that he hath hid himſelf.

in the hill of Hachilah, which is on the South of Jeſhimon] Heb. *on the right hand of the Wilderneſſe*: As the vulgar latine alſo readeth it, and others alſo take it. Though (as I conceive) they are in the right, who uſe the words, Hachilah, and Jeſhimon, as proper names of particular known places, (as our tranſlation alſo hath it) ſeeing they were more fit to direct Saul to the particular place where David lay, then thoſe more general tearms, *the right hand of the wilderneſſe*.

V. 20. *And our parts ſhall be to deliver him into the kings hand*] *i.e.* Do but grace our action by thy preſence, and back it by thy power and aſſiſtance, and there ſhall be no failing on our part, for the apprehending of him, and bringing him under thy power.

V. 21. *And Saul ſaid, Bleſſed be ye of the Lord*] Where, in his hypocriſie, he maketh ſhew of religion, to encourage them in their treaſon and treachery, and dareth to pronounce a bleſſing from the Lord, after that in defiance of him, he had ſlain his Prieſts.

V. 22. *Go I pray you, prepare yet, and know —— for it is told me that he dealeth very ſubtilly*] As if he had ſaid; ye cannot be too cautious and cunning, in diſcovering his lurking holes, ſeeing he is ſo full of craft and ſubtilty, (as I am informed by thoſe who have well obſerved him,) that he will deceive you, and eſcape out of your hands, if you be not very circumſpect.

V. 23. *And come ye again to me with the certainty, and I will go with you*] *i. e.* So by your care and diligence, provide for my eaſe and honour, that I may not loſe my labour, and come off with ſhame and diſgrace, by his eſcaping, and I will not be wanting on my part to do what you deſire, but will finde him out, if he be above ground, though in the moſt ſecret corner of all the land.

V. 24. *And they aroſe and went to Ziph*] *i. e.* Prepared and addreſſed themſelves for their journey, and went before Saul as his guides, to bring him to David.

But David and his men were in the Wilderneſſe of Maon] *i. e.* Being told that the Ziphites had diſcovered him to Saul, and that he was coming with an army to take him, he removed with his company from that place where he was formerly hid, that is, the hill Hachilah, in the Wilderneſſe of Ziph, to a Plain in the Wilderneſſe of Maon, on the South ſide of Jeſhimon.

V. 25. *Saul alſo and his men went to ſeek him*] Or, *for Saul and his men*, &c. Where a reaſon is rendred why David did

leave the hill Hachilah in the Wildernesse of Ziph, and came down from the rock there, into the Plain of Maon, to wit, because it was told him by his spies, or friends, that Saul was coming thither to seek him:

and when Saul heard that, he pursued after David in the Wildernesse of Maon] Which was also in the tribe of Judah, Josh. 15. 55.

V. 26. *And David made haste to get away for fear of Saul*] That is, being thus hotly pursued by Saul, and thereby brought into extream danger, they being so neer one another that they had only the mountain between them, he was brought into great fear of being surprized by Saul, and therefore made all possible speed to get further out of his reach, yet so, as that in his fear he was supported by his faith, though mixed with much doubting, and even staggering with weakness; which caused him to call in question the truth of Samuel the Prophet, and Gods own promises made by him, as appeareth by the 16. Psalm, v. 10, 12. which David penned upon this occasion.

V. 27. *But there came a messenger unto Saul*] And thus God, even in the very nick of time, *was seen in the mount*; and when *the sorrowes of death, and the pains of hell did compasse him*, and were ready to get hold upon him, *he calling upon the Lord was delivered*, Psal. 116. 3,4. God so ordering it by his providence, that Saul, by an unexpected message, is taken off from persecuting David, and forced to imploy his forces in another service.

V. 28. *Wherefore Saul returned from pursuing after David*] Because he knew that the Philistims, if they were not prevented, would utterly waste and destroy his land; and therefore there was a pretent necessity of bending his strength against them, whereas there was no such haste of pursuing David, seeing he might meet with him at better leisure.

Therefore they called that place Sela-hammahleketh] *i. e.* The rock of divisions, so called, because Saul there was forced to separate himself, and to leave off from following David, and to turn his forces against the Philistim.

V. 29. *And dwelt in strong holds at Engedi*] A City of Judah, Josh. 15. 62. called also Hazezon-Tamar, the City of Palm-trees, which abounded there, Gen. 14. 7. 2 Chr. 20. 2. where was a strong Castle scituate on an high craggie mountain, and a craggie rock, neer unto the dead sea, (as travelers relate) under which were fruitful places abounding with Balsam, vines, and other fruits; unto which Solomons Song alludeth, Cant. 1. 14. *My beloved is unto me as a cluster of Camphire in the vineyards of Engedi*; unto which a Wildernesse adjoyned, that borrowed its name from it, unto which David now fled; and here (as it is thought) penned the fifty seventh Psalm. And thus he did, hoping that Saul would not pursue him thither, seeing it was in the utmost borders of the land, and 36 miles distant from Maon, especially, being such a mountainous, rocky, and craggy place, that an army could not pass through it without much difficulty. Though herein he failed of his hopes, seeing (as it appareth in the next chapter) Saul was so transported, and (as it were) carried upon the wings of malice and fury, that he pursueth him thither also in his flight, there being no difficulty or danger that could hinder his passage.

CHAP. XXIIII.

Vers. 1. *When Saul was returned from following the Philistims*] Which had invaded the land of Israel, ch. 23. 27.

V. 2. *And Saul* —— *went to seek David and his men upon the rocks of the wilde goates*] *i. e.* Upon the high craggy rocks and cliffs, upon which, flore of wilde goates lived, as their manner is; whereby he discovered his desperate rage, and mortal malice against David, in that nothing could discourage him from pursuing his life, though this expedition were likely to prove tedious, troublesome, and full of danger, both to himself and his whole army.

V. 3. *And Saul went in to cover his feet*] *i.e.* To do his easement. See Judg. 3. 24. and the note upon it.

And David and his men remained in the sides of the cave] *i. e.* Lay hid in the innermost parts of the cave. For (as it is observed by writers and travellers,) some caves in that country, and others also, as in Germany, are of such vast widenesse, that they are sufficient to contain in them great numbers of men. And such an one was this, which (as it is thought) the inhabitants in those parts made use of, to shelter their sheep in the scorching heat of the day, and to fold them in it by night, to preserve them from wilde beasts, which abounded in those desert places. Into which, Saul might enter, and not discover them that lay hid in it, both in respect of the largenesse of it, and because, though they might see him coming into it, there being some light in the first entrance, yet he could not discover them in the inmost parts, having purposely hid themselves in the dark, by the sides of the cave, that Saul and his men might not finde them.

V. 4. *And the men of David said unto him, Behold the day of which the Lord hath said unto thee*] We do not read of any set day that God had formerly spoken of, wherein he would deliver David enemy into his hand; and therefore some think, that this might be said unto him by Samuel, when he was with him last at Naioth; Others, that this might be comprehended under Gods general promise, that God would deliver all David enemies into his hand, which they here apply particularly to Saul, as being the chief, and above all the rest. But more probably, (as others think) no more is meant hereby but this, that God by his providence, had offered unto him a present opportunity of cutting off his enemy, that thirsted after his blood, which he could not let slip without offending God, by neglecting so high a favour, and wronging himself and all his followers, whom Saul pursued with such mortal malice.

then David arose, and cut off the skirt of Sauls robe privily] Which (as Expositors conceive) he might do, Saul not discerning him, either because of the noyse of Sauls souldiers about the Court, which might easily drown that little noyse which David made with his stealing upon Saul as quietly as he could; or, because it was their custome in those times, to cover their head and feet when they did their easement, for comlinesse and modesty sake; from whence the phrase of covering their feet did come. Or finally, because (as others suppose) it was the skirt of his robe or upper garment, which (haply) Saul laying aside till he had done his businesse, in some distance from him, it was easie for David to cut off the skirt of it. And this David did, to demonstrate his innocency, and the calumnies of his enemies, as though he fought to take away Sauls life, to be false and frivolous, seeing he spared him when he was in his power, and might as easily have cut his throat, as the skirt of his robe.

V. 5. *And* —— *David heart smote him, because he had cut off Sauls skirt*] *i.e.* Checked him, out of the tenderness of his conscience, because he had done the least injury to the Lords anoynted, though it were upon good ground, and to a profitable end, namely, to convince Saul of his false jealousies, and his own innocency.

V. 6 *And he said unto his men*] That is, when he saw them much discontented, and even ready to mutiny, because he would not kill Saul, having this opportunity put into his hand, that so both he and they might have an end of all their tedious troubles; and, being freed from all further danger, they might go quietly home to their own habitations, and enjoy the comfort of their wives and children; he used this weighty, reasonable, and conscionable speech, to pacifie and keep them from bursting out into further fury.

The Lord forbid that I should do this thing to my Master, the Lords anoynted] That is, the Lord forbid, that it should once come into my thoughts to kill him, unto whom I am so deeply bound in a double obligation; first, because he is my master, unto whom I owe the subjection and fidelity of a servant, and also my Soveraign Lord and King, anoynted and set over me by Gods own appointment, unto whom I owe fealty and allegiance; and though he seeketh unjustly to take away my life, yet I will not revenge my self upon him, by taking away his, but refer it unto God, to whom vengeance belongeth, because the Lord, who made him King, hath only power and right to depose him.

to stretch forth mine hand against the Lords anoynted] *i.e.* To kill, or lay violent hands upon him to do him any hurt. So Gen. 37. 22, & 22. 10.

V. 7. *So David stayed his servants with these words*] That is, pacified and took them off from prosecuting their purpose.

V. 8. *David also arose afterward, and went out of the cave, and cryed after Saul*] Though before he had, for fear, hid himself from Saul; yet now, having not only the testimony of a good conscience, inwardly witnessing his innocency, but also a clear evidence to convince Saul of his integrity, with all confidence and boldnesse, he cometh out of the cave, and cryeth after him, that he might stay to hear him plead his cause; but without, useth the best means he could, to appease his wrath and displeasure towards him, and to free himself from all those jealousies and hard conceits which he had conceived of him. For first he stooped with his face to the earth, and bowed himself in all humility, doing his obeysance, as to his King and Soveraign; and then he maketh his just apology, wiping away those foul aspersions, which flanderous tongues had cast upon him, not imputing any blame to Saul, but to his Sycophants, and ill counsellers, though in truth, he himself was chiefly faulty; only herein he could not justifie him, that he had given an easie and open ear to these flanderous tongues.

V. 10. *Behold, this day thine eyes have seen*, &c.] As if he had said, I shall need no other arguments to clear my innocency against their false calumnies, and pernicious imputations, but thine own experience, in that, when thou wast this day in mine hand, I spared thy life, and that when I was much provoked and pressed by some of my company, to take that opportunity

opportunity of killing thee, which God in his providence had given me; the which I also did on a religious and conscientious ground, which will never fail, because thou art the Lords anoynted, and not out of a present pang of pity, which might quickly vanish.

moreover my father] So he calleth him, because he was his father in law, having married his daughter, and being a King, was the father of his people, that he might shew his reverend respect unto him in both these relations.

how the Lord had delivered thee to day into mine hand] Not that God had delivered him into his hand, that he should kill him, for then David had sinned in sparing him, as Saul did in sparing Agag, or Ahab, Benhadad, 1 King. 20. 42. But his meaning is, that God had offered unto him opportunity of killing him, which in all likelihood, he might have laid hold on, being his mortal enemy, had not God restrained him, by making him know that he had done it to this end, not that he should kill him, which he could not lawfully do, (for though he were anoynted King, yet Saul was still in possession, and his Lord and Soveraign;) and though his sins against God had deserved death, yet he had no authority to inflict it; but rather, that hereby he might have a fit occasion to exercise and approve his patience, humanity, and charity, in sparing him, and to manifest his innocency, and how guiltlesse he was of that foul aspersion with which his enemies had blacked and branded him, that he did lye in wait for Sauls life.

See, yea see the skirt of thy robe] *i.e.* Do not look upon it slightly, as a small matter, but seriously consider of it, as a plain evidence to cleer my innocency, seeing if I had been so ill-affected, as thy base flatterers render me unto thee, I might as easily have killed thee, as to cut the skirt of thy robe.

yet thou hunteest my soul to take it] *i. e.* Thou doest with as much eagernesse seek my life, as an huntsman pursueth the wilde beasts through woods and hills, bushes and hard passages, to catch and kill them.

V. 12. *The Lord judge between me and thee, and the Lord avenge me of thee*] *i. e.* Seeing I have not taken upon me to be judge in my own cause, because it doth not belong unto me, but unto the supreme Judge of heaven and earth, nor avenged my own quarrel upon thee, when it was in my power to have done it; as not belonging to me, but unto the Lord alone, to whom vengeance belongeth; therefore I make my appeal unto him and his judgment seat, desiring him to passe a righteous sentence between thee and me; and hearing my innocent cause in which I do so unjustly suffer, that he will be pleased to do me right. But howsoever, though it should not seem good to him to do it, yet I am fully resolved not to avenge my self, by seeking thy ruine.

As saith the Proverb of the ancients] Having convinced Saul of his innocency, by that experience which he had lately of him, he confirmeth the fame by an ancient Proverb, containing in it such a truth, as hath been of old generally received and approved.

wickednesse proceedeth from the wicked, but mine hand shall not be upon thee] *i. e.* Wicked men like themselves will act their evill counsels in their evil actions, for such as the tree is, such will the fruit be; but thou needest not fear any thing from me, to thy hurt and prejudice, seeing thou hast found the contrary by thine own experience; but let them do what is most suitable to their wicked nature. For my own part, being of another disposition, am resolved to act accordingly, that is, to refer my cause to God, and not to revenge my self in my own private quarrel.

V. 14. *After whom is the King of Israel come out* —— *after a dead dog, and after a flea*] *i. e.* In pursuing me, thou holdest a course that doth much disparage and dishonur thee, seeing when as God hath exalted thee to be a great King, even over his own chosen people, thou dost that which is far below thy greatness, in taking so much pains, and bending thy strength against me, who am so weak and contemptible, that in comparison of thee, I am no more to be esteemed than a dog, or flea. So 2 Sam. 9. 8.

V. 15. *The Lord therefore be Judge*] *i. e.* Seeing I have neither will nor power to do thee any hurt, and yet thou pursuest me with such eagernesse, the Lord who hath promised by his mighty power to support the weak and humble, and to protect the innocent against their oppressors, take my cause into his own hand, and preserve me, his humble servant, against thy fury.

V. 16. *Is this thy voice, my son David?*] Being throughly convinced of Davids innocency, by his late experience, and very sensible of the great danger out of which he had escaped, through his humanity, he was possessed and affected with admiration, and for the time so rapt up and ravished with apprehension of it, that he seemeth to be in an extasie, or dream, doubting whether he heard David speak, or no. And so did it take with him, that he expresseth his affection towards him in a sweet compellation, and calleth him his son David, against whom, lately, his spirit was so imbittered with rancor and malice, that scorning to give him his name, he contemptuously calleth him the son of Jesse, ch. 20. 31. & 22. 13.

And Saul lift up his voyce and wept] Being, for the present, convinced by Davids carriage, of his innocency and his own sin, he was (as we say) overcome with kindnesse, and burst forth into tears, and other expressions of his grief; whence one taking notice of Sauls obdurateness in all wickednesse, saith; that Moses did a great miracle, in bringing water out of a rock, but David a greater, who with his carriage and words so smote the flinty heart of Saul, that there issued from it these teares and confessions.

V. 17. *And he said unto David, Thou art more righteous then I*] With the expressions of his sorrow, he joyneth the confession of his sin, and how unworthy he was to finde such favour at Davids hands, whom he had pursued as an enemy; and a profession and testification of Davids, both innocency, and merit, with a petition and prayer to God, that he accordingly would reward him, especially, for preserving his life, when it was in his hands to take it from him.

V. 19. *For if a man finde his enemy, will he let him go well away?* As if he had said, surely a man will never do it; judging all others by his own disposition, who was much addicted to seek revenge, and not according to the rule of true charity, which overcometh evil with goodnesse.

V. 20. *I know well that thou shalt surely be King*] Namely, because I see that God hath endued thee with kingly vertues, prospereth thee in all thy enterprises, and watching over thee, doth preserve thee from all dangers, and from the attempts of all that rise up against thee.

V. 21. *Swear now therefore unto me by the Lord*] Saul, being guilty of his own demerits, is affected more with fear of Davids hard dealing with his house and posterity, then put in hope, by the experience which he had of his humanity and clemency; and therefore, carrying some natural affection to his children, he laboureth to secure them from the danger of Davids revenge, when he came to be King, and had power to do it.

And David sware unto Saul] Having, in effect, bound himself by covenant and oath before unto Jonathan, to do the same that Saul here required; which if he had refused to do, his jealousie would have been thereby increased, and he more excused for persecuting David, of whom he had no better assurance. But here it may be demanded, how David can be said to have observed this oath, when as afterwards he delivered the five sons of Merab, Sauls daughter, and the two sons of Rizpah, his Concubine, to the Gibeonites, to be hanged? 2 Sam. 21. To which it is well answered, that David sware in truth, having a full intention to observe his oath, for his part, as much as in him lay, as appeareth in his putting them to death that murthered Ishbosheth, though he had taken up arms against him, 2 Sam. 4. and by his preserving and cherishing Mephibosheth, ch. 9. But in the other, he was not left to his own choyce, but necessitated by a special command from God, to deliver them into the hands of the Gibeonites, for their satisfaction, that Gods wrath being appeased, the heavy judgment of famine might be removed from the land, 2 Sam. chap. 21. ver. 1, 6, 9. And therefore, in this he brake not his oath, seeing he did it not voluntarily, but in obedience to Gods command, and by his special Commission and direction, which is sufficient to dispense with all oaths.

But David and his men gat them up unto the hold] That is, of Engedi, having yet no confidence in Sauls sincerity, seeing after reconciliation, he had so often returned to his former malicious practices, chapter 26. ver. 2. and chap. 27. ver. 1.

CHAP. XXV.

Ver. 1. *And Samuel dyed*] *i. e.* A natural and peaceable death; for though Saul, like a bloody tyrant, raged against David, and the Lords Priests, yet he never attempted any thing against Samuel, though he had denounced from God his sentence of Sauls rejection, and of the election of another in his room, better then he, who was David, as he vehemently suspected, yea affirmed, ch. 24. 20. partly, because he was in high esteem among the people, as being the Lords Prophet, who also had for many yeers been Judge over the land, executing his office with all justice and integrity, and to the singular benefit of all, both in the time of peace and war; and partly, because, having retired himself to a private life, he conceived that he was no way dangerous unto him, seeing he did not intermeddle with the affaires of the State and Common-wealth; But especially, it came to passe by the good hand of Gods providence, who restrained the rage of tyrants, Psal. 76. 10. not suffering them to act such cruelties as otherwise they would. By which providence also it came to passe, that

that Samuel dyed not so long as his testimony was necessary, that David was the man whom God had chosen King; but then departed this life when as Saul himself knew it, and also had confessed and professed it. But without, this is here brought in, to shew, that God, for the further tryal of Davids faith, did add this to all other his afflictions, that he took away Samuel from him, who was his chief stay, to strengthen him with his counsels and comforts, in all his crosses and calamities, doubts, and difficulties, that so he might wholly rest upon him, as his rock and refuge. Now concerning the time of Samuels death, it is thought to have been not long before Saul was slain upon Mount Gilboah, he having lived as Judg 20. years, and 18 years in the reign of Saul; unto which there are two years only wanting, to make up thole 40 years spoken of, Act. 13.21. which is likely to be the time between the death of Samuel and Saul.

and all the Israelites were gathered together, and lamented him] *i. e.* very many of all sorts and conditions assembled to solemnize his funeral, and to bewail, not only their losse of him, as being a faithful Prophet, who revealed them unto Gods Will, but also their sin, in rejecting his government, which by sad experience they had now found, to be much more profitable, then that of a King, which they had chosen and preferred before it.

and buried him in his house at Ramah] Which now was the place of his habitation, and his fathers before him; in which was the usual place of burial thee belonged to that family.

And David arose, and went down to the Wilderness of Paran] Which lay on the South border of the tribe of Judah, towards Idumea, and neer unto the wilderness of Maon; unto which place David withdrew himself from Engedi, taking advantage of this time and occasion, wherein they were busied about Samuels funeral, hoping (it is like) to finde there more friends, and to be in lesse danger of Sauls pursuit, lying hid in this Wilderness, then in the other place where he had been discovered.

V. 2. *And there was a man in Maon, whose possessions were in Carmel*] Maon and Carmel were Cities in the tribe of Judah, neer unto one another, and therefore they are named together, Josh. 15. 55. and in the one, Nabal had his habitation; and by the other, a great part of his lands and inheritance, where he kept his cattle, and much of his husbandry lay. The word, Carmel, signifieth, generally, any place tilled and planted; but it was also the proper name of two places; the one, in the tribe of Issachar, where Eliah slew Baals Priests, neer the brook Kishon, 1 King. ch. 18. 20, 40. the other, this in Judah.

and the man was very great] *i. e.* Abounded in wealth, 2 Sam. 19. 32. which, if Gods grace be wanting, maketh men not the better, but the more proud, insolent, churlish, and foolish, neither knowing themselves, nor other men, Prov. 1. 32. which effects it wrought in Nabal, from whence (it seemeth) he had this surname, signifying a fool, and not from any natural defect that was in his understanding. Now this is added as an aggravation of Nabals churlish incivility towards David and his followers; for had he been a man of but a mean estate, he might have had some excuse of not relieving Davids great number of men, seeing what he had been able to give, had not been considerable among such a multitude; but being now of that vast wealth, and upon the occasion of his great feast so well provided, he might have been bountiful to them, and reserved plenty for himself and his servants, if his minde had been suitable to his present condition.

V. 3. *And the name of his wife Abigail*] Signifying the fathers joy, a name well suiting with her nature and condition. For what can bring more joy to a fathers heart, then such a vertuous, wise, and beautiful daughter? only it brought grief to his and her heart, that she was thus crosse-match'd with a vicious, foolish, and churlish husband; as it is, and hath been the lot of many of those few her equals; God so in his providence disposing of it, for the exercise of their faith, patience, and obedience, and to work in them contempt of the world, and willingnesse to leave it when he pleaseth.

and evill in his doings] *i. e.* Ill-conditioned, and wicked in all his course and carriage.

and he was of the house of Caleb] *i. e.* A degenerate off-spring of a vertuous, wise, and noble parent, as it often happeneth, seeing grace goeth not by inheritance, nor can be intailed to posterity, but is Gods free gift, which he giveth to whom he pleaseth, and often denyeth to the children of vertuous and religious parents, that they may not be thought to come by nature or education, but that the glory of them may be ascribed to him alone, as the sole donor. For though they may provide for, and bequeath to their children riches, lands, and possessions; yet not grace, vertue, and wisdom; no, nor yet those common gifts, which can only be acquired by their own natural abilities, pains, and industry.

V. 4. *And David heard in the Wilderness, that Nabal did shear his sheep*] *i. e.* Being in the Wilderness he heard it. At which time it was their custome in those Countries, to make a great feast for their servants, workmen, and friends, which was the occasion of Davids sending unto him, 2 Sam. ch. 13. v. 23.

V. 5. *And greet him in my name*] Heb. *ask him in my name of peace.*

V. 6. *And thus shall ye say to him that liveth in prosperity*] *i. e.* In my name pray, that as he now liveth in peace, plenty, and prosperity, so that these blessings may be continued unto him still, even to the end of his life.

peace be both to thee, and peace be to thine house] *i. e.* Let all happinesse rest upon thy self, and all that belongs unto thee, and a blessing from God upon all that thou hast.

V. 7. *And now I have heard that thou hast shearers*] *i. e.* That it is the time of thy sheep-shearing, whereat, it is the custome to make a feast, which is the occasion of my sending unto thee, and making this my suite.

now thy shepherds which were with us, we hurt them not] *i. e.* Though it be usual for Souldiers and men of war, having power in their hand, of doing what they please; and to be very vexatious to those that live neer them, yet it was not so with us, who carried our selves peaceably and justly towards thy servants, doing no man wrong.

neither was there ought missing unto them] *i. e.* They lost nothing by our means, of thy goods, we taking nothing from them to supply our wants, though they lived neer unto us; (a thing rare and commendable in military men) but seeing it was of necessity, that they must have some relief to live upon, it is like that they fetch'd their provisions further off, out of the Country of the Philistims, and other their bordering enemies, as Jephthah had formerly done, Judg. chapter 11, ver. 3.

V. 8. *Ask thy young men, and they will shew thee*] Unto whom he referreth him, not only because their testimony might perhaps carry more credit, then his speaking in his own cause, but also, because they were able to testifie that, which in his modesty he concealed; namely, that they were so far off from doing them wrong themselves, that they protected them against all injuries, which otherwise they should have suffered at the hands of theeves, or by the in-roads of bordering enemies.

wherefore let the young men finde favour in thine eyes, for we come in a good day] *i. e.* In the time of mirth and feasting; in which there is much plenty, and wherein men are bound by law of charity, to contribute to the relief of their brethren who are in want, Deut. 14.26, 29. & 15.7. & Hesth. 9.19. And thus David, rich in grace, and highly in Gods favour, is for the present, brought to low, and into such a poor condition, that he is fain to make his humble addresse to a rich and churlish fool, Eccles. 10.7.

give I pray thee whatsoever cometh to thine hand] *i.e.* which thou hast in readinesse, and are willing to bestow.

unto thy servants, and to thy son David] *i.e.* Who have done thee service, and are willing to do so still; and unto David, whom thou canst not but take notice of, by his servick which he hath done to the Common-wealth, and his many victories over Gods enemies, whereby he hath deserved thy love; especially, seeing he carrieth towards thee a son-like affection. By which humble and modest carriage in his suit, interlaced and sweetned with so much love, Nabals faultinesse in his churlish answer, is much aggravated, as being contrary to reason, sence, and common humanity.

V. 9. *They spake to Nabal according to all those words, and ceased*] *i.e.* They gave him no just offence by their further importunity, pressing him no more then was fit, to grant their suite, but only propounded it in this fair manner, and then were silent, expecting his answer.

V. 10. *And Nabal answered Davids servants, and said, Who is David?*] *i.e.* He thinks it not sufficient to deny the suite, unless he also vent his rancor and malice, by rayling and reproachful speeches. And first, he slighteth his person, and in a way of contempt, he asketh who he is, as though he were a man altogether obscure, and not worthy to be taken notice of, like Pharaoh, Exod. 5.2. though David were so famous for his vertues and good parts, his victories over Goliah, and the rest of Gods enemies, his marriage with the Kings daughter, and the high honour and esteem which he had formerly been in with all the Kings servants, yea, the whole land, court, and country. And therefore it was not the ignorance of his minde, but the malice of his heart, when he saw him in an afflicted and poor condition, and now out of favour with the King, which made him, by way of scorn, to ask who he was; to which purpose also he addeth, *and who is the son of Jesse?* as not vouchsafing to call him by his own name, and much lesse the

the kings son in law, but twitting and upbraiding him with his poor parentage.

There be many servants now adays, that break away every man from his master] *i. e.* That breaking away, do run from their masters; which is a metaphor borrowed from reffy horses, and refractory cattle which break their bridles and bands, and run from their owners. Where, unto his contempt, he addeth a calumny and reproach, as though he and his followers were no better then rogues and runnagates, that had lefe their callings, to live in this idle course of life, seeing not only David himself had thus run from Saul his Lord and master, but also had animated many of his followers to follow his example, ch. 22. 2.

V. 11. *Shall I then take my bread and my water*] Which he nameth, because water was very scarce in that part of the Country, Gen. chap. 21. ver. 25. & 26. 25. but it may be, here, and in many other places, it is put generally for any drink.

V. 12. *So Davids young men turned their way, and went again*] Or, went their way from Nabal, and returned to David their Master.

V. 13. *And David said unto his men, gird you on every man his sword*] David is so incensed and enraged with this inhumane, churlish, and contumelious answer of Nabal, to his suit, that being out of all patience, he hesiteth nothing but sharp revenge; and he, that at other times, could with humble meekness bear Sauls persecutions, Shemei his railings, and Absloms rebellion, here, hath no power to contain himself from desperate fury: Yea, he causeth and provoketh his followers to joyn with him; and he, that before, depressed the rage and violence, ch. 26.6. is now the bellows, to blow the coals, and inflame others. Which was not onely from hence, that gross ingratitude, and reproachful speeches, are more intolerable to a generous spirit, then blows and wounds, inflicted on the body; but especially, because God is pleased, sometimes to withdraw his grace from his dearest children, and leave them to themselves; that discovering their frailty and weakness, they may rely upon him, as their onely strength, for the time to come, and not rest upon the bruised, and broken reed of their own strength. And thus David, being here left, discoveredh much inward corruption, and deeply plunged himself into gross and grievous sins. For he resolveth to take, not onely private revenge, and so to incroach upon Gods royal prerogative, Rom. 12.19. but in a most unjust manner and measure: for though Nabals faults were great and odious, yet they were not such, as by the law of God, deserveth death. Secondly, he taketh upon him to act a thing, of such great consequence, very rashly, and without any deliberation. Thirdly, he bound himself to perpetrate this bloody fact by an oath, drawing hereby, God himself, by being a witnesse, to countenance his horrid slaughter; as if this corruption had not been strong enough, if it had been left to its own liberty, nor hasty enough to perpetrate mischief, unlesse it were spurred on by an oath, to act it by such a time. Fourthly, Though Nabal onely had offended, yet he resolveth to destroy with him all his innocent family, wife children and servants, even to the very dogs, though they that knew his faults, hated them as much as he himself.

V. 14. *But one of the young men told Abigail*] That is, one of her and Nabals servants, fearing what mischief would enlue, upon his Masters churlish answer, and not daring to tell and sore-warne him of it, by reason of his froward and perverse disposition, he addressed himself to his Mistresse, whom he knew to be vertuous and prudent, that, taking notice of it, by his information, she might safe some good means, timely to prevent it.

to salute our Master, and he reviled on them] That is, in way of curtesie, to shew his kind er respects to him; and he, in stead of taking it kindly, did abuse both him and them, by reproaching and disgracing them, (or, as it is in the Hebrew Text, he flew upon them, like a bird of prey, suddenly and fiercely.

V. 15. *But the men were very good unto us*] To wit, when we lived by them in the wilderness of Paran, and there kept our sheep.

V. 16. *But they were a wall unto us, both by night and day*] That is, a sure defence and strong guard, to protect and defend us, from receiving any hurt or damage, either by wild beasts, or men, that is, theeves or enemies.

V. 17. *Now therefore know, and consider, what thou wilt do*] As if the said said, there is no deferring and demurring on the matter; For David, being a man of worth and courage, will never suffer such grosse abuse to go on revenged, yea rather, you may well think, that he is already fully resolved on it, and will suddenly put his purpose in execution, if you tile not presently (some good means, whereby you may prevent it.

For he is such a son of Belial] See Deut. 13. 13. and Judg. 19.22. and the note upon it.

that a man cannot speak unto him] That is, he is so harsh and churlish, that he hath no patience to hear a man speak, though never so reasonably, which is the cause why I now addresse my self unto you, and not unto him.

V. 18. *Then Abigail made haste*] That is, knowing, that the present approaching danger, to her whole family, would admit of no delay, she makes all possible speed to pacifie Davids wrath, with a liberal Present, which could not but be accepted, in this his great necessity, being joyned with an humble and just apology.

V. 19. *Behold, I come after you*] Herein, shewing her prudence, not entrusting a business of such great concernment, to her servants, but acting it her self, as being most able to manage it, and most faithful to her own cause.

but she told not her husband Nabal] Because she knew him to be of such a crosse and crooked nature, that he would rather have exposed himself, and all his, to desperate danger, then have yielded to her enterprize.

V. 20. *As she rod on the ass, she came down by the covert of the hill*] That is, she did not ride on in the common rode way, lest going in such great haste, she might be stopped, and hindred in her passage by some occurrent, but maketh choyce of a covert and secret way, under the hollow of a hill, that being not seen, she might not be interrupted in her journey: And David also (as it seemeth) comingagainst her, upon the same ground, that he, and his company, might not be discovered, they met together, as soon almost, as she one could see the other; God so ordering it, by a special and gracious providence, for the good of them both.

V. 21. *Now David had said*] To wit, when his servants returning from Nabal, had reported unto him his churlish answer. Others think, that he now spake, or, again repeated it in Abigails hearing.

V. 22. *So, and more also, do God to the enemies of David*] That is, So, and no otherwise; or, on no other condition, do I desire, and imprecate Gods just judgements, upon all other Davids enemies, that being destroyed, he may be delivered from their malice and fury; then I purpose and resolve to destroy and utterly root out this Nabal, my malicious enemy, and all that belong unto him. Or, God grant, that all the enemies of David, may so fare, and no better nor worse, then I intend to do unto this wicked and ungrateful fellow. Concerning this form of imprication, See Ruth 1. ver. 17. and the note upon it.

any that pisseth against the wall] Which a is proverbial speech used by the Hebrews, signifying a total extermination of an house; so as, not so much as a dog should escape unkilled. So 1 King. 14. 10. & 21.21. & 2 King. 9 8. Some think, that by this phrase, is implyed, that he onely intended to destroy all the males; but that he extended it to all males and females, it plainly appeareth, ver. 34. where he faith, that God had kept him back from hurting Abigail her self, by her wise and seasonable counsel.

V. 23. *she lighted off she ass, and fell before David on her face*] By which humble deportment, she qualified his rage, and moved him with patience to give her audience in what she should speak.

V. 24. *Upon me, my Lord, upon me, let this iniquity be*] That is, Let me be punished instead of my husband and his family, if I do not both clear my innocency, and also make it appear unto thee, that there is great reason, why thou shouldest forbear to revenge thy self on Nabal, and these that belong unto him, for his folly and wickedness, so that thou wilt vouchsafe to give me the hearing. Or, if you please, let me be reputed an offender, and suffer for it, rather then thou shouldst destroy our whole family, and thereby make thy self guilty of a great sin, in seeking private and cruel revenge. So the woman of Tekoa, 2 Sam. 14. 9. And thus doth the wise y divert Davids wrath from her husband, who had justly deserved it, upon her self, who was not onely innocent, but even exceeding commendable in Davids judgment for her vertue, wisdom and humility; knowing, him to be so pious, and just, that he would rather spare the wicked for the righteous sake, then punish the innocent for the faulty, according to Gods own example, Gen. 18.25, 26.

V. 25. *Let not my Lord, I pray thee, regard this man of Belial*] That is, let not for thy honour, to take any great notice of his words and carriage, who is so far below thee, that he cannot be thought upon without great disparagement; seeing, by contending with him, thou wilt, in some sort, make him thine equal, who, in respect of thy piety, and his wickedness, is not to be named with thee the same way. See Judg. 10. verse 22.

even Nabal; for as his name is, so is he: Nabal is his name, and folly is with him] *i. e.* Seeing but a fool and a churle, therefore nothing but foolish words, and churlish actions, can be expected from him. In which respect, you should not lay them much to heart, seeing wise men do not much regard the words of fools. And thus doth the defeant on her husbands name, and disgraceth person, not because she took any delight in thus speaking, (though it were nothing lesse saying a known truth)

truth) but being necessitated to it, having no other excuse to keep him from utter ruine.

But I thine handmaid saw not the young man] And was therefore wholly innocent of all that passed; and had I seen them I should have laboured to prevent all this mischief and miscarriage, either by persuading my husband to more wise and sober carriage; or if I could not prevail with him, by using secretly some means, as I have now done, to give thee satisfaction, and avoid thy displeasure.

V. 26. *Now therefore my Lord, as the Lord liveth, and as thy soul liveth*] See ch. 20. v. 4. and the note upon it; where the confirmeth her speech by a solemn oath, being about matters of great importance, and needing confirmation; namely, that if he would not seek private revenge, but commend his cause unto God, unto whom vengeance belongeth, he would surely revenge his quarrel, both upon Nabal, and all other his enemies.

seeing the Lord hath withholden thee from coming to shed blood] That is, seeing, he hath so ordered it, by his wise providence, that by my humble mediation, and poor present which I have brought unto thee, thy wrath is appeased, and thy hand restrained from shedding blood, in thy own private quarrel; wherefore, assuredly, he will right thee himself, both against Nabal, and all other thy enemies that rise against thee.

now let thy enemies, and they that seek evil to my Lord, be as Nabal] Or, *now shall thy enemies be as Nabal.* Or otherwise, here there should be nothing expressed, that the oath hath reference unto. But being thus read and taken in this sence, then she sweareth, that if he would leave vengeance to God, and not take it himself, then he would do it for him, and make all David's enemies as Nabal; that is, as odious for their wickedness, as he, both to God and man; as impotent and weak, to do him any hurt, and as sure to be severely punished by the hand of God, as Nabal shall be, or should have been, if David had done as he did intend.

V. 27. *And now this blessing, Or, present——let it even be given to the young men*] That is, though it be so mean, that it deserveth not the acceptance, nor the personal use of so great a Worthy, yet do not reject it; seeing, it may, in respect of their present condition, be of some use for thy servants that follow thee. And thus doth she, in her modesty and humility, extenuate her Present, though it were of good worth in it self, and of great use, in respect of their present necessity, to whom it was given.

V. 28. *I pray thee, forgive the trespass of thine hand-maid*] Seeing, I took all the blame upon my self, that I might appease thy wrath against my husband.

for the Lord will certainly make my lord a sure house] That is, not flitting, as now, from place to place, but fixed and permanent; not for a short time, like Saul's, but durable, and perpetual; As if she had said, Thou shalt have an everlasting Kingdom, and nothing better becometh a King then clemency and mercy.

Because my lord fighteth the battels of the Lord] That is, which are undertaken by Gods appointment, and fought for the defence of his cause and people.

and evil hath not been found in thee all thy dayes] That is, selfrevenge, and cruelty, especially; and therefore do not now lose the honour of thy former innocency and clemency, by staining and defiling thine hand with blood.

V. 29. *Yet a man is risen to pursue thee, and to seek thy soul*] That is, Saul, notwithstanding that thou art innocent, seeketh to take away thy life, though all in vain, seeing thou art safe under Gods protection.

but the soul of my lord shall be bound in the bundle of life with the Lord] That is, being very precious, and highly esteemed in his sight, he will carefully preserve it, as men use to binde up things, which they much value, in bundles, that they may not be lost, nor taken from them, Psal. 116. 15.

and the souls of thine enemies them shall he sling out] That is, as men use to sling out stones which they value not; to wit, suddenly, swiftly, and afar off, Jer. 10. 18.

V. 30. *And it shall come to pass, when the Lord shall have done to my lord, according to all the good which he hath spoken*] Which is the conclusion of her suit, grounded on the condition of Gods promises made good unto him, and Davids enjoying them. As if she had said, When God hath settled thee in thy Kingdom, in all that prosperity, which he hath promised thee.

V. 31. *this shall be no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless,* &c.] That is, when thou enjoyest all thy prosperity, thou wilt never have cause to repent, that thou hast followed my counsel, in abstaining from these things, from which I have dissuaded thee; that is, seeking private revenge, and shedding innocent blood. Whereas, if thou dost otherwise, it would be a corrative to thy conscience, and a grief to thy heart, which would deprive thee of all comfort, and marr all thy mirth, if the guilt of these sins should lye upon thee.

when remember thine handmaid] That is, when thou findest the benefit of my counsel, in keeping thee from the guilt of sin, do not forget me thy servant, that gave it: And when thou cometh to thy Kingdom, let me finde favour in thine eyes, according to that faithfulness and love, which I have shewed in this my advice; and deal with me, as occasion shall serve, and my necessity shall require.

V. 32. *And David said to Abigail*] David having heard Abigails speech and good counsel, was convinced by it, and doth not proudly reject it, as coming from a woman, but having a meek, humble, and tender spirit, he imbraceth it with all thankfulness, both to God and her; and with the like modesty and humility, he hearkened afterwards to the admonitions and reproofs of Nathan and Gad, when they were sent unto him, 2 Sam. 12. 12, 13. and 24. 13, 14.

Blessed be the Lord God of Israel] That is, who, though he be God of the whole earth, yet, in a special manner of Israel, whom, by covenant he hath made his own peculiar people, and received them under his protection, to be governed by his laws. And this God he acknowledgeth to be, as, the fountain of all goodness; so, of this singular blessing, in sending Abigail, to keep him from this great sin, of destroying himself with shedding innocent blood.

which hath sent thee this day to meet me] That is, by the good guidance of his all-ruling providence, and the inward motions of his Spirit.

V. 33. *which hath kept me back from hurting thee*] And thy whole family, as in my rage I did rashly swear, ver. 22.

V. 35. *So David received at her hand, that which she had brought him*] Whereby he gave her assurance, that his wrath was appeased, he fully satisfied, and he received into grace and favour; seeing, men will not receive gifts from enemies, upon whom they intend to be revenged.

seeing I have hearkened to thy suit] And therefore will not revenge the wrongs offered unto me by thy husband, either upon himself, or any of his family.

and have accepted thy person] *i. e.* Received thee into grace, and granted all which thou hast desired. And thus David altered his purpose and resolution, though he had ratified it with an oath; and did lawfully break it, because it was unlawfully made; whereas had he kept it, he should have been guilty of a double sin, first in making it, and then in keeping it; for the end of an oath, is to binde us more firmly to that which is good, and pleasing unto God; and if it faileth of this end, it is vain and sinful, being the bond of iniquity, which must be broken, because it tyeth us unto that wickedness which God abhorreth. Notwithstanding, he that maketh such an oath as must be broken, ought to repent of his sin, not for breaking it, but for his inconsiderate rashness in making it, as no doubt David did.

V. 36. *He held a feast in his house, like the feast of a King*] That is, (As we use to say) a churlish feast, which seldome cometh; but when it doth, is full of luxury, gluttony, and sinful excess. Wherein he shewed his wicked and sinful disposition, who, though he had nothing to bestow on charitable fition, who, though he had nothing to bestow on charitable fition, who, though he had nothing to bestow on charitable fition, as the relieving of David and his followers in their necessities, yet had more then enough to wast and consume in sinful riot and superfluity.

and Nabals heart was very merry, for he was very drunk] Which is added, to shew the wickedness of Nabals disposition, who, though he were of such a sower, sullen, and froward nature, that no man might speak unto him when he was himself; yet he could exceed in mirth in the midst of his cups, and so add madness to his folly, Eccles. 2. 2.

wherefore she told him nothing less or more] Because it was in vain to admonish him when he had lost the use of his Reason, and therefore she wisely deferred it till a better opportunity.

V. 37. *But it came to passe in the morning, when the wine was gone out of Nabal*] *i. e.* When he had out-slept his drunkenness.

his wife told him of these things] *i. e.* Having gotten an opportunity, that the might speak to some purpose, for which she had waited till she found him sober, she layeth hold on it, and wisely admonisheth him, both of his sin, and the desperate danger which thereby he had run himself into, if in the very nick of time, she had not prevented it.

his heart died within him, and he became as a stone] *i. e.* He was so astonished with fear, and stupified with the deep apprehension of the danger, related to him in a pathetical manner by his wife, that he became as senseless as a stone, falling into a dead trance, in which he continued, having no time or grace to repent of his fault.

V. 38. *And it came to passe about ten dayes after, that the Lord smote Nabal, and he dyed*] *i. e.* The Lord took Davids quarrel into his own hand; and because he had forborn to revenge it himself, he now doth it for him, and smiteth him with some plague or sickness, whereof he dyed.

V. 39.

V. 39. *And when David heard that Nabal was dead, he said, Blessed be the Lord*] Not simply rejoycing in Nabals ruine, Prov. 24. 18. but because it tended to the manifestation, and magnifying the glory of Gods justice, in punishing the wicked, according to that, Psal. 58. 10, 11. And because he had withheld him from falling into a great and bloody sin, in revenging his own cause and quarrel; and having taken it into his own hand, had done it himself.

And David sent and communed with Abigail, to take her to him to wife] That is, having observed, that she was every way fit for him, both in respect of her piety, prudence, person and portion; as being of great wealth, which his present condition, might somewhat cause him to respect, he sendeth his servants unto her, to commune with her about marriage; yet not presently (as it is likely) upon his death, but in some convenient time after the mourning being over, which would best fit their credit and occasions. And he chose rather to send others, then go himself, that she might be the more free in her choice, not being over-awed with his personal presence; and that he also might come off with lesse disgrace and discontent, if he should (haply) receive a repulse in his suit.

V. 41. *And she arose, and bowed her self on her face to the earth*] That is, in honour of David, before his Commissioners, as representing his person.

Let thine handmaid be a servant to wash the feet of the servants of my lord] Where she expresseth her lowly, sweet, and meek spirit, by a most humble complement; wherein she acknowledgeth her self to far unfit for such an high advancement, that she was unworthy the place of one of the meanest servants of his servants, and that in the basest service, of washing their feet. And hereby, she sheweth, not onely her humility, but also her faith; not looking upon David, as a poor fugitive and exile, but as he had Gods promise of the Crown, and was, at his appointment, by Samuel annoynted King of Israel.

V. 42. *with five damosels of hers, that went after her*] Heb. *at her feet.* That is, who, as her handmaids, waited upon her.

V. 43. *David also took Ahinoam of Israel*] A City in the tribe of Judah, Josh. 15. 56.

V. 44. *But* [Or, *for*] *Saul had given Michal, David's wife, to Phalti the son of Laish*] Who is also called Phaltiel, 2 Sam. 3. 15. And this is rendred, as a reason, why David now took these wives, because Saul had taken his wife Michal from him, and given her to another. Which was a singular act of injustice, to take away a mans wife from him against his will, or not having given her a Bill of divorce; and especially, David's wife, unto whom he had right, not onely by a general edict and promise, for killing Goliah, but also by purchase, he having ventred his life to obtain her, in a dangerous service, for killing two hundred Philistims, and giving their fore-skins to Saul in stead of a dowry. And this act of injustice Saul added to all his other wickedness, not onely out of his desperate malice to David, but also (as it is likely) out of policy, left David, by his alliance, should have the least colour to commend his title to the Crown, or, gain any of her kindred and friends to further his claim, especially, if his male-issue, in those times of war, should be cut off by the sword, as it happed afterwards, ch. 31. 2.

which was of Gallim] A place in the tribe of Benjamin, neer unto Gibeah-Saul, Isai. 29. 30.

CHAP. XXVI.

Vers. 1. *And the Ziphites*] *i. e.* The inhabitants of Ziph, in the tribe of Judah, Josh. 15. 55. Into whose coasts David came again, though, once before, they had sought to betray him, ch. 23. 19. Either hoping that he should now finde there more safety, because, having experience of Gods favour towards him, in his former deliverance, they would not again attempt to betray him; or, that Saul would not now pursue him, having bound himself to desist from such practices, by their former reconciliation, when he had spared his life, chap. 24. 16, 17. Or, because (as some think) this place was most convenient for him, upon his marriage with Abigail, because her goods and possessions adjoyned unto it.

came again unto Saul to Gibeah] For having before plaid the traitors, and fearing, if David should come to the Crown, he would call them to account for it, they use all their endeavour to cut him off, that he might not come to it, for their own indemnity. And seeing that Saul, for a while, had desisted, and David had lived in quiet, and was lately married, they come, of their own accord, to betray him to Saul the second time.

Doth not David hide himself in the hill of Hachilah] That is, know for certainty, O King, that he hideth himself there, in the very same place, where thou didst before finde him, and hadst surely surprized him, if the coming in of the Philistims had not prevented thee.

V. 2. *having three thousand chosen men of Israel with him*] That is, such as were the most skilful and valiant.

V. 3. *And he saw that Saul came after him*] That is, he had some intelligence of it, given unto him by some of his friends.

V. 4. *David therefore sent out spies,*] That is, having some notice of it, he sent out scouts, that they might discover the certainty of it, whether that which was reported, were so or no, who brought him word that it was so indeed.

V. 5. *And David arose, and came to the place where Saul had pitched*] That is, he went full thither, secretly, himself alone, and (as some think) disguised.

and Abner the son of Ner] Chap. 14. 15. & 17. 55.

and Saul lay in the trench] Or *midst of his carriages.* That is, enclosed with the carriages, fearing, left David should in the night, make some sudden attempt to surprize his person.

V. 6. *Then answered David*] That is, said on this occasion.

to Abimelech the Hittite] That is, by Nation, but now an Israelite by profession, being a Proselyte, converted to their religion.

and to Abishai the son of Zeruiah] To wit, Davids sister, who had three sons, Joab, Abishai, and Asahel, 2 Chron. 2. 16. Where, and not first mentioned under her name, and not their fathers, as chiefly taking their honour from her, being Davids sister, and not her husband, who was of a meaner family, and to us unknown, being no where spoken of in the Scripture.

Who will go down with me to Saul to the camp] David him self, no doubt, was moved by Gods Spirit to undertake this dangerous enterprize, as Gideon, when he went to the camp of the Midianites, Judg. 7. 11. For the confirmation of his faith, in the assurance of Gods protection; and that he might have another occasion to convince Saul of his innocency and fidelity. And that it came of God, it appeareth by that deep sleep which he had sent upon Saul and the whole Army, to secure David from danger. But this not appearing to others, he enquireth, who had the heart to accompany him, desiring to have some with him both for his comfort, and that they might be witnesses of all that happed.

And Abishai said, I will go down with thee] David had made the motion, both to Abimelech and him; but it seemeth, that Abishai accepted of it alone, and not the other; or rather, because David would have no more but one to accompany him, that he might act what he intended with the more secrecy.

V. 7. *came to the people by night*] *i.e.* Entred into Sauls camp, through the midst of his army.

V. 8. *Then said Abishai to David, God hath delivered thine enemy into thine hand*] Abishai had before provoked David to kill Saul, though in vain, receiving a repulse; yet now again, he perswadeth him unto it, because then David forbore to do it, yet now he had (as he thought) greater reason to hearke to his motion, because he found by much experience, that Sauls malice was so inveterate, and his rage so implacable, that there was no hope that he would ever be reconciled by any humane offices of love, or any other means that could be used. And therefore (as he conceived) it would be but a tempting of God, if he should let slip such an opportunity of providing for his own safety, when God so apparently, and even miraculously had offered it unto him.

let me smite him, I pray thee with the spear] To wit, which sticketh in the ground at his bolster.

and I will not smite him the second time] That is, I will strike him so surely, that I will kill him at one blow, so as there shall not need to give him a second.

who can stretch forth his hand against the Lords anoynted, and be guiltless?] Though David was the Lords anoynted in reversion, yet Saul in possession; and therefore he thought it unlawful for any to remove him, but he alone, who had thus called him to this King's function.

V. 10. *David said, Moreover, as the Lord liveth*] As if he had said, I will not hearken to thine advice; for I will neither smite him, nor suffer him to be smitten, but leave vengeance unto God, to whom only it belongeth, Rom. 12. 19. and him also to do with him, what he pleaseth, and when he pleaseth; but as for my self, I will have no hand in his death.

the Lord shall smite him] *i. e.* With some plague, or mortal sickness, as he did Nabal.

or his day shall come to dye] To wit, according to the course of nature, in his old age, when the principles of life are decayed and spent, Job 7. 1. & 14. 1. & 5. 26.

or he shall descend into battle, and perish] Which was that way, of these three, that God was pleased to use, to bring Saul to his death, and David to his Kingdom.

V. 11. *Take thou now the spear that is at his bolster*] To wit, that I may use it as a means to convince him once again of my fidelity and innocency, seeing it will appear to him and all men, that I might, if I had been ill-minded towards him, have taken away from him, as easily his life, as his spear.

and the cruse of water] Which he might use in those hot countries to quench his thirst in the night, or to wash himself, as he should have occasion.

because

because a deep sleep from the Lord was fallen upon them] To wit, That David might have this opportunity to clear his innocency, and might come and go safely about it.

V. 13. *And stood on the top of an hill afar off*] To wit, on an hill, that his voyce might be the better heard, and in a good distance from the camp, that after his speech to Saul, he might more easily escape by flight, if he were pursued.

V. 14. *And David cryed unto the people, and to Abner*] That is, unto him especially, who being Captain-general of the Army, had the chief charge lying upon him, to provide for the Kings safety.

Answerest thou not, Abner?] It seemeth, that he cryed and called often, before he could awaken him, because they were in a deep sleep.

Who art thou that cryest unto the King] That is, who cryest so loud that the King shall hear, and be disturbed of his rest. Or, it may be, Abner not hearing at the first, he might indefinitely cry out, Who is there about the King, and so naming him, Abner might take notice of it.

V. 15. *Are not thou a valiant man?* *And who is like thee in Israel?*] Where he giveth, ingeniously, Abner his due praise, that he might not embitter his spirit; but speaking unto him with this honourable respect, he might make the better passage for his reproof.

Wherefore hast thou not kept thy lord the King?] Or, not kept a vigilant watch about him for his safety, that no enemy might approach to hurt him.

For there came one of the people in to destroy the King thy lord] Or, *when there came in one of the people.* That is, either Abishai, who made this motion; or, he meaneth indefinitely, that any one might have come in (for any care that they took) to slay the King.

V. 16. *And now see where the Kings spear is*] That is, take notice of the truth of my words, seeing I have the Kings spear, and cause of water here in my hands, which stood at his beds side, when he was asleep, that I may not seem to accuse thee wrongfully.

V. 17. *Is this thy voyce my son David?*] Here again, being convinced of his innocency, and even in an extasie of admiration in the apprehension of his humanity and clemency, he acknowledgeth him for his son, and thereby professeth his love and reconciliation; whereby it appeareth, that the hypocrite persecuted David against his own conscience, and contrary to his promise and oath, 19. 6. & 24. 20.

V. 19. *If the Lord hath stirred thee up against me, let him accept an offering*] Heb. *smel.* So Gen. 8. 21. To wit, that his anger may be appeased, and he made propitious by sacrifices for sin offered unto him. Which may either have reference to Saul, namely, that if the Lord, for his sins, had stirred him up, by the ministery of that evil spirit, whom he had sent to intrage him, to persecute David, without any just cause, 2 Sam. 24. 1. Then it was his best course to reconcile himself unto God by sacrifice, that he might be freed from those frantick fits, and not be hurried on by Sathan, as his instrument, in these malicious courses and persecutions. Or, if it were for David's sins as well as his, that God had done all this, it were fit they should both of them, the one as well as the other, labour to pacifie Gods just displeasure, by oblations, joyned with repentance and confession of their sins, and fervent prayer for mercy and forgiveness. Or else, it may (in the conceit of others) be referred unto David himself, namely, that if it might appear that he had offended, and justly provoked Sauls displeasure against him, he was willing that the law should proceed, and that being justly condemned, he might be offered as a sacrifice, even to the death, if he had deserved it, that Gods displeasure might be appeased, justice being satisfied.

But if they be the children of men, cursed be they before the Lord] That is, if it be court-Sycophants, or any other malicious enemy, that by their lyes and slanders, have incensed thee against me, I leave them, as cursed creatures, to Gods just revenge, who will plead my cause against them.

for they have driven me out this day, from abiding in the inheritance of the Lord] That is, the land of promise, which God above all other places and Kingdoms hath chosen for his peculiar inheritance, and there placed his tabernacle, ark, and holy ordinances, the visible signs of his presence and protection; from all which, by their malice, exciting thee to pursue and persecute me, I am now driven, so as I cannot be present in the tabernacle to worship God, and enjoy these holy privileges, but am forced to wander from place to place. And this is that which most affecteth David with grief, and goeth neerer his heart, then the losse of house, lands, friends, and all other his worldly enjoyments, Psal. 42. 2. & 84. 1, 2.

saying, Go serve other Gods! That is, though not verbally, yet really they have done it; and as much as in them lyeth, they have compelled me to idolatry, by forcing me, as an exile, to flee into idolatrous countries, and so endanger my self to run into a total apostasie, Psal. 120. 5.

V. 20. *Now therefore let not my blood fall to the earth before the face of the Lord*] That is, seeing thou (self my innocency, do not thus pursue me, even to the shedding of my guiltless blood; for God is a present witnesse of all our actions; and as a just Judge will severely punish blood causelessly spilt, when from the earth it cryeth unto him for vengeance, Gen. 4. 10. Others take it as a profession of Davids confidence in God, as if he had said, The Lord who is present, and seeth mine innocency, will not permit thee to shed my innocent blood, and therefore do not attempt it, seeing it will be in vain. Others take it as a prayer, thus, I beseech the Lord, in whose sight I am, that he will not permit thee (O King) to shed my blood.

for the King of Israel is come out to seek a flea] See ch. 24. ver. 14. and the note upon it.

V. 21. *because my soul was precious in thine eyes this day*] That is, because having my life in high esteem, thou hast spared me, when it was in thy power to have killed me; and preserved my life, as precious in thy sight.

Behold, I have played the fool, I have erred exceedingly] Where seeming to aggravate his sin, he doth much extenuate it imputing it to his folly, which made him to do he knew not what, and to mistake wrong for right; whereas it was rather an act of malice, and contrary to his knowledge and conscience; and to his errour, proceeding from the ignorance of his minde, which caused him unknowingly to go out of the right, into a wrong way, through a mistake, against his will; whereas it was the envy and hatred of his heart, which made him to persecute David, though he knew his innocency, onely for this cause, because he was the man whom God had chosen to be King in his room.

V. 22. *And David answered and said, Behold the Kings spear!* Having taken it from the King, onely to clear his innocency, when it had served for this use, he maketh conscience of retaining it, (as before he did of cutting the skirt of his robe) and therefore taketh care to return it to the right owner. Yet he durst not trust him, by going himself to carry it, because he had so often, after shew of reconciliation, returned presently to his old practices, when the evil spirit which was upon him excited him unto it.

V. 23. *The Lord render unto every man his righteousness and faithfulness!* Or, *and the Lord shall render.* That is, recompence every man according to his works, or the equity, or iniquity of his cause, with rewards or punishments; rewarding those, for his gracious promise sake, who are righteous and faithful; and so me, among the rest, who now and heretofore, have approved my self to be one in this number; and punishing those who are faithless and unrighteous; and me among them, if ever I be found to be such an one to thee or others.

V. 24. *So let my life be much set by in the eyes of the Lord*] Who is able to preserve it, though thou shouldst fail of thy promise, and seek again to take it away, as not esteeming it a thing of any value.

Thou shalt both do great things, and also shalt still prevail] To wit, against thine and Gods enemies; or, all things shall prosper in thine hand, according to thine own heart, and thou shalt be crowned with Regal dignity, maugre the malice of all thine enemies.

So David went on his way] That is, that he might retire himself to some place of safety; not trusting to Saul, for all his goodly words and fair speeches, having alwayes found him malicious and faithless, as appeareth in the first verse of the following Chapter.

and Saul returned to his place] That is, to Gibeah-Benjamin of Saul, where he kept his Court.

CHAP. XXVII.

Vers. 1. *And David said in his heart, I shall now perish one day by the hand of Saul*] To wit, if I do not use means to escape the danger, by getting me out of his reach.

there is nothing better for me, then that I should speedily escape into the land of the Philistims] Because being professed enemies to Saul, his power could not extend thither. But as they were enemies to Saul, so likewise they were enemies to God and his people; and therefore David could do nothing worse, then to flie unto them for protection. Besides, he had former experience, what desperate danger he had run himself into, by going to them; and what base shifts he was fain to use, that he might escape out of it. And yet now, he will needs go thither again, trusting in his own carnal wisdom; and hoping by his own policy and providence, to be there in safety; because he went not now covertly and secretly, but openly and professedly, making himself known to the King; and (it may be) contracting with him, by his agents, before he went, that he might have the publike faith for the kings protection, and his own safety, in regard that he came now with considerable forces, to do him service. But herein David bewrayed his weakness of faith, and affiance in God, through humane frailty; who though he had Gods promises of protection, and that he should live and come to be king, maugre the malice of all his enemies; and had also much experience of Gods providence watching over him, and delivering him out of many great and imminent dangers, in a meravilous manner, when as there appeared no cause of hope yet now upon lefs cause, apprehending danger, he relying on his own policy, for securing himself, fleeth to the Philistims, which was a course unlawful in it self, and also of evil and dangerous consequence. For it was expresly forbidden Gods people to make any leagues and covenants with them, or to have any familiar converse and conversation with them; and God before by his prophet, had checked David for living with the Moabites, (which yet was more tolerable, then to live with the Philistims, who were in the number of those cursed nations, which were devoted utterly to be rooted out) and was commanded to come from among them, ch. 22. 3, 5. Again, David was charged and enjoyned by God to return into Judea; in obedience of which command, he might be sure of Gods protection; and now not consulting with God by the priest, as his manner was, he leaveth this place, unto which God had designed him, and fleeth to the Philistims. Moreover, having been such a professed enemy to them, & done them so much mischief by slaying their Goliah, slaughtering 200 of them, and dishonouring the whole nation, by circumcising their dead bodies, besides all other his victories, he could have no hope of reconciliation with them, or safety amongst them, unless he would now leave his party, the people of God, and turning wholly to them, would be ready to joyn with them against their enemies, and fight their battles, (as afterwards he professeth (though feignedly) he was ready to do, ch. 29. 8.) Finally, hereby he gave a grievous scandal, both to his friends, in leaving the cause of God, which he was bound to defend and maintain, and themselves also to the malice of their enemies, whom (as much as in him lay) he was bound to protect; and also to his enemies, who through his fides would take advantage to wound religion, and the professors of it, as being men who would be ready, notwithstanding their good cause, for securing of themselves, to betray the cause of God and his people, and fight under the standard of their enemies, for the base pay of earthly advantage. The evil consequents also of fleeing to the Philistims, were many and danger.us. For hereby he was drawn to lye and dissemble, v. 11. to deny his profession, and to declare himself a friend to the uncircumcised Philistims, and an enemy to Gods people. Upon this occasion, Ziglag was burned, their wives and children carried captives, and himself in danger to be stoned in a mutiny by his own Souldiers: by his absence from Judea, the power of Israel was much weakened, and so vanquished in a battle; a multitude of the best Souldiers, and greatest Worthies in the land reforting unto him at Ziglag, untill they grew to such a number, that they deserved to be entitled, the army of God, that is, a great and mighty army, 1 Chr. 12. 1, 22. which (as some think) was the cause of Sauls overthrow; though it seemeth to me, that this refort unto him was after Sauls death, seeing they came to him thither, to make him King, 1 Chr. 12. 38. and yet it may be granted, though he had not this great army when this battle was fought; yet the absence of David himself, and his 600 valiant men that followed him, was a great weakning to the army of Israel. Finally, hereby he exposed himself to the dishonour of ingratitude, and breaking the bonds of civility and humanity, by making himself beholding to them for his protection, and provision for his sustenance, whom he must afterwards, when he came to be King, fight against as mortal enemies.

V. 2. *And David arose, and passed over with his six hundred men*] Having first (as it is likely) by his agents contracted with the King, on conditions agreed upon between them; and so having obtained from him safe conduct, and protection for himself, and his followers.

unto Achish the son of Maoch king of Gath] Which some think was not the same Achish that he was with before; and that he is said to be the son of Maoch, to difference him from the other, because it is not likely that he would go to him again, from whom he had lately escaped with so much danger. But it seemeth to me, that because it was so lately, and he of the same name, that he was the same king, unto whom he went again; but upon other conditions, and to another manner, before, secretly, and disguiledly, as a private man; but now, openly, and professedly, as the Captain of 600 men, with all his company following him, to do the king service, and upon cautions and conditions agreed upon between them.

V. 4. *And it was told Saul——and he sought no more again for him*] To wit, because it was bootless, being in the land of his enemies, and out of his reach, and (as he hoped) needless, because they were likely to kill and revenge themselves upon him, being now in their hands, who had done them so many mischiefs, and was likely to do them more, if they did not make use of this opportunity to cut him off. But by this reason which is rendred for his not pursuing him, it is implyed, that notwithstanding their late reconciliation, he would again have prefecuted him, if he had continued in the land.

V. 5. *And David said to Achish——Let them give me a place in some town*] *i.e.* Let some of my Officers, by thy command, design some place fitting for me and my followers to dwell in.

for why should thy servant dwell in the royal city with thee? David in his prudence, maketh modesty and humility to be the ground of his suite, though he had other ends and aims in it; as first, that his followers might not be corrupted with their vices, and especially the idolatry exercised in the royal city, 2. That they might have the free exercise of Gods pure worship, which would have been offensive to the idolatrous inhabitants. 3. That being absent, he might not so easily be drawn in, to joyn with them in their wars against Gods people. 4. That wanting other means to maintain his followers, he might more unknown, and unsuspected, make in-roads into the bordering countries, and live upon their spoyl, who were by God, devoted to destruction.

V. 6. *And Achish gave him Ziglag that day*] Which by Gods donation did formerly belong to the tribe of Judah, Josh. 15. 31. but was possessed till now by the Philistims.

wherefore Ziglag pertaineth to the Kings of Israel to this day] Not only by right of inheritance from God; but also by the Kings free gift; which was so ordered by Gods providence, not only that David for the present might have a fit place of habitation for himself and his followers; but also for raising and forming a great army; all the while having hereby opportunity to resort unto him, who favoured his cause, and desired to advance him to the kingdome, 1 Chr. 12. 1. 22.

V. 7. *And the time that David dwelt in the country of the Philistims was a full year and four moneths*] Heb. *a year of dayes*; or, *dayes and four moneths.* Some would have it, that the was there, but four moneths, and certain dayes. But because dayes is put before moneths, as the greater time usith to be before the lesser, and because dayes is put for a year of dayes, and a sacrifice of dayes, for a yeerly sacrifice, ch. 1. 21. and because Achish faith, that he had long experience of his fidelity, which cannot be limited to a few moneths, ch. 29. 4. and all the things done in the time of his residing there, cannot be reasonably thought to have been done in so short a space; therefore (as I conceive) we have the time rightly expressed in our translation.

V. 8. *And David and his men went up and invaded the Geshurites, and the Gezrites*] Who were some reliques of the Canaanites, whom God appointed to be destroyed; but at the coming of the Israel tes, left their places in Gilead, and the tribe of Ephraim, and went to the Amalekites, Josh. 17. 5. and 16. 3.

and the Amalekites,] Which were descended from Esau, whom Saul was commanded to root out, ch. 15. 1, 2. but left some alive, which David now destroyed. See ch. 15. 7, 8. and the note upon that place.

For those nations] *i.e.* The Geshurites, and the Gezrites, and the Amalekites.

were the inhabitants of the land] *i.e.* Of Canaan, on both sides Jordan.

as thou goest to Shur] *i.e.* The entrance of the Wilderness to Shur, towards Egypt.

V. 9. *And David smote the land*] To wit, the inhabitants of that Country, that is, the Amalekites, the inhabitants of the land, which were to be destroyed by Gods command, Exod. 17. 14. 1 Sam. 15. 3.

and left neither man nor woman alive] Both because he knew that God had devoted them to destruction; and also, because there should none remain to carry tydings of it to Achish, who would have been offended, if he had heard, that the Gentiles, who were his confederates, and (it may be also) his tributaries were destroyed by David, v. 11.

V. 10. *And Achish said, Whither have ye made a rode to day?*] Or, *did you not make a rode to day.*

and David said against the south of Judah, and against the south of the Jerahmelites, &c.] Whereby is not meant, that he invaded all these Countries in one day, but one of them at one time, and another of them at another time, according as Achish in several dayes did ask him the same question. Not that he invaded the land of Judah itself, and the other places, as he would have Achish understand him, but those countries that bordered upon them, that is, of the Amalekites, Geshurites, and Gezrites; wherein David, to avoid Achish his displeasure, and to secure himself from danger, telleth him many premeditated lyes, and deludes him with equivocations. Divers Expositors, though they do not wholly acquit David, but say that he did not use that plainness in his answer, which became such an holy and good man; yet think, that he did not at all tell a direct lye, because his speech being ambiguous, he understood it right of the nations that dwelt on the South of Judah, and not

not of Judah it self; though his desire was, that Achish should understand him otherwise, and contrary to the truth. And to end of questions, is to be resolved in the truth of things demanded, in a plain sence, and not to be deluded by ambiguous answers; and he that speaketh in one sence, and would be understood in another, and accordingly speaketh the truth, with a purpose to delude and deceive, it is no better then a lye, in that sence wherein he is, and would be understood; yea, in this respect worse, because it is joyned with more crafty guile, and subtile deceit. And therefore, though I will not contend about words, nor oppose the... that lay, Davids answer was no direct lye; yet sure I am, it was a fraudulent equivocation, which is no lesse sinful, or contrary to direct and plain truth, then a lye is. But with these ambiguous speeches, Achish is easily deceived, because he had a good opinion of Davids truth and integrity; and also, because he desired that it should be so, as he said; for we are the more apt to believe those things which we desire, though they be false, because, for the time whilest we believe them, they bring as much delight and content, as if they were true.

and against the South of the Jerahmeliter] The inhabitants of a region in Judah, which the posterity of Jerahmael, the first born of Hezron inhabited, 1 Chr. 2.9,25.

and against the Kenites] That were of the posterity of Jethro. See Judg. 1.16. and the note upon it.

V. 11. *And David saved neither man nor woman alive*] To wit, that none might carry the news of it to Achish at Gath, which was in a good distance from Ziglag, and those spoyled countries that were scattered and solitary; in which respect their ruine and desolation was more easily concealed. But yet for all this, it must needs be confessed a great wonder, that such a slaughter of men and women, in no greater distance of places, should so long time be concealed, unlesse there were a special hand of God in it, so ordering and disposing of it, that David might be preserved from those dangers and evils, which would have befallen him, if it had been discovered.

saying, lest they should tell of us] *i.e.* thus thinking with himself.

V. 12. *And Achish believed David*] Heb. *believed in David. i.e.* Not only gave credit to his words, but also reposed trust in David. Exod. 14. 31.

he hath made the people utterly to abhor him] Heb. *to stink.* Or, to abhor him, as a thing stinking and odious, Gen. 34. 30.

therefore he shall be my servant for ever] *i.e.* Seeing he can never have any hope of being reconciled to his people, he will never leave me to go to them, but will remain still with me, to do me service, as long as he liveth.

CHAP. XXVIII.

Ver. 1. *THe Philistims gathered their armies together to fight against Israel*] *i.e.* Not only Achish, but with him, all the other four Princes of the Philistims; which came to pass by Gods special providence so disposing of it, that Saul, whose sin was now come to its full measure, might be cut off, with all his wicked followers, and so a way made for the accomplishment of his promise, of bringing David to the Kingdom, though on their part, (it may be) they were encouraged to undertake this war by Sauls ill government, and the distractions that followed thereupon in the Kingdom of Israel.

Know thou assuredly, that thou shalt go out with me to battle] On which he thus resolveth, out of the great confidence he had in Davids valour and fidelity, whom he supposed he had made sure unto him, by his benefits conferred on him.

V. 2. *And David said to Achish, surely thou shalt know what thy servant can do*] Here again, David, through humane frailty, equivocateth, because he would not displease Achish by a refusal, or the discovery of his irresolution to do him service; though by this doubtful speech it appeareth, that he meant nothing lesse, then to fight for Gods enemies against his people, however he desireth, that he should so understand him. Neither can we reasonably think, that David intended that he should experimentally know what he was able to do in fighting against him, who, in his great extreamity, had entertained him and his followers with so much humanity and love; seeing this would have branded him with base ingratitude and treachery; but being resolved to do nothing for him, or against him, he speaketh thus ambiguously; because, not knowing by what means he might avoid the doing either the one or the other, as a man unresolved, he dependeth upon God; and (no doubt) earnestly prayed unto him, to finde out some way for him to come out of this labyrinth; and was accordingly heard, by being cashiered out of the Philistims army, through the Princes mistake of his going with them to battle.

and Achish said to David, Therefore will I make thee keeper of my head for ever] Being deluded with Davids ambiguous answer, and understanding thereby, that he would give him his faithful assistance, he promiseth chiefly to rely upon him for his safety, and to prefer him to the office of being Captain of his Lifeguard, as long as they both lived; an high advancement (no doubt) for the King of Israel to be made the chief Captain to the petty King of Gath, and a grosse idolater.

V. 3. *Now Samuel was dead, and all Israel had lamented him*] The which was before related, ch. 25. 1. but is here again repeated, to make way unto the following story, of Sauls going to the witch. For Samuel being dead, he could not resort unto him for counsel in his great extreamity; and was now quite forsaken of God, and utterly destitute of all other means, to advise him what to do; and therefore he could think of no other way, but to use the help of witches and wizards, to raise up Samuel from the dead, that he might confer with him; seeing he thought that he would most pity his case, and was most able and ready to give him his advice, whom he had alwayes found so faithful unto him. And thus this hypocrite is driven to seek and sue unto Samuel after his death, whose counsel he had always neglected all his life-time.

and Saul had put away those that had familiar spirits, and the wizards out of the land.] Which is brought in as a difficulty, that crossed Sauls desire; namely, that he knew not how to resort to any of these witches, for this purpose, because he had rooted them all out of the land. The which he had done, not out of zeal to Gods glory, or obedience to his commandments, or hatred of their sin; but that (like an hypocrite) he might make shew of his zeal and love to religion; and not with an upright and true heart, but to raise up an high opinion of him and his zeal, in the minds of the people. For otherwise, he would not now have sought unto them, if he had done it in hatred to their sin; as he doth against the light of his own knowledg, and the reluctancy and conviction of his own conscience.

V. 4. *And the Philistims gathered themselves together, and came and pitched in Shunem*] Which was a city scituate in the borders of the tribe of Issachar, Josh. 19.18. where Elisha hoasted and harboured, 2 King. 4.8,10. where Abishag Davids virgin wife, and nurse, was born, 1 King. 1. 3.

And Saul gathered all Israel together] *i.e.* An army out of all the tribes of Israel.

and pitched in Gilboa] Which was a mountainous place near Jezreel, where Saul and his sons were slain in battle, ch. 31. 1. & 2 Sam. 1. 21.

V. 5. *And when Saul saw the host of the Philistims, he was afraid*] To wit, out of his inward guilt of conscience, thinking that the time was now come, of his cutting off.

V. 6. *And when Saul enquired of the Lord, the Lord answered him not*] *i. e.* By such means as were at hand; which is rendred as a cause, why Saul desired to resort to a witch.

nor by Urim] For Abiathar the Priest, to avoid Sauls cruel rage, and save his life, was fled to David, carrying the Ephod and brest plate with him, ch. 23. 6. & 30. 7. But though he could not enquire by Urim, which was in the breast-plate; yet it is here inserted among the rest, to shew, that he was utterly forsaken of God, who either deprived him of the means of enquiry, or would not answer him in those he had.

nor by Prophets] *i. e.* By no means, ordinary, or extraordinary, Num. 27. 21. And the reason is, because his enquiry was of meer and base fear, and not out of faith, for then he would have been constant in it, waiting upon God in the use of his own lawful means, and not run after witches, as a man desperately resolved to seek help of the devil, if in his own limited time, God would not answer him; which faithlesse enquiring, was no better then nothing; and therefore it is said, 1 Chr. 12. 14. that he enquired not of the Lord, because he left the Lord, and enquired of one that had a familiar spirit, and for this, the Lord slew him.

V. 7. *Seek me a woman that hath a familiar spirit*] Heb. *A Pythonis*, or a dame of a familiar spirit; and so familiar spirits call witches their dames, unto this day; such an one was that Divining maid, mentioned, Act. 16. 16. For which service the devil maketh choyce of women, more frequently then of men, as being the weaker sex, and more apt to be abused and deluded; such a woman Saul commandeth his servants to seek out, that he might go and enquire of her; and like an impious wretch, when he had no hope in heaven, rather then he would fail of his purpose, he would go to hell for help; herein going against Gods express commandment, Deut. 18. 11. and his own conscience and practice, who had before deservedly destroyed them.

there is a woman that hath a familiar spirit at Endor] A town in the tribe of Manasseh, on this side Jordan, Josh. 17. 11. where many of Sisera's fleeing souldiers perished, Ps. 83. 10. And here this witch lurked, (as no doubt divers others did in other places) notwithstanding that Saul had endeavoured to root them all out.

V. 8. *And Saul disguised himself, and put on other raiment*] Both that the witch might not know him, seeing it was likely, that if she knew him to be Saul, who had destroyed so many of her consorts, he would hide her devillish art, and deny his request for fear of death; and also because he would not have any other discover him, least they should take notice of his grosse hypocrisie and impiety, in resorting now unto a witch for counsel and comfort, who had lately persecuted them even to the death.

and

and bring him me, whom I shall name unto thee] That is, raise him from the dead, and bring him up out of the ground and grave.

V. 9. *Wherefore layest thou a snare for my life to cause me to dye*] *i. e.* Why dost thou expose me to the danger of death, by the hand of Saul, for exercising these inhibited arts? where the woman (though unknowingly) convinceth Sauls conscience of a grievous sin, in seeking to have his purpose by such diabolical means, as he himself had formerly condemned and punished.

V. 10. *And sware to her by the Lord*] Impiously abusing Gods holy name, in swearing that he would sin against him, by transgressing his law, which commanded that witches and Sorcerers should be put to death; Exod. 22. 18. Deut. 18. 10. and to shew that he might encourage her to do a wicked nesse.

there shall no punishment happen unto thee for this thing] *i. e.* By my discovery, and making it known.

V. 11. *And he said, Bring me up Samuel*] Though Saul rejected him and his counsel, in his lifetime, and would not be advised by him, yet being now in straits, none but he will serve his turn.

And when the woman saw Samuel, she cryed with a loud voice] To wit, because the Spirit had discovered to her, that it was Saul, the suspecting that he had laid this train to circumvent her, and to take away her life, cryeth out for fear. Neither was it the true Samuel, whom the witch here raised up, but a wicked spirit, in the shape of Samuel, personating and acting his part, as if it had been Samuel himself; as may appear by these reasons: First, because there is none but an infinite power, (which is peculiar unto God) that can raise the dead to life again; which power, he communicateth sometimes unto his Saints and servants, that they may confirm the truth by such miracles; as he did to Elias, Elizeus, Peter, Paul, and Christ himself; but never to the devill, to countenance lyes, and his diabolical acts. Secondly, they that dye in the Lord, are under his protection, and out of Satans reach, and their souls in heaven; without which, the body can act nothing; yea the body it self is delighted to the grave, as a repository and place of rest, whence it cannot be raised to life again, unto the day of the general resurrection. And as the devil had no power to bring him, so it is not probable, that the Lord did send him; for if he refused to answer him in a more ordinary way, by dreams, Urim, and his Prophets, it is much more unlikely that he would do it in a more extraordinary and miraculous way, by raising the Prophet Samuel from the dead; seeing this course is disclaimed by Abraham, in his speech to the rich glutton, Luk. 16. 31. Neither would Samuel have said to the witch, *Why hast thou disquieted me?* ascribing it to the power of her charms, as the cause of his coming. Finally, his appearing in his mantle, doth make it manifest, that it was only a representative shew, to act a part, and not a real truth, seeing he had no mantle to bring with him from the grave, and place of the dead; but it was only a garment of the devils making, and by him put upon him, that he might more speciously act his part. But against this, two things are objected: First, that in the story he is divers times called Samuel; and therefore he was so indeed. To which I answer, that the wicked spirit personating Samuel, and acting his part, hath also his name fitly given him; as a Player acting the part of a King, and representing his person, is also called by his name. Secondly, it is objected, that he foretold things to come, which accordingly came to passe; and future contingents are not within the compasse of the divels cognizance, seeing they are wholly at Gods disposing. To this I answer, that Satan in some cases, and at some times, can foretell things to come, as being a great naturalist, and able to dive into the hidden causes, and deep secrets of nature, and so accordingly to frame his predictions, which seem wonderful and supernatural unto us, who are unable to dive into these unknown mysteries. Secondly, being acquainted with the causes of things, natural, moral, and political, as the premises, he is able to deduce such consequences, as in all probability will follow, if God be not pleased to interrupt this series and chain of causes, as he sometimes doth. And then in such a case, that his predictions may seem true, whatsoever happeneth, he deliveretb them in such ambiguous, equivocal, and doubtful speeches, that they may be understood in this or that sence, though they be divers, yea even contrary one to another. Thirdly, God sometimes useth Satan as his instrument to execute his judgments, as in the case of Job, and the 400 false Prophets, deluded by him; and then it is easie for him to foretell those things which belong to the execution of Gods commands. Fourthly, God may reveal things future and contingent unto Satan, and so he may discover them to witches & Sorcerers, before they come to passe, to encourage and harden their hearts in their diabolical acts and practises, and others also that resort unto them. Lastly, he might very probably foretell Sauls approaching ruine, by comparing one thing with another, as his rejection by God, and Davids election and anoynting to be King; Sauls heinous and raging sins against God and his servants; the measure whereof now seemed to be full; the great preparations of the Philistims, joyned with much confidence and courage, compared with Sauls diffidence in God; and the fear and fainting of his heart, who had formerly been courageous and full of valour.

V. 13. *And the King said, Be not afraid*] To wit, that thou shalt sustain any hurt or danger by my presence, seeing I have not fet thee on work to this end, but only to be satisfied in my demands.

For what sawest thou] Whereby is implyed, that he was not by at the first, whilest the exercised her charms and spels, to raise the spirit; the which witches use to do secretly by themselves, that their diabolical arts may not be discovered. For if Saul had been present at his first raising and appearing, he should not have needed to have asked this question, seeing he was an eye-witnesse of it himself.

And the woman said unto Saul, I saw Gods ascending out of the earth] Like an heathen she speaketh in the plural number, *Gods*, though she saw but one. So Exod. 32. 4. And she calleth him a God, either because he appeared in the habite of a Judge or supream Magistrate, (as he formerly had been) who are called Gods, Psal. 82. 1,6. Or rather, because he appeared as a glorious and Divine person, like unto God, and with such majesty and brightnesse, as did disanimate and astonish her: For the devil can transform himself into an angel of light, 2 Cor. 11. 14. Or else her meaning is, to denote an excellent person; for so the word, Elohim, though it be of the plural number, doth sometimes signifie.

and he is covered with a mantle] A garment used by Samuel in his life-time, and other of the Prophets, ch. 15. 27. 2 Kin. 2. 8, 13.

V. 14. *And Saul perceived, that it was Samuel*] *i.e.* Both by her description, and presently by his own sight, he knew him to be Samuel, though it were not the true Samuel himself, but the devil in his likenesse. For soon after she had raised him by her divellish spells, he calleth Saul himself to see and talk with him, which was the cause of his coming; and the going out, leaveth them to themselves to debate together of their secrets; as thinking it no manners to prie into them, as appeareth, v. 21.

and he stooped with his face to the ground, and bowed himself] Being deluded by the devil, he doth him this honor instead of Samuel; and he, who in his prosperity, neglected Samuel, now, in the straits of trouble, adereth him as his Superior.

V. 15. *Why hast thou disquieted me, to bring me up*] It was neither in the witches, nor devils power, to raise up Samuel; but God permitteth the devil to delude those, to their perdition, that believe him, and put their trust in diabolical arts.

that thou mayst make known unto me what I shall do] *i.e.* what is best to be done by me, that am in such a distressed condition.

V. 16. *wherefore then dost thou ask of me, seeing the Lord is departed from thee*] As the devil counterfeited Samuels person and habite, so also his words and speeches, in all his conference with Saul. As if he had said, Why dorst thou seek to me for counsel, seeing I can do thee no favor, being Gods enemy.

V. 17. *And the Lord hath done to him*] That is, to David, according to his promise, and by rejecting and bringing thee to ruine, hath made way for him to come to the kingdom. Others read it thus, *The Lord hath done for himself*: That is, disposed his counsels to his own ends, as he spake by Samuel, chap. 15. 27, 28.

For the Lord hath rent the kingdom out of thine hand.] The which phrase of renting is used (as some say,) because the whole kingdom was not taken at once from Sauls posterity, but a part of it, for a while, was held by Ishbosheth, one of his sons; as it is said of Solomons kingdom in like case, 1 King. 11. 31.

V. 18. *Because thou obeyedst not the voyce of the Lord, now executedst his fierce wrath upon Amalek.*] Saul had committed many other hainous sins, for which he deserved to be rejected and dethroned; as the murthering of the Lords priests, and persecuting David, being innocent, against his knowledg and conscience: But the devil nameth this sin only, because it was that sin, upon the commission whereof, the sentence of rejection was denounced, chap. 15. 28. Where observe the devils method in dealing with his vassals: First he tempteth them to sin, under the notion of a good deed, or work of mercy; and when he hath drawn them to commit it, he presseth it upon their consciences, especially in the day of their calamity, as horrible and hainous, that he may bring them to despair.

V. 19. *And to morrow shalt thou and thy sons be with me*] Where by is not meant either heaven or hell, but the state of the dead, to wit, that they all should be dead as he was. So 2 Sam. 12. 23. Now whereas he telleth him, that he should to morrow be with him in this state of death, he spoaked ambiguously; and might be understood, either of the next day following, or indefinitely of some other time yeer approaching; for so, to morrow, is often taken, as Exod. 13. 14. & Math. 6. 34.

And

And so in this place it is to be understood; for it was not the next day, that Saul and his sons were slain, in which the Philistims were but preparing for the battle, and sent away David from amongst them, *ch. 29.* but as it seemeth, a day or two after. And using the same ambiguity, he also saith, that Saul and his sons should be with him, which, whether it were understood, either of Samuel, or Satan; heaven, or hell, could not be true of them all, without distinction.

V. 20. *Then Saul fell straightway all along on the earth*] *i. e.* Being frighted and disinamiated with this dreadful news, his vital spirits to failed him, that he fell into a deadly trance.

for he had eaten no bread all the day] *i. e.* His fright accompanied with fasting, did, both working together, bring him to this fainting and deadly swoon. And the cause of this his fasting (as some think) was, that coming to enquire of a witch, he might thus prepare himself to receive her answers, the devil imitating God as his ape, who will be sought unto by fasting and prayer.

V. 21. *And the woman came unto Saul*] Namely, after their conference being ended, the counterfeit Samuel was departed from him; whereby is implyed, whilest it continued, she had abstented her self from them.

and I have put my life in mine hand] *i. e.* I have exposed it to extream danger, to satisfie thy desire, if thou should't be pleased to deal with me, as thou hast formerly done with others of my condition. See Judg. chap. 12. ver. 3. and the note upon it.

V. 22. *Then I may set a morsell of bread before thee*] That is, make some poor provision, as I am able, for thy comfort and refreshing, in this thy faintnesse and disconsolate condition.

V. 24. *And the woman had a fat calf in the house, and she hasted and killed it*] For which Josephus much commendeth her, as having herein done a noble act of humanity, and that to Saul, who had destroyed all whom he could finde of her profession; and when also he was in this dejected and desperate condition, and never likely to make her any recompence for her cost and kindnesse. But others think, that it was an act of selflove, in which the only respected her own safety; and fearing if he dyed in her house, that she would be called unto account for his death, as having some hand in it, by way of revenge, because he had slain so many of her consorts; she sled the best means she could, to comfort and strengthen him, that he might depart safe out of her hands.

CHAP. XXIX.

Vers. 1. *Now the Philistims gathered together all their armies to Aphek*] There were divers Cities of this name in Canaan; one in the tribe of Judah, Josh. 15. 53. another in the tribe of Asher, Josh. 19. 30. Judg. 1. 31. And this in the tribe of Issachar, near Gilboa, by the great field Megiddo, Joshu. chap. 19. ver. 18. Where the Israelites had that great defeat, and Elies sons were slain, ch. 4. 1. and where Benhadad was overthrown, 1 King. 20. 26. Before, ch. 28. 4. the Philistims are said to have pitched in Shunem, and the Israelites in Gilboa, and now here; not because they had changed the place of their encamping, but because those places being very near the one to the other, and their Camps overspreading both alike, they are said promiscuously to have pitched sometimes in the one, and sometimes in the other place.

by a fountain which is in Jezreel] Which was near unto mount Gilboa, where the battle was fought.

V. 2. *And the Lords of the Philistims passed on by hundreds*] *i. e.* They came to take a view of their armies, as they were divided into hundreds and thousands, before they were to lead them out to battle.

but David and his men passed on in the rearward of Achish.] Who, though he were but one of the five Kings, or Lords, of the Philistims, yet (as it seemeth) was chosen General in this expedition; and having chosen David and his followers to be his Life-guard, placeth them in the rearward of the battle, together with himself, as reposing most trust in them, especially David, unto whom he had said, that he would *make him keeper of his head for ever*, ch. 28. 2.

V. 3. *Then the Princes of the Philistims*] *i. e.* The other Lords of their chief Cities, who had associated themselves with Achish in this war.

what do these Hebrews here?] So they call them, in contempt and despite, as being their mortal enemies. As if they had said, their room were much better then their company, seeing they are likely to do us more hurt then good.

Is not this David the servant of Saul] *i. e.* A man greatly renowned amongst his people for his wisdom and fortitude, and therefore able to do us special service, being now fallen out our party.

which hath been with me these dayes, or these years] *i. e.* As there is no doubt to be made of his ability, so there is no reason to question his faithfulnesse in doing us service, seeing I have had good experience of him and his fidelity, many dayes or I may rather say years, he having now dwelt among us a whole year and four moneths, ch. 27. 7.

and I have found no fault in him] Which was an high commendation, as being a man, not only adorned with many vertues, but those also not blemished with any fault.

since he fell unto me] *i. e.* Since he left his masters service, being much wronged by him, and came unto me for protection. And though it cannot be denyed, but that by reason of his valor and prudence, he did us much mischief before time, whilest he was our enemy, yet we shall now thereby receive the more benefit by his service, being become our friend, and having left his former interest.

V. 4. *And the Princes of the Philistims were wroth with him*] To wit, because they thought that Achish was much deluded upon flight and weak grounds, and by his error, would greatly indanger the whole army.

Make this fellow return —— *to his place which thou hast appointed him*] *i. e.* To Ziglag, which thou hast given him, though he be a fellow (howsoever high in thy esteem, yet) unworthy of it, being at the best, but a reconciled enemy, and as yet unknown to us how he will prove.

lest in the battle he be an adversary unto us] *i. e.* Turn from our side to help our enemies, as others of his nation have served us in former times, to our great hurt and prejudice, ch. 14. 21.

For wherewith should he reconcile himself to his master? should it not be with the heads of these men?] *i. e.* By betraying the lives of this whole army into Saus hands. As if they had said, it cannot be, but that it much discontents him, to lose all the comforts of his own native country, and to live as an exile, in a strange nation; yet thus he must do, unlesse he be reconciled to the King his Master. And what more likely means of bringing this to passe, then by such a service of so high an nature as this, to make him victorious over his enemies.

V. 5. *Is not this David of whom they sang one to another*] *i. e.* As he is a man likely to betray us in respect of his own interest, so is he a most dangerous man, in respect of his great abilities to effect it, being so much renowned for his valour and military prudence, ch. 18. 7. & 21. 11.

V. 6. *Surely as the Lord liveth*] He sweareth by the true God Jehovah, though he were an idolater, either because he had learned so to do of David, or, because swearing by his God, he should the rather believe him.

thou hast been upright] *i. e.* Approved thy self to me as a faithful servant, and all thy dealings since thou camest into the army, I approve as just and good, Num. 27. 19.

Nevertheless the lords favour thee not] Heb. *thou art not good in the eyes of the lords.* Where he qualifieth their hard and harsh censures and suspitions in fair terms, that he might not too concisely grieve David, nor incense and raise up his spirit against them.

V. 7. *That thou displease not the lords of the Philistims*] Heb. *do not evill in the eyes of the lords.* *i. e.* In this follow my directions; for though thy actions may be good in themselves, yet if they seem evil to them, they will displease them, which would not be safe for thee, seeing thou art now in their power.

V. 8. *And David said unto Achish. But what have I done?* —— *that I may not go to fight against the enemies of my lord the King?*] Where David bewrayeth his great frailty, in using this deep dissimulation, to please the King; for he had not the least desire to fight in the quarrel of the idolatrous and uncircumcised Philistims against Gods people; and no doubt he had earnestly prayed unto God, to give him some means, whereby he might prevent it, without running into extream danger; and now that God had heard his prayer, and found out a way for him above the reach of humane reason, he maketh shew of his great willingnesse to decline it, and of much discontent, because he was put off from doing the King service.

V. 9. *Thou art good in my sight, as an Angel of God*] *i. e.* A man of such excellencies in mine eyes, that thou seemest as an Angel, to be sent from heaven. The which phrase he had learned from David, or had it from the Hebrews, who were a neighbour nation, or from some reliques of the light of nature, which still remain even among heathen idolaters.

V. 10. *And assoon as ye are up early in the morning, and have light, depart*] And this advice he giveth him, to make all haste to get away, lest the lords of the Philistims should be incensed by his stay, and so either fall upon him and his followers in the camp, or lay secret ambushes to intrap him in his return. But God, by a secret hand of providence, so disposed of it, that he might not by staying among them, be drawn into the battle to fight, either against Gods people, contrary to his conscience and faith, or Achish and his people, and so brand his name with infamy, for his perfidiousnesse and ungrateful inhumanity, having been so much ingaged unto him for his courteous entertainment. And also that he might, by his speedy return, come seasonably to recover his captives, and the spoyls of Ziglag, out of the hands of the Amalekites, who had carried them away.

V. 11. *to return into the land of the Philistims*] *i. e.* Ziglag, which lay in the confines of the Philistims country; and the army of the Philistims marched on to Jezreel, to give battle to Saul and the army of Israel.

CHAP. XXX.

Vers. 1. *David and his men were come to Ziglag on the third day*] To wit, after they had departed from the Philistims Camp.

The Amalekites had invaded the South and Ziglag] That is, part of the Philistims Country, and part of Judah, which lay on the South, as the Egyptian servant expoundeth it, v. 14.

and smitten Ziglag, and burnt it with fire] That is, slain the men inhabitants of Ziglag, and burnt their City. And this was done by the Amalekites, which were either the remainder of them that escaped Saul in former times, and David of late; or else, some others of that Nation, that inhabited in some other corner of the Land, who took this opportunity of Davids absence in the Philistims country, to revenge themselves on him, by forraging his title of Judah, burning this City, which belonged unto him, slaying the men inhabitants, and his servants which had left behinde him, and carrying the women and children away captive, to make them their slaves, because he had invaded, spoyled, and slaughtred them, ch. 27. 8,9. But though this was their aym, yet God had so, by his providence, disposed of it for other ends; as namely, for the chastening of David for his sins, that he might thereby give him a fight and sence of them, and so be brought to repentance; as his diffidence and distrust in Gods promises and protection, which made him to flee out of Judah, where God had appointed him to abide, chap. 22. 5. into the land of the uncircumcised Philistims, hoping there to finde more safety, then in that place unto which God had designed him; and that out of his own policy, never consulting with God about it. And (for the strengthening this tottering hope, when it was ready to faint and fail) his shifting and shuffling for himself, by telling many untruths, and using gross dissimulation, counterfeiting himself, to please the heathen King, under whose protection he put his confidence, to be a friend to Gods enemies, and an enemy to his friends. Again, God disposed thus of it, for the trial and exercise of Davids faith, by bringing him into such straits and dangers, as no humane wisdom could teach him how he might envade. And then hereby he made way for David to obtain a glorious victory over Gods enemies, which might raise his fame, and make him to be held in high honour and esteem among his own nation; whilst they admired his valour, and called of his bounty, in the fruits of his victory, which he sent among them; whereby he knit their hearts unto him, when he had most need of their assistance, for the obtaining of the Kingdom. And finally, hereby a way was laid open for the ruine of the remainder of the Amalekites, that cursed Nation, which God had devoted to destruction.

V. 2. *And had taken the women captives* —— *they slew not any, either great or small*] Which they spared, not out of any love or pity, seeing they were always most malicious to Gods people; and now lately, extreamly exasperated and enraged, by that sharp execution of Davids, in putting all to the sword that he could meet with, men, women and children, which no doubt, they would (now that they were fallen into their hands) have revenged with all rigour, (if they had been left to their own rage) like for like. But God inclined their hearts thus to spare them, that David might rescue and recover them; they perhaps doing it out of a covetous desire, to make most gain and advantage of them, either by keeping, or selling them for slaves, or, receiving from David and his company, round sums from their redemption and ransom.

V. 4. *Then David and his people, that were with him, lift up their voice and wept*] Those in their hearts being oppressed with grief, for the fight and sence of their great losse, and their sins as the cause of it, sent forth abundant tears, which are called the blood of the soul. Neither did they Stoically slight this heavy judgement, but laid it to heart, which being over-burthened with the weight of sorrow, sought ease in venting it self by the passage of the eyes, in a shower of tears.

V. 5. *And David's two wives were taken captives*] Which is more specially added, to shew his great cause of grief for the losse of his dear wives, though he had had no other burthen layd upon him, in the common losse of the people, aggravated by their high discontent, which put David in danger of his life.

V. 6. *And David was greatly distressed; for the people spake of stoning him*] For he was driven by Sauls rage from his own home, and lived as an exile in a heathenish country; and having had a short time of breathing by dwelling at Ziglag, now that also is taken from him; and the place of his habitation being burnt, he knoweth not whither to flee for comfort. Not to his own country, for then Saul pursues and persecutes him; not back to the Philistims, for they having jealous and hard thoughts of him, had lately packed him away with dishonour and disgrace. The Amalekites his malicious enemies were become owners of his beloved wives, and had a strong Army to hold their possessions; and his friends and followers, from whom alone he could expect comfort, are so incensed and exasperated against him, that they think of stoning him, because they now looked upon him, as the chief cause of all their losse and misery; partly, because he had enraged them by invading their country, and slaughtering their people; and partly, because having thus provoked them to revenge, he had improvidently drawn out all his forces, which should have defended the City, and left it naked to the malice of these enemies, to be imployed in the Philistims country, in the assisting them in an unnecessary, yea, pernicious war against Gods people. But especially, they entertained these thoughts of stoning David, not so much out of any ground of reason, as because they were wholly transported with passion, having their hearts embittered with grief for the loss of their wives and children.

But David encouraged himself in the Lord his God] Who being Lord, in general, of heaven and earth, and all creatures contained in them, he had by faith made him an inclyed mannor, like the spouse in the Canticles, chap. 6. 3. *I am my beloved's, and my beloved is mine*; And the Apostle Paul, Rom. 1. 8. Gal. 2. 20. And in him he encouraged himself when all other comforts failed, like Habbakuc, who resolveth, that though all other means failed, yet he would rejoyce in the Lord, and joy in the God of his salvation, Habbac. 3. 17, 18. And strengthened his faith and affiance in this great tryal and tentation, by remembring Gods former promises, of his protection in all difficulties and danger, of which he had often experience; and of bringing him to the Kingdom: and comforting himself with his future hopes, and among the rest, that he should, by Gods assistance, recover all these losses, and be avenged on his enemies. And in this hope he calleth for the Ephod, that he might consult with God about it.

V. 7. *I pray thee bring me hither the Ephod*] *i. e.* Go fetch the Ephod, and put it on, that thou mayst enquire for me by Urim, what is to be done in this distresse. So ch. 23. 9. Num. 17. 21. Exod. 28. 30. This David divers times had neglected to do upon weighty occasions; as, before he fled out of Judea into the land of the Philistims; when he invaded the Amalekites, and Gethurites; and when he followed Achish in the war against his own people; but having smarted for it, and repenting of his neglect, now that he was brought into these great straits, he calleth for it, being unwilling to do any thing without Gods direction.

V. 8. *And David enquired at the Lord*] To wit, by Abiathar the high Priest, and was graciously heard and encouraged to go on in this expedition, with promise of good successe.

V. 9. *And came to the brook of Besor*] Which was in the border of the tribe of Simeon, derived and descending from the mountains of Judah, and running to the west Sea.

where those that were left behinde stayed.] Being so wearied and faint, that they were unable to go any further.

V. 10. *For two hundred abode behinde*] To wit, to guard and secure the Carriages, that David with the other four hundred which were more fresh and able, might with more speed pursue their enemies; whereby God was pleased again to try and exercise Davids faith, in that after he had encouraged him to pursue their enemies, he thus crosseth him in his course, by dividing a third part of his company from going on with the rest, against a great army of the Amalekites; that the glory of the victory might be ascribed unto him, and not to their own strength.

V. 11. *And they found an Egyptian in the field, and brought him to David*] Which hapned by Gods good and special providence, who by this means provided them a guide, to bring them to their enemies. And relief for this poor distressed Egyptian, who was ready to perish with sicknesse and hunger.

and gave him bread, and he did eat] Which was a laudable act of their humanity and charity, in that when they were in haste and the hot pursuit of their enemies, they would take notice of a poor miserable wretch, and take such care to relieve him in this his distressed condition; yea, and this work of mercy they did in the first place, before they had made any enquiry of him, whether he were willing, or able, to do them any service in requital of this great kindnesse; The which act of kindness and charity, God richly rewarded, by making him the instrument of

of their enslving victory.

V. 12. *And when he had eaten his spirits came again to him*] that is, by this refreshment his spirits being revived, his soul which was ready to depart, returned to execute its former functions and operations.

V. 13. *And my Master left me, because three dayes agon I fell sick*] Heb. *this the third day*. To wit, from which I fell sick; which is noted to condemn this barbarous and inhumane act of this cruel Amalekite, who left his servant in his greatest distress, to dye of his sickness, without using any means for his recovery; or, to perish with hunger, if the disease were not mortal; or, to be torn in pieces with wilde beasts, when as it was easie for him, being at good leasure, and no enemies pursuing him, to have carried him away with him in a waggon, or upon some beast. The which his mercilels cruelty God punished with all severity, both in the ruine of himself and the whole Army.

V. 14. *we made an invasion upon the South of the Cherethites*] That is, the Philistims, as appeareth, ver. 16. For so they were called (it seemeth) from some part of their country, which had this name, Ezek. 25. 16. Zeph. 2. 5.

and upon the South of Caleb] That is, the South of the Land inhabited by Calebs posterity, Josh. 14. 13. where David's possessions lay, which he had by his marriage with Abigail, Nabals widdow.

V. 15. *And he said, swear unto me by God*] Though he had good experience of Davids humanity and charity, yet in a matter that as neerly concerned him as his life, he requireth his oath for his better security.

if thou wilt neither kill me] That is, thy self, or, by thy command; nor deliver me into the hands of my Master to be killed by him; Of which he had some fear and suspition, because it is the manner of men, to hate the traytor, though they love the treason; and when they have served their own turn by such discoveries of secrets, to cut them off when they have discovered them.

nor deliver me into the hands of my master] who, Though thou dost spare me, would surely revenge himself upon me for betraying his secrets. Unto which his motion, it seemeth, David condescendeth, (though it be not plainly expressed) as he might lawfully do, seeing the Amalekite was not now his Master, having basely cast him off and exposed him to sler, having basely cast him off and exposed him to death; not the Egyptian any longer his servant, but Davids. who had not only taken him for his captive, but also cherished him, and saved his life.

and I will bring thee down to this company] Having learned, by some of them, at their departure from him, where they purposed to encamp, that it he recovered his sickness he might come unto them.

V. 16. *and out of the land of Judah*] Unto which Ziglag, and the land of Caleb belonged.

V. 17. *And David smote them from the twilight*] To wit, of the fore-going evening, to the evening of the next day; For David found them eating and drinking, dancing and revelling, which usually are the actions of the evening, and not the twilight of the morning. And having so small a number, against a great multitude, the night was fitteft for such an attempt. Yet some take it for the morning twi-light, because of the unfitnesse of Davids men for this enterprize, by reason of their wearinesse and long march.

And there escaped not a man of them] The which great and general slaughter, though it may seem cruel, especially, seeing the Amalekites had spared their wives and children; yet it cannot be counted so, if we consider, that they were not left to Davids mercy, being a curfed nation, whom God had designed to utter destruction; for the neglect whereof, Saul was severely punished; when God having put them into his hands, he did not, to the full, execute his righteous judgements. Neither were they to be favoured for sparing the women and children, seeing they did it not out of any lovenor pity, but out of self-respects, God over-ruling them, by his powerful providence, and blunting the edge of their malice and fury.

V. 20. *and they took*] To wit, Davids men.

all the flocks and herds] That is, all the residue of the cattel which the Amalekites had taken from others, that is, the Philistiims, the Calebites, and men of Judah.

which they drove before the other cattel] That is, those which they had ta ken from Ziglag, and belonged to David and his followers.

And said, this is David's spoyl] That is, belongs to David, by his souldiers free consent and gift, and therefore afterwards he bestowed it on whom he pleased, ver. 26. And with this gift Davids followers presented him, to make him some amends, for the wrong they had done him, in their former mutterings, by ascribing unto him the whole honour of the victory, as Gods instrument, seeing he had, when the case seemed desperate, consulted with God, encouraged them to the pursuit, and, as their General, conducted them in this expedition, unto whom the praise of the victory is usually ascribed; and by enabling him by this rich gift, to gratifie his friends, and to make them firm unto him, when he had occasion to use them.

V. 21. *And when David came neer to the people, he saluted them*] Or, *asked them how they did*. That is, spake courteously unto them, that they might not be too much dejected and discouraged, by their absence in the fight, unto which they were necessitated by their faintness and wearinesse.

V. 22. *Then answered all the wicked men*] That is, when the two hundred men had spoken to have that part of the spoyl which belonged unto them.

and men of Belial] See Judg. 19. vers. 22. and the note upon it.

because they were not with us, we will not give them ought of the spoyl] That is, there is no reason, that they should have any part of the wages and reward, seeing they have done no part of the work, nor run into any danger in the brunt of the battel. In which they speak impiously against God, robbing him of the glory of the victory due unto him, and arrogating it to themselves. And unjustly, and uncharitably, against their brethren, seeing it was not their fault, that they were not in the service, from which they were detained by meer necessity, through faintness and wearinesse. Neither were they, in the mean time, altogether unserviceable, seeing they kept the carriages and stuff, which might have been plundred and spoyled, if they had not guarded it.

V. 23. *Ye shall not do so my brethren*] Though they were wicked men, of Belial, yet he calleth them brethren, because they were of the same Nation, and professed the same religion, though they did not walk according to their profession; that by this sweet compellation he might insinuate into their hearts and affections, and so make them more pliable to hearken to his admonition. So Lot Gen. 19. 7. and the old Hoste, Judg. 19. 23.

with that which the Lord hath given us] That is, with the spoyl, which we have not gotten by our own valour and strength, but by Gods gracious favour and free gift, in which these our brethren have a part and interrest, as well as we.

who hath preserved us, and delivered the company that came against us, into our hand.] And therefore, we should be very ungrateful unto him, if we should be thus injurious to our brethren, seeing he is Lord of us all, and respecteth not one more then another.

V. 24. *For who will hearken unto you in this matter*] That is, the thing which you propose, is so unreasonable and unjust, that no man of any judgment or indifferency, and not wholly over-byassed by self-love, and self-interest, will think it worthy the hearing.

But as his pare is that goeth down to the battle, so shall his part be that tarrieth by the stuff.] That is, they both alike shall have their shares according to Gods appointment, Numb. 38. 27. Josh. 22. 8. Not that they should have equal shares, in an Arithmetical, but in a Geometrical proportion; for those that went to war, were by Gods appointment to have half the spoyl, though they were but twelve thousand men; and the other half was to be divided among all the rest of the people, which were six hundred thousand men in number. And out of the souldiers part, there was to be taken, but one of five hundred, of the men and cattle, and to be given to the Priests; but out of the peoples part, there was to be taken one of fifty; whereby it appeareth, that the men of war had a great priviledg above the rest, in the division of the spoyl. But whether this proportion was ratably observed in this division, or afterwards, we cannot infallibly determine; though of this we may be sure, that these two hundred had not an equal share with the four hundred that went to war; for then they should have had twice as much, as they, in the personal division, seeing they were but half so many, as they, in number.

V. 25. *And it was so from that day forward, that he made it a statute*] *i. e.* Did revive and ratifie this statute first made by God, namely, that those which guard the camp, should according to their proportion and number, share with them that go out to war.

V. 26. *He sent of the spoyl to the Elders of Judah, even to his friends*] The which he did, both in a way of justice, restoring unto them that which had been their own, seeing much of these spoyls had been taken from them by these Amalekites, v. 16. and also in a way of gratitude, to testifie his thankfulnesse for the many favours and courtesies received, when he had lived among them; and in a way of prudence, to make them hereby more firm unto him, in giving him their assistance; seeing the time now approached neer, of accomplishing Gods promises, in bringing him to the Crown, Saul and his sons about this time being slain, and taken out of his way.

Behold a Present for you of the spoyl of the enemies of the Lord] To intimate unto them, that he had gotten these spoyls, not in the pursuance of his own interest, or taking private revenge, by

by fighting against them who were Gods enemies, and the professed common enemies of the whole Common-wealth, whom God had devoted to utter destruction.

V. 27. *To them which were in Bethel*] Or, the house of God. which at this time was at Kiriath-jearim with the ark, 1 Sam. 6. 21. & 7. 1. and whither he sent (as it were) the first fruits of the spoyl, and by way of thankfulnesse, devoted them unto God, who had given them this great victory. Others understand it of the City Bethel, properly so called; but this was not in the tribe of Judah, whither David for the most part sent his Present; but in the tribe of Ephraim, Josh. 16. 2. Judg. 1. 22. unto which he was not bound by any special favours that we read of. Besides, the word, Bethel, is taken appellatively for the house of God, twice before, ch. 7. 16. & 10. 3. which also was in the tribe of Judah, Josh. 15. 60. as moft of these Cities were. which are here mentioned. Finally, it is most likely, that David would chiefly remember to send a Present to that place where was the ark of God, to testifie his thankfulnesse for his late victory.

to them which were in South Ramoth] A City in the tribe of Simeon, Josh 19. 8. called here South Ramoth, to distinguish it from Ramoth in Gilead, 1 King. 22. 13.

to them which were in Jattir] A City situate on a mountain in the tribe of Judah, Josh. 15. 48.

V. 28. *To them which were in Aroer*] A City lying on the River Arnon, belonging to the tribe of Ruben, Josh. 13. 16. Deut. 3. 12.

in Siphmoth] The same (as some think) with Shepham, Num. 34. 10. one of the land limits of Canaan.

in Eshtemoa] A city situate in the tribe of Judah, called also Ashtemoh, Josh. 15. 50. and was given to the sons of Aaron, 1 Chron. 6. 57.

V. 19. *in Rachal*] This town is not mentioned any where else in the Scripture. Some think, that it was in the tribe of Judah, though not named in that Catalogue, Josh. 15.

in the cities of the Jerahmelites] See ch. 27. 10.

Kenites] See Judg. 1. 16.

V. 30. *in Hormah*] Called also Zephath, Judg. 1. 17. 2 Chron. 14. 10. belonging to the tribe of Simeon, Josh. 19. 4.

Chor-Ashan] The same (as some think) which is called Ashan, in the tribe of Simeon, who had their inheritance out of Judah.

in Athach.] Which Saint Jerom, in his Book *de locis Hebraicis*, placeth in the tribe of Judah; we read not of it, but here onely.

V. 31. *in Hebron*] A famous City in the mountains of Judah, given to Caleb, Josh. 14. 13, 14.

and to all the places where David himself and his men were wont to haunt] That is, where he had found entertainment in his distresse, when he fled from Saul; to testifie his thankfulnesse for their love towards him.

CHAP. XXXI.

Vers. 1. NOw the *Philistims fought against Israel*] Here the writer returneth to the History, from which he had digressed in the former Chapter, 1 Chron. 10. 1.

And the men of Israel fled before the Philistims] Which was an evidence of Gods wrath upon them for their sins, threatned Deut. 28. 25. Levit. 26. 36. For as they were guilty of much other wickednesse, (so by conspiring with Saul in his persecuting David, and not shewing any dislike of his horrible cruelty, in slaughtering the Lords Priests; and therefore partaking with him in his sins, they also did partake with him in his punishment.

and fell slain in mount Gilboa] See ch. 28. 4. And this happened, as Josephus relateth it, at the very same time, when as David was victorious over the Amalekites. So that God gave divers, and contrary success, to David and Saul; victory and triumph to the one, who trusted in him, in the use of lawful means, and ruin and distruction to the other, who, out of his diffidence in God, consulted with a witch.

V. 2. *And the Philistims slew Jonathan, and Aminadab* (who as also called Ishui, ch. 14. 49.) *and Malchishua Sauls sons*] Only Ishboshth remained, of all Sauls legitimate sons; who was not at the battel, either because he was no martial man, and unfit for service; or, because he was left at home to look to his fathers affairs, either domestical or publike, in the time of his absence. But Jonathan is slain with the other two, though a most pious, noble, valiant and vertuous Prince, and (no doubt) very dear unto God; verifying, by his example, the wise saying, Eccles. 9. 1. *No man knoweth, either love or hatred, by all that is before them.* vers. 2 *All things come alike to all; there is one event to the righteous and the wicked.* Onely we may guesse, that he was, by Gods good pleasure, taken out of Davids way, that he might have the more free and easie access to the Crown, and Kingdom, for the verifying of Gods former promises made unto him; and that so Jacobs prophetical blessing might be fulfilled; That the Scepter should be established in Judah, and not depart till Shiloh, that is, the Messias should come, Gen. 49. 10. For had Jonathan lived, it would have been a fore and strong tentation, to have refused a Kingdom, when it was offered unto him, by the love of the people, being also his hereditory right. And though, out of his submission to Gods will, and love to David, he would not much have affected Soveraignty; yet when it should have been pressed upon him, with the importunity of Abner, and the rest of his kindred, and the peoples readiness to settle him in his right, by the utmost of their service; it would have proved a fore and shrewd tentation and above humane strength to resist it. For if the people were so ready to settle Ishboshth upon the throne, though a worthless man, and of no value, (yet ten tribes adhered unto him) how much more forward would they have been to advance Jonathans title to the Crown, who was so excellent in his own worth, and had done so much good service to the whole common-wealth? Neither are we to think, that he had any hard measure offered hereinunto him by God, seeing he was pleased, instead of an earthly Kingdom, full of care and trouble; to enter him into the present possition of an heavenly Kingdom, immortal, glorious, and full of unconceivable joys, without the mixture of any sorrow. The which also was Moses his case, whom the Lord would not permit to enter into the land of promise, in the mean time, taking him into heaven; of which the other was but a type and shadow, Deut, 32. 49. 52.

V. 3. *And the battel was sore against Saul*] Though for a little while he out-lived his sons, yet it was but for the aggravation of his punishment, seeing it could not be but a great grief to his very soul, to see his army routed, al his friends and followers slaughtred, and his dear sons killed before his face, himself also wounded and environed with his enemies, that there was no hope left him of escaping.

V. 4. *Draw thy sword, and thrust me through therewith*] Thus after a wicked life, he maketh choyce of a sinful and desperate death; and he that commanded Doeg to slay the Lords Priests, now requireth his armour-bearer to do the like execution upon himself. Who this armour-bearer was, it is not certainly known. But the Hebrews, as Jerom witnesseth, and many Expositors, think him to have been Doeg the Edomite.

Lest these uncircumcised come and thrust me through, and abuse me] Thus he acteth the hypocrites part, even to the very death; disdaining the Philistims for their uncircumcision in the flesh, though himself were of an uncircumcised heart, making no scruple of committing any wickednes.

and abuse me] Or, *mock me*. That is, put me to some disgraceful death, unworthy my place and calling, if they should take me prisoner. So ver. 9. 10.

but the armour-bearer would not, for he was sore affraid] To wit, out of his reverence towards the person of his King.

therefore Saul took a sword and fell upon it] He that could not be satiated with shedding the blood of others, but after he had slaughtred the Lords Priests, thirsted after Davids blood, though an innocent, becometh now a butcher to himself, and so concludeth a wicked life with a desperate death. The which befalling him by Gods righteous judgement, rendring like for like, and giving him up to a reprobate minde, to act this horrid murther, for the punishment of his former wickednes, the Lord taketh it upon himself, and saith, that he slew him. 1 Chron. 10. 14.

he fell likewise upon his sword, and dyed with him] So strong a motive it was to draw him to the committing this bloody sin, to have his Prince to be his president, leading him on by his example. And if this armour-bearer were that wicked Doeg, (as the Hebrews think) we must needs acknowledg, that God justly revenged upon him the blood of his innocent Priests, by giving him up to be his own executioner, and with his own hands, to open the door that would lead him into hell.

V. 6. *So Saul dyed and——all his men that same day together*] That is, most of his family, and kindred, courtiers and Commanders, with a great part of his army. So 1 Chron. 10 6.

V. 7. *And when the men of Israel that were on the other side of the valley*] That is, of Jezreel in the tribe of Issachar, which had the mountains of Gilboa on the South, and mount Hermon on the North.

they forsoke the cities, and fled; and the Philistims came and dwelt in them] That is, pursuing their victory, they made the inhabitants to fear to forsake their cities and habitations, and placed garrisons in them, that they might retain them for their use.

V. 8. *And it came to pass on the morrow*] To wit, after the battel was fought.

the Philistims came to strip the slain] Therein wisely observing martial order and discipline, not falling upon the plunder and spoyl, until the victory was compleat.

V. 9. *And they cut off his head and stripped off his armour*] Which they did, partly, by way of revenge, because their Goliah was so used, and partly, that they might, as a trophy of their victory, carry his head about, to shew it in all parts of their country, and afterwards might set it up in the house of Dagon their God, thereby ascribing unto him the glory of their victory, as appeareth. 1 Chron. 10. 10. Which use, before, David had made of the head of Goliah, which he carried to Jerusalem, ch. 25. 54. & 21. 9.

to publish it in the land of the Philistims, round about, to publish it] That is, their great victory, and the death of Saul and his sons, by way of joy and triumph. And thus God was pleased to dispense with his own honour, for a time, and to suffer these idolatrous heathens, as though their idols were stronger then he, that thereby he might bring Saul and his followers to deserved punishment.

to publish it in the house of their idols] Heb. *terrours*. So called, because they possesse the minds and hearts of their superstitious worshippers, with terrors and fears, and do neither teach nor comfort them.

V. 10. *And they put his armour in the house of Ashtaroth*] See Judg. 1. 3. Augustine thinketh this idol to have been Juno, worshipped in the form of a sheep or ewe, as Jupiter Hammon was worshipped in the form of a Ram. And it is written in the plural number, because there were many sorts of this idol.

And they fastned his body to the wall of Bethshan.] That is, to a wall at the end of the street in Bethshan, 2 Sam. 21. 12. called also Bethshean, Josh. 17. 11. which was in the lot of Manasseh, but not recovered from the Philistims in the first conquest, Judg. 1. 27. not to this day; as it was said before of Ziglag. ch. 27. 6.

V. 11. *And when the inhabitants of Jabesh-Gilead heard of that*, &c.] In token of thankfulness to Saul, who had rescued and delivered them from Nahash, ch. 11. 11. they make this attempt to free his dead body, and the bodies of his three sons, from this ignominy and reproach, that was by the Philistims cast upon them. For though Sauls body onely be here named, v. 10. as being the chiefest, yet the bodyes of his sons were used in the same manner, as appeareth, v. 12. & 1 Chro. 21. 13.

V. 12. *And took the body of Saul, and the bodies of his sons*] Not by open force and assault, as some Expositors would have it, but by stealth, secretly in the night, as appeareth, 2 Sam. 21. 12.

and came to Jabesh, and burnt them there.] That is, (as it is very likely) in an honourable manner, with odours and aromatical spices, as being persons whom they much honoured. And so they bestowed this great cost upon Asa, not onely embalming his body with sweet odours, and so laying it in his sepulchre, but also making a great burning for him, 2 Chron. 16. 14. Now though this was not the usual manner of funeral-ceremonies among the Hebrews; yet they now used it to the dead bodies of Saul and his sons; both because their flesh, having been divers dayes exposed to the sun and air, was so putrified, that they could not be embalmed with spices and odours; and also because they would hereby, prevent further abuse, which might have been offered to their bodies, if the Philistims should attempt to get them again into their power. Others take it thus, that they burnt by their bodies odours and spices, as was used to Kings, 2 Chron. 16. 14. Jer. 34. 5. But this agreeth not so well with the words of the Text, which saith that they burnt them there.

V. 13. *And they took their bones and buried them under a tree at Jabesh*] To wit, because, in those times, they had no solemn places of burial, therefore they made choyce of a tree, as the lasting Oak, or Terebinth, to bury them under it, that it might serve as a mark or monument, to shew men in after ages where they were interred. So Gen. 35. 8.

and fasted seven dayes.] That is, till the evening of every day, not out of any preseript of law, but voluntarily to express their heavinesse; not onely for the losse of their King and his sons, from whom they had received such a special favour, which did as much concern them as their lives and liberty; but also for the great calamities which now lay upon the land, by reason of that great defeat which they had lately received from the Philistims, and the miserable effects which were like to follow it. And this moved them to humble themselves by fasting and mourning, joyning (no doubt) prayer therewith, for the averting of Gods judgements, both present and imminent; without which, fasting and simple abstinence had been to little purpose. Some add, that in these seven dayes of fasting, they had respect to those seven dayes of truce with the Ammonites, wherein if they had not been rescued by Saul, they should have come forth to them; and having their right eyes put out, should have submitted themselves to perpetual slavery.

ANNOTATIONS

On the second Book of SAMUEL.

Otherwise called

The second Book of the KINGS.

The ARGUMENT.

THE History concerning the state of the Church and Common-wealth of Israel *is continued in this Book from the death of* Saul, *to the end of* Davids *reign, and is the story of fourty yeers. In it is declared the infallible Truth of Gods promises, made and accomplished unto* David, *concerning the kingdom, who, though for a long time he passed thorow many difficulties and dangers, yet at last, after those storms of trouble and afflictions, he arriveth at the wished Haven, and quietly enjoyeth the Crown and Scepter. Yet not all at once, but by degrees; for at first, he is opposed by* Ishbosheth, Sauls *son, counselled and assisted by* Abner, *the Captain-general of his Host, having onely* Judah, *his own Tribe, adhering to him, over which alone he reigned in* Hebron, *for the space of seven yeers, till, he growing, and they daily decreasing, at last by the treacherous death of both his chief enemies (of which he was innocent) the Warr is finished, and by the general choyce of all the Tribes, he is with applause crowned and stablished in his Royal Throne. In him is set forth unto all posterity, the lively picture and pattern of a truly Royal King, every way qualified with such rich graces, piety, justice, and heroicall endowments, as approved him to be a man according to Gods own heart. His piety towards God was singular, and not to be parallel'd with any that went before, or succeeded him; For he chiefly devoteth himself to Gods service, and the performance of all religious duties, continually meditating on Gods Law, composing and singing of* Psalms, *which breathe nothing but piety and holinesse; praying, and praising of God; excellently ordering the Ecclesiastical Government, and promoting Gods publike service to an high degree of perfection in all the parts of it; ordering the Tabernacle, and making and pitching a Tent for the Ark of the Covenant, neer unto his own dwelling, that he might more readily, upon all occasions, resort unto it for comfort, counsel, and direction. And thinking this too mean to be the place of Gods glorious presence, his whole care and study is taken up about the building him a Temple; which his pious zeal being accepted, and yet the work it self interdicted by God, he useth all his endeavours in preparing for it; and doth not only leave to his son* Solomon, *a modell and*

and pattern of the building, being inspired by Gods Spirit; but provideth before-hand a vast masse of Gold, Silver, and all other materials, for the perfecting the Work in a most sumptuous and magnificent manner. His justice also towards men appeareth in many passages, but especially in the punishment of the Amalekite, who brought tydings of Sauls *death, and of* Ishbosheths *servants, who had treacherously murthered him. For when they expected from him some Royall reward for slaying his enemies, and so preparing a way for his present and secure enjoying of the Crown and Scepter, he abhorring their treason, though attended with a Kingdome, caused them instantly to be put to death. He was also excellently endowed by the Spirit of God, with Heroicall vertues and graces, fit for a Generall and great Commander; as wisdome, courage, strength, and magnanimity, whereby he was enabled to fight the Lords battles against all his, and the Churches enemies, as the Philistims, Ammonites, Moabites, and Syrians; all which he wholly vanquished, and either destroyed, or brought them under tribute; whereby the Kingdome of* Israel *was extended to the utmost limits which God had promised. Yet as he was endowed with all these excellencies, he had also his failings, yea, strong corruptions, as exorbitant lusts, uncleannesse, cruelty, which discovered themselves in the matter of* Uriah; *pride in numbring of the people; partial injustice, in passing an unrighteous sentence against innocent* Mephibosheth; *lying, dissembling, which the Holy Ghost hath also recorded, not to encourage any to do the like; but as Sea-marks, that they may avoid these Rocks, against which so choice a Vessel dashed, and had surely splitted and perished, had not Gods Grace and holy Spirit, as a timely gale of winde, blown him off, and reduced him into his right course by unfeigned repentance: Upon which, though his sin was pardoned, yet to shew how horrible it was in it self, and how odious and displeasing unto God; and that also the enemies of the Church might not by his impunity, take occasion to blaspheme, God severely corrected his sins, as it were, by the Law of Taliation, like for like, so as he might plainly read his sins in his punishment.*

Thus sinning by adultery, his own daughter was incestuously ravished by his own son, and his Concubines defiled by his son Absalon, *in the sight of the sun; and causing* Uriah *to be murthered by the sword of the children of* Ammon, *the sword departed not from his house; but* Absalon *murtherethhis brother* Amnon, *and after riseth in rebellion against himself, and unnaturally seeketh his death, that preferred his life before his own; in which ambitious treason himself perisheth, to the intollerable grief of his over-loving Father: Besides all other wars, both forreign and intestine, with which he was continually vexed, to the end of his reign.*

And finally, his pride and confidence in the number of his people, and the arm of flesh, was punished with a grievous plague, that consumed threescore and ten thousand of them in the space of three dayes; and yet for all this, the Lord did not, as his sins merited, utterly forsake him, but loving him with a love unchangeable, he doth by these fatherly (though severe chastisements) thorowly humble him in the sight and sense of his sins; and so raising him from these grievous falls, by unfeigned repentance, he forgiveth his sins, and receiveth him into former favour, (to encourage all that have so sinned, to follow his example;) reneweth his Covenant with him, and ratifieth, and, as it were, sealeth unto him all his gracious promises, especially, that which was chief of all, the perpetuity of his Kingdome, which lasted long in a numerous posterity, but was accomplished in the eternity of Christs Kingdome, who came (according to the flesh) out of his Loyns; of which, David *and his Kingdome were a type and figure.*

CHAP. I.

Vers. 1. NOw it came to pass after the death of Saul, when David was returned from the slaughter of the Amalekites] That is, when he had vanquished his many and malicious enemies, and came back (as it were) in triumph, loaded with spoyls, as the joyful trophies of a glorious victory; within two dayes after his return, he is encountred with the sad news of that great defeat, given by the Philistims to Gods people, which seemed to hazard the ruine of the whole land. Wherein appareth the wise providence of God, in mixing and tempering prosperity with afflictions; and the joyes of his Saints and servants, with their griefs, that they may not be too much exalted with the one, nor dejected with the other.

V. 2. *It came to passon the third day*] To wit, after Davids victory, and Sauls defeat and death.

with his clothes rent, and earth upon his head] Whereby, in their mourning, they testified their great grief and contrition of heart, shame, unworthinesse, and deep humiliation; acknowledging that they were unworthy to be above ground, but rather deserved to be under it among the dead. See Gen. 37. 29. Josh. ch. 7. ver. 6. Job 2. 12. chap. 4. 12. and the note upon it.

V. 4. *And David said unto him, How went the matter?*] That is, relate unto me the newes of the chief things that happned in that battle. By which earnest enquiry, David thereveth how careful he was of the welfare of Gods people, and how forward and willing to use all good means to repair any losse which they had sustained.

And he answered, that the people are fled from the battle] In which following relation, he speaketh divers truths, but mixeth and interlaceth with them many lyes, intending them for his own advantage, though they brought him to ruine; the which will appear, if we compare his words with the former relation of Sauls defeat and death, ch. 31. of the first book.

V. 5. *How knowest thou that Saul and Jonathan his son are dead?*] He doth in a more especial manner inquire after this, because, above all other passages in the battle, this chiefly concerned him and the whole Common-wealth.

V. 6. *As I happned by chance on mount Gilboa*] A mountainous place on the South limits of the tribe of Issachar, neer Jezreel, 1 Sam. 28. 4. & 29. 1. & 31. 1.

Saul leaned upon his spear] Being sore wounded with archers, and so unable to get away, though he were hotly pursued by the chariots and horsemen. Others understand it, that Saul was fallen upon his spear, which he had affayed to thrust into his body; but it being hindered, that it could not enter and do the deed, he called to this Amalekite, and willeth him to kill him. But in the true story it is plainly said, that he took a sword and fell upon it, and immediately dyed; which his armour-bearer seeing, he fell likewise upon his sword, and dyed with him, 1 Sam. 31. 4, 5.

V. 7. *He saw me, and called unto me*] It is not likely, that being so sore wounded by the archers, and (as he would imply) with a wound which he had given himself with his own sword or spear, whereof he was ready to dye, that he should call unto him, and spend so many words in talking with him.

V. 8. *And I answered him, I am an Amalekite*] *i. e.* Of such a nation as was no lesse accursed and devoted to destruction, then the uncircumcised Philistims; and therefore, if upon this ground, Saul abhorred to be slain by the one, what reason had he to make choyce, to be killed by the other?

V. 9. *For anguish is come upon me, because my life is yet whole in me*] *i. e.* (as the Amalekite would be understood,) I am much grieved, that being in this desperate condition, I cannot dye, (as I desire) to prevent the disgrace that may befal me, if I come alive into my enemies hands. Others read it thus; My coat of maile, or embroydered upper garment, having hindred me, what though I have attempted to kill my self, by falling upon my lance, or sword, yet (to my grief) I cannot do it, and therefore do thou do it, and rid me out of my pain, and from my fear of being disgraced.

V. 10. *So I stood upon him and slew him*] To wit, that I might with my strength, force the spear into his body; and so kill him outright.

because

because I was sure that he could not live after this he was fallen] That is, my intention in this act, was not to kill him, if there had been any hope of his life and recovery; but his case being desperate, by reason of his mortal wounds, given both by the archers, and himself, I did what I did of meer pity, and at his earnest requeſt to rid him out of pain, and prevent his diſgrace. The which his relation, is for the moſt part, feigned, to finde grace with David, and to get ſome great reward, as may plainly appear, if we compare his ſpeeches with the true ſtory, 1 Sam. 31.

And I took the Crown that was upon his head] The which was true, ſeeing he how brought it with him, though it be not likely that he wore it upon his head in the battle, which would have made him the fairer mark for his enemies, at whom they chiefly aymed, a thing which wiſe Generals avoyd, 1 King. 22.30. and have cumbred him in the fight; but we may rather think, that it was carried before him as an enſign of honour, by his armor-bearer, or ſome other.

V. 11. *Then David took hold on his clothes, and rent them*] See v. 2. and the note upon it.

V. 12. *And they mourned and weps, and faſted unto even*] And thus he had good cauſe to mourn; not only for Jonathan, who was a vertuous Prince, his dear and faithful friend, and a valiant Captain, and chief Pillar of the Common-wealth, both in peace and war; but alſo, becauſe the enemies of God had given his people ſo great a defeat, and ſlaughtered ſo many of them; yea even for Saul himſelf in divers reſpects; for though he were his deſperate and implacable enemy, who continually perſecuted him, and ſought his life, yet he was the Lords anoynted; under which notion he had twice ſpared him; and a valiant General, who had fought Gods battles againſt the enemies of his people, with continual good ſucceis; over whom, they would now inſult and triumph, and take occaſion to blaſpheme Gods holy Name; and prefer their idols before him, who had given them this great victory, beſides, in him he had cauſe to bewail the common miſery and mutability of all humane conditions; in that he, who lately was a great and potent king, now was made a ſpectacle of miſery, in his fearful and ignominious death; and finally, there was great cauſe of mourning and lamentation, in that this grievous overthrow was an evidence of Gods wrath againſt his people, who had brought it upon themſelves by their many and grievous ſins.

V. 13. *And David ſaid to the young man that told him, Whence art thou?*] Though he had faid before, that he had told Saul, asking the ſame queſtion, that he was an Amalekite; yet it ſeemeth, Davids minde was ſo diſturbed and diſtracted with paſſion and grief, that he took no notice of it; and therefore asketh him again of what nation he was; or if he did remember it, then like a wiſe Judge, he maketh this diligent enquiry, doubting of his truth in the relation, to ſee if he would agree with himſelf in the ſame tale.

V. 15. *And David called one of the young men, and ſaid, Go near, and fall upon him*] Though there were no witneſſes of his fact, yet having his own teſtimony againſt himſelf, he might juſtly proceed to execution; ſeeing there is no other uſe of witneſſes, but to convince the offender, if he deny the fault, and plead not guilty; but if the party voluntarily confeſſe the fact, it is inſtead of many witneſſes. And David might lawfully thus proceed againſt him, becauſe he was anoynted King, and now Saul being dead, was come into actual poſſeſſion of the royal rights. Beſides, this malefactor was apprehended at Ziglag, where he had the ſole juriſdiction.

V. 16. *And David ſaid unto him, Thy blood be upon thy head*] See Joſh. 2.19. and the note upon it.

V. 17. *And David lamented with this lamentation over Saul*] To wit, in his name, and of all the people; not only becauſe he was fitteſt to do it, in reſpect of his abilities, having a prophetical ſpirit, and gift of poeſie; but alſo becauſe he had the greateſt intereſt and right to perform it, ſeeing he was nearr allied unto him, his ſon in law, and Succeſſor in the kingdom; and alſo a dear and faithful friend unto Jonathan, who was an actor and patient alſo in this woful tragedy, and a chief ſubject of this lamentable Elegy.

V. 18. *Alſo he bad them teach the children of Judah the uſe of the bowe*] *i. e.* He gave order (that he might put courage into the hearts of God, people, which by this great overthrow, were much dejected;) to have them inſtructed in the right uſe of their arms and weapons, eſpecially in the skill of ſhooting; becauſe thereby, the Philiſtims had moſt prevailed againſt them. And this, in a parentheſis, is prefixed before this mournfull funeral ſong, that by ſinging of it in all parts of the land, they might thereby be put in minde of their duty, and ſo prove it in practiſe with more diligence.

Behold, it is written in the Book of Jaſhar] See Joſh. 10.13, and the note upon it. It ſeemeth to have been a book of annals, or chronicle, containing a relation of the civil affairs of the Common-Wealth, in which this ſong was inſerted, that it might be preſerved; and to this book he here referreth them, as being commonly known, and uſually read by them. The which book is now loſt, as many other of the Jewiſh hiſtories, which concerned the affairs of that State.

V. 19. *The beauty of Iſrael is ſlain*] That is, Saul, Jonathan, and all the flower of Chivalry, and valiant men of Iſrael.

upon thy high places] *i. e.* The mountains of Gilboa, where the battle was fought, v. 21. and 1 Sam. 31.8. which though the Iſraelites had made choyce of, as places of great advantage, yet there they ſuffered this great deſeat, which was an evidence of Gods high diſpleaſure againſt them.

how are the mighty fallen!] *i. e.* What a wonderful thing is this, that ſo many great Worthies, of ſuch incomparable ſtrength and valour, ſhould thus fall before theſe unacquainted Philiſtims, whom they have formerly ſo oftentimes vanquiſhed! And this is thrice repeated, as the foot of this ſad ſong or Epitaph, here, v. 25. and 27.

V. 20. *Tell it not in Gath, publiſh it not in the ſtreets of Aſkelon*] Which were two of the five chief Cities of the Philiſtims; in which they were moſt likely to triumph and inſult, upon the hearing of this news. Which is not ſpoken, as though he thought it poſſible, that this great overthrow ſhould be concealed from them; for their people were chief actors in this war, and Sauls head was carried through the land, and ſet up in the Temple of Dagon, and his arms kept in the houſe of Aſtharoth; but this is only an emphatical expreſſion, in a rhetorical and poetical manner, of his deſire, what he would have done, had it been poſſible; namely, that it might be concealed from the enemies of God and his people, leſt they ſhould triumph and inſult over them, Judg. chapter 16. ver. 23.

leſt the daughters of the Philiſtims rejoyce] Becauſe they uſed to celebrate victories with ſongs and dances, Exod. 15. Judg. 11.34. 1 Sam. 18.6.

V. 21. *Ye mountains of Gilboa, let there be no dew ——— upon you*] He curſeth theſe mountains in a poetical manner, that he might pathetically and hyperbolically expreſſe his grief, for the great loſſe which the whole land ſuſtained in the death of Saul and Jonathan, with all the gallant Worthies that dyed with them; wiſhing, that thoſe mountains by their barrenneſs, might be a perpetual monument of this great calamity. So Job 3.3.4.5. Jer. 20.14.

nor field-offerings] Heb. *of elevations, or high lands.* That is, fertile fields, bringing forth fruits fit for offerings in the Tabernacle.

For there the ſhield of the mighty is vilely caſt away] Whereby he expreſſeth, the diſhonourable manner of the overthrow of Saul, Jonathan, and the reſt; ſeeing it is a great diſgrace to Souldiers, when they caſt away their ſhields. And hereby he ſignifieth, either that their ſhields were as good as nothing, ſerving for no uſe; or that indeed, when they were routed in the field, they caſt away their arms, that they might the faſter flye away, and ſave themſelves by flight.

as though he had not been anoynted with oyl,] That is, as though he had been a common ordinary man, and not a King.

V. 22. *From the blood of the ſlain, from the fat of the mighty the bowe of Jonathan turned not back*] *i. e.* They never attempted their enemies in vain with their arrows and weapons, but were always victorious, piercing and killing the beſt and valiantieſt of them, and ſatiating their weapons with blood and ſlaughter, even as a hungry man glutteth himſelf by greedy devouring his food.

V. 23. *Saul and Jonathan were lovely and pleaſant in their lives*] That is, both in the fight of others, in reſpect of their perſons and parts, 1 Sam. 9. 2. and alſo mutually between themſelves. For though Saul was enraged againſt Jonathan in his frantick fits; yet no doubt, he loved ſo worthy a ſon, when his fit was over; yea, even his wrath and rage againſt him, proceeded from his love; becauſe, he having made a league with David, he would not joyn with him in ſeeking his ruine, who would put him from the Kingdom, if he were ſuffered to live.

and in their death they were not divided] Which he addeth, to cleer Jonathan of that ſuſpition, that he conſpired with David, againſt his father; ſeeing Jonathan approved his love and faithfulneſſe towards him, by adhering unto him, both in life and death.

they were ſwifter then Eagles, they were ſtronger then lyons] That is, they were nimble and active in purſuing their enemies; and ſtrong and valorous, in vanquiſhing and ſubduing them. Whereby he ſignifieth, in a rhetorical and hyberbolical manner, that they were compleat Souldiers and Commanders, in whom nothing was wanting that could be deſired.

V. 24.

V. 24. *Ye daughters of Iſrael, weep over Saul, who clothed you with ſcarlet*] Partly by the peace which you enjoyed through his government, which uſually is accompanied with plenty and abundance of all things, both for neceſſity and delight; and partly, by enriching the land with the ſpoyls of the enemy. And here ſpeaking of bravery in apparrel, he addreſſeth himſelf to the daughters of Iſrael, rather then unto the ſons; becauſe they, more then theſe, are delighted with ſuch coſtly attire, and ſo mourn more when they are deprived of it.

V. 25. *How are the mighty fallen in the midſt of the battle*] That is, not like cowards ſlain in their flight, but as valiant Souldiers, who keep their ground, and do not forſake their colours, but fight it out to the death, even in the very face of the enemy.

O Jonathan, thou waſt ſlain in thy high places] That is, upon the Mountains and places of advantage in thine own country.

V. 26. *I am diſtreſſed for thee my brother Jonathan*] Whom he ſo tearneth, either in reſpect of alliance, being his brother in law by marriage, or rather, in regard of that nearer bond of moſt intimate love and friendſhip contracted between them.

thy love towards me was wonderful, paſſing the love of women] That is, either one to another, or which the tender mother beareth to her only ſon; or the moſt loving wife to her deareſt husband; whoſe affections notwithſtanding, are uſually much ſtronger then they are in men; ſo that by this expreſſion, he meweth, that Jonathans love towards him, far exceeded the deareſt love, or neareſt friendſhip.

How are the mighty fallen, and the weapons of war periſhed] That is, either Saul and Jonathan, who were the ſwords and ſhields to defend the Common-wealth, as its choyceſt and chieſeſt ſtrength; in which ſence, Eliſha calleth Elias, and Joaſh Eliſha, the chariots and horſemen of Iſrael, 1 King. chapter 2. ver. 12. and chapter 13. verſe 14. Or, he meaneth ſimply, the armes and munition, that were loſt in the battle, and became a ſpoyl to the Philiſtims, to the diſhonor and weakning of Gods people.

CHAP. II.

Verſ. 1. *And it came to paſſe after this, that David enquired of the Lord*] To wit, by the Prieſt, putting on the breaſt-plate, with the Urim and Thummim, Num. 27. 21. For having from God a promiſe of the Kingdome, he would do nothing of himſelf for the obtaining of it, but addreſſeth himſelf to God for his direction, what courſe he was to take, and what means to be uſed, for the accompliſhment of Gods promiſe. For though he knew that he ſhould be King, yet he was ignorant of many circumſtances which belonged to the managing of the buſineſſe; as when he ſhould ſet upon the work, and what place he ſhould firſt attempt, for the promoting of his cauſe.

ſaying, Shall I go up into any of the Cities of Judah? He was weary of continuing in the Philiſtims country, or in that City Ziglag, which he had by Achiſh his donation, as being alſo a place upon the uttermoſt borders of the Kingdom, and ſo unfit to ſettle there, being in a great diſtance from the chief place where he was to reign; and deſireth (if it would ſtand with Gods good pleaſure) to go up to ſome of the cities of Judah, as being his own tribe, where he was born and bredand where his kinderd, allies, and friends lived, from whom he was likely to finde beſt acceptance, and moſt aſſiſtance.

and he ſaid, unto Hebron] A chief and ancient city, in the tribe of Judah, built ſeven years before Zoan in Egypt, Num. 13.22. whither Joſhuah and Caleb came when they were ſent by Moſes to ſearch out the land; and was afterwards given to him and his poſterity, Joſh. 14. 13. one of the Cities of refuge given to the Prieſts. Joſh. 20. 7. and chiefly renowned, becauſe the Patriarchs, Abraham, Iſaac, and Jacob, were there buried, unto whom the land of Canaan by promiſe belonged; and eſpecially to Jacob, to whom it was revealed, that the Kingdom ſhould be eſtabliſhed in Judah, Gen. 49. 10. In all which reſpects, it was the fitteſt place for David to go unto firſt, when he was to enter upon the poſſeſſion of the Kingdom.

V. 2. *And David went up thither, and his two wives alſo*] As it was moſt fitt they ſhould, that as they had been comforts to him in his troubles, and partakers in all his afflictions, ſo they ſhould be conforts with him in his proſperity, and communicate in his high honour and preferment. In which they were types of Chriſt and his Church; which when it hath ſuffered with him, ſhall alſo reigne with him, 2 Tim. 2.12. Luk. 22. 28, 29.

V. 3. *And his men that were with him did David bring up*] *i. e.* His ſervants and Souldiers, that had accompanied him in his afflictions and perſecutions.

and they dwelt in the Cities of Hebron] That is, belonging to Hebron, which was the Metropolis or chief City, Joſhuah, 21. 11, 12.

V. 4. *And the men of Judah came, and there they anoynted David King over the houſe of Judah*] David was thrice anoynted; firſt, by Samuel, when God elected and deſigned him to be King. Secondly, by the tribe of Judah, whereby they teſtified their approbation and conſent unto the election, actually receiving him to be their King. And laſtly, by the whole body of the people, ch. 5. 3, to teiſtie likewiſe their aſſent and approbation. By which anoynting, was ſignified not only Gods calling him to this royal dignity; but alſo the inward unction of the Spirit, whereby he was qualified with heroick gifts and graces neceſſary for this Kingly calling. Now it pleaſed God thus to reiterate Davids anoynting, for the further confirmation of his faith in this aſſurance, that God, who had called him to the Kingdom, would eſtabliſh him in it, and defeis and proſper him in his government; of all which ſupports our weak faith ſtandeth in need, in reſpect of the many tentations unto which we are ſubject, and our frailty and inability to make any reſiſtance. Now it is ſaid only, that Judah came to anoynt him King; though it is not to be doubted, but that many of other tribes did joyn with them in this action, even all thoſe who being convinced of his juſt title from God, came unto him in Ziglag, and offered their ſervice, to bring him to the Crown, 1 Chr. 12. 20, 22. Judah is only named, becauſe the whole tribe unanimouſly joyned in this action, whereas there was but ſome alone out of the other tribes, that favoured his title; and the reſt, which were their greateſt part, adhered to the houſe of Saul, and deſired to ſettle the Crown and Kingdome upon his poſterity. And thus David, through many tribulations, at laſt cometh to the Crown; and was herein a lively type of our Saviour Chriſt, who was firſt crowned with thornes, before he was crowned with glory; and after many perſecutions and afflictions, was exalted to his Throne and Kingdom.

And they told David, ſaying, That the men of Jabeſh were they that buried Saul] To wit, either upon his enquiry what was done with the bodies of Saul and Jonathan, as being willing to have them buried in an honorable maner, 1 Sam. 31.12. or elſe, becauſe they reported it of their own accord, thinking that it would be ill taken at their hands, that they beſtowed ſo much care and coſt in the burial of Saul, who was Davids profeſſed enemie; or at leaſt, they gave him this warning; that taking notice of their affection to Saul and his family, he ſhould take heed of them, if they prove his enemies; or ule the beſt means he could to make them his friends, who were worthy the having, ſeeing they were ſo faithful to their former lord and king.

V. 5. *And ſaid unto them*] To wit, by thoſe meſſengers which he ſent.

bleſſed be ye of the Lord] *i. e.* The Lord multiply upon you all his bleſſings, as the reward of your faithful ſervice.

that ye have ſhewed this kindneſſe unto your lord, even unto Saul] That is, who, as he was lord and king over the whole land, and therefore was generally to be reſpected and honoured; ſo in a more peculiar manner by you, who, in your great extremity, received ſuch kindneſſe from him, in your deliverance out of deſperate danger.

V. 6. *And now the Lord ſhew mercy and truth unto you*] *i. e.* Mercy, in making his gracious promiſes of rewarding your faithful ſervice; and truth, in his conſtant performance of them unto you, who have in this action approved your ſelves ſuch loyal and grateful ſubjects to your lord and Soveraign.

And I alſo will requite you kindneſſe] That is, ſeeing your lord, who is dead, cannot do it, I, as his Succeſſor, will pay his debt, and recompence your love and thankfulneſs which ye have ſhewed unto him.

V. 7. *Therefore now let your hands be ſtrengthened, and be ye valiant*] Heb. *be ye ſons of valour. i.e.* Be not diſmayed, though ye have loſt your lord; for I, whom the houſe of Judah, by Gods appointment, have anoynted King, will ſupply unto you all the good things which ye have loſt by his death. And this he ſpeaketh, to take off from them all jealouſies and fears, that he would deal the worſe with them, for their expreſſions of love to their deceaſed lord. Uſing herein all lawful policy, and good means, to gain the peoples love, though he had aſſurance from God that he ſhould be King; and would not uſe any hoſtile means to obtain the Kingdom, though he were certain he ſhould have prevailed, if he would attempt it, untill he was compelled thereunto by Abner and Iſhboſheth. And this he did, partly, as a gracious king, who abhorreth to ſhed the blood of his ſubjects; and partly, in reſpect of his oath to Saul, that he would not deſtroy his poſterity, and abolith his name, ch. 24. 22, 22.

V. 8. *But Abner the ſon of Ner, Captain of Sauls hoſt, took Iſhboſheth*] Called alſo Eſhbaal, 1 Chronicles, chapter 8. verſe 33. God being pleaſed yet more to exerciſe Davids faith and patience, before he came to the full poſſeſſion of the Crown and Kingdom, leaveth Abner to the ambition and

pride of his heart, to crosse him in his proceedings, by setting up one of Sauls sons to be King, for his own ends. For being himself of Sauls family, and neer of kin unto him, and by him advanced to be General of his Army, (an high place of honor and command;) he desired to have the Soveraignty to remain in the hands of Saul, that so he might retain his dignity, which he had no hope to do, if David came to be King; seeing he had many worthy friends, and neer kindred of his own, to advance. And he maketh choyce of Ishbosheth, who was no martial man, and but of a weak spirit, and small parts; knowing that he could rule him at his pleasure, who was chief Ruler of the Kingdom, and so in effect, make himself King; the other serving only for State, or shadow, to colour his actions. Of which power and regency he had no hope, if David (a prudent and valiant Prince) should weild the Scepter. And because Mephibosheth, being but a childe, and lame of his feet, was not so fit to colour his ends and ayms, he passeth by him, though he were the right heir by lineal descent, and maketh choyce of Ishbosheth his uncle, to proclaim him King. All which he did, out of his pride and ambition, against the light of his own conscience; seeing he knew well enough, that by Gods appointment, Samuel had anoynted David to be King over Israel, and to succeed Saul, whom God had rejected, and plainly acknowledgeth it in his rage, ch. 3. 9,10,18.

And brought him over to Mahanaim] A City in Gilead, in the tribe of Gad, situate beyond Jordan, on the river Jabbok, neer Jabez-Gilead; which had its name given by Jacob, (signifying two hosts or camps) from the vision of Angels that there appeared unto him, Gen. 32. 1,2. Of which place, Abner made choyce; either, because being a remote part of the Kingdom, and far distant from Judah, where Davids chief strength lay, it was fittest for the raising and forming of an army; or it may be, because he was jealous of those parts, especially of Jabez-Gilead, lest they should fall to Davids party, being won by his kinde message; and therefore meant to reside there, with his strength about him, to keep them from defection.

And he made him king over Gilead] *i. e.* All the Country beyond Jordan.

and over the Assurites] *i. e.* The tribe of Asshur, on the north of Canaan.

and over Jezreel] Scituate almost in the midst of Canaan, and on the borders of Zebulon, half the tribe of Manasseh, and Issachar, in which tribe it was, Josh. 19. 18.

and over all Israel] The tribe of Judah only excepted, and those that resorted unto him out of other tribes; though it seemeth, that the whole people were well-affected to David, and inclined to choose him for their King, had they not been over-awed by Abner, who was general of the army, and had a great strength under his command.

V. 10. *Ishbosheth, Sauls son, was fourty years old when he began to reign*] And therefore was old enough to have accompanied his father with the rest of his brethren in the battle, had he been a martial man, and of parts fit for such a service.

and he reigned two years] To wit, before these wars between him and David began; and chiefly this, by the pool at Gibeon. For he had reigned over Israel all the time that David reigned over Judah in Hebron, before these wars; though it is not like, that they lived in peace all the time before; howsoever this was the chief war that was between them in these two years. For otherwise, it could not have been said, that there was long war between the house of Saul, and the house of David, if Ishbosheth reigned but two years in all, chap. 3. 1.

followed David] *i. e.* Took his part, and followed him, as their King and General. Wherein they could not be condemned for making a schism in the Common-wealth, seeing they being but one of the tribes, did separate from all the rest, and so were the cause of a civil war; because they did it in obedience to God, knowing that God had appointed David to be their King; yea rather they deserved great praise, in that they were so ready to expose themselves to all the dangers and miseries of such a war, rather then they would transgresse Gods known Will.

V. 12. *And Abner — went from Mahanaim to Gibeon*] To wit, his army attending him, to wage war against David and Judah.

V. 13. *And Joab the son of Zeruiah*] *i.e.* Davids sister; and was therefore entrusted in this expedition, to lead the armies, though he was not yet chosen the chief General, 1 Chron. 11. 6.

and met together by the pool of Gibeon] Which was on the South side without Gibeon; which was a Metropolitan City in the tribe of Benjamin, and the same that was called Gibeah-Saul, where he kept his Court and residence.

V. 14. *And Abner said to Joab, Let the young men arise, and play before us*] *i. e.* Try their valour and skill in arms, to make us some sport, by their acting this bloody tragedy. The which challenge he maketh to Joab, in hope, that by the good success of his gallant Souldiers, he should dismay and daunt the courage of his men, and so obtain a more easie victory. And this challenge is no sooner made, then accepted of Joab; they both delighting and conspiring in cruelty, and shedding blood, as men often fleshed with these horrid acts and aspects; and accounting it but a play and sport, to see their followers massacre and murther one another. But how abominable this is in the sight of God, as it appeareth many other ways, so by the fearful issue of this barbarous and bloody challenge.

V. 16. *And they caught every one his fellow by the head*] *i. e.* His antagonist or adversary.

V. 17. *And there was a very sore battle that day*] For they being enraged on either party one against another, by the death of their Champions, joyned their main battles, and furiously fought together as mortal enemies, till at last, Abner and his party were beaten by Davids servants; and being routed, were put to flight.

V. 18. *And Asahel was as light of foot as a wilde roe*] Which is an hyperbolical expression of his swiftnesse in running. As Saul and Jonathan are said to be swifter then Eagles, ch. 1.23. And Josephus saith of him, that he not only exceeded other men in running, but also contended with horses in swiftnesse. Unto which he trusting too much, it became the occasion of his death; by his example, verifying the saying of Solomon, Eccles. 9. 11. *That the race is not to the swift, nor the battle to the strong.*

V. 19. *And Asahel pursued after Abner*] Ambitiously affecting the glory of taking prisoner the General of the field; for as he was swift of foot, so he was valiant, and a man of his hands; and therefore reckoned among Davids Worthies, 1 Chr. 11. 26.

V. 21. *Lay thee hold on one of the young men, and take thee his armour, or his spoyl*] As if he had said, if thou dost affect the glory of the victory, I will not be against it; but then thou must choose such an Antagonist as is thine equal, and a young man like thy self; and not provoke an old experienced Souldier, to thy extream danger and dishonour.

V. 22. *And Abner said again to Asahel — wherefore should I smite thee to the ground?*] As though he should have said, I am very loth to kill thee, (if thou dost not too much press and provoke me) for thy brothers sake.

how then should I hold up my face to Joab thy brother?] That is, with what confidence can I look for any peace and reconciliation with him, having killed his brother; and for this Abner was careful, even in the very heat of war, being guilty to himself, that he fought in a bad cause, and that David in the end would prevail; and when that came to passe, he well knew, that Joab, who was so potent, and in so great favour with David, would be an heavy adversary, if incensed against him; or a good friend, to make his peace.

V. 23. *Wherefore Abner with the hinder end of the spear*] *i.e.* With the pike of his spear, in the lower end; for their speares were double-pointed.

smote him under the fifth rib] *i. e.* Under the lowest of the short ribs, (which are five in number) neer the belly; out of which wound his guts came forth. So ch. 3.19. & 4.6. & 20. 10. And in that place he smote him, because in all likelihood, it was below his armour, and so a sure killing place, if his spear hit upon it.

As many as came to the place where Asahel fell down and dyed, stood still] And so were hindred in the pursuit, by gazing upon this sad spectacle, and lamenting his death.

V. 24. *Joab also and Abishai pursued after Abner*] Not looking so much unto their private interest and losse, as the common good of the people; but like wise and brave Commanders, more minding and respecting the publique cause.

and the sun went down when they were come to the hill Ammah] To which hill Abner retreated, that being rallyed into a body, and having the advantage of the upper ground, they might the better stand upon their defence.

V. 25. *And the children of Israel gathered themselves together after Abner*] To wit, into one main body, or battalia, on the top of an hill.

V. 26. *And Abner said to Joab, Shall the sword devour for ever?*] *i.e.* Wilt thou put no end to slaughter? Where he seemeth to allude to a usual metaphor in the Scriptures, calling the edge, the mouth of the sword; which, as wilde beasts devour their prey. As if he had said, there ought to be some mean and measure in these acts of hostility; seeing war and slaughter is not a thing that is good in it self, (for in such things there are no bounds, but the more, the better, and never enough;) but good only, as it is referred to its end, *i. e.* the settling of a firm and just peace.

Knowest thou not that it will be bitternesse in the end?] *i. e.* It will prove like such sweet meats, that are sweet in the mouth, and bredding choler, are bitter in the stomach. For though in the entry of war, revenge seemeth sweet, yet the effects and fruits of it are bitter, and distastful; as rapines, spoyl, effusion of blood, and innumerable other miseries, especially in a civil war; wherein not only they of the same country, but also of the same family, kindred, and allies, yea even nearest friends, and dearest brethren, spoyl and murther one another. And this being the condition and nature of this present war, Abner useth it as a reason to perswade Joab to desist from it; or it might prove bitter in another respect; namely, if by too eager and merciless pursuance, they cut off all hope, and brought their enemies into a desperate condition, and so making them (resolute to fell their lives at the dearest rate) to turn again upon them, and renew the fight; which in the chance of war, sometimes proveth fatal to them, who a little before, seemed to have gotten the victory.

bid the people return from following their brethren] Which he useth, as a strong argument, to make him desist from the pursuit; seeing they were not aliens, heathens, and idolaters, but all of the same nation, even the Israel of God, who were children of the same Father, and professors of the same religion.

V. 27. *And Joab said, As God liveth, unlesse thou hadst spoken*] *i. e.* Sent us a challenge, and provoked us to a combat between our young men, we had never engaged our selves in this fight, but were rather resolved to have marched away, and returned quietly to our own homes, that so it might have been prevented.

V. 28. *So Joab blew a trumpet, and all the people stood still*] *i. e.* Caused his trumpeter to sound a retreat, upon the hearing whereof his army desisted from pursuing their victory. Wherein Joab shewed much wisdom and moderation in his affections and passions. For though he could not choose but be much moved and grieved for the death of his brother, yet he respecteth not his own private revenge, but sheweth now unwilling he was to shed the blood of his brethren; thinking that it would be a good means to make Abner desire peace; and for the settlement thereof, to apply himself to David, as his lawful King. So ch. 18. 16.

neither fought they any more] Namely, at that time; for otherwise, the war continued between the house of David, and Saul, for some time after this, as appeareth, ch. 3.1.

and went thorow all Bithron] Which are called the mountains of Bether, Cant. 2. 17. that is, of separation; because, lying in Gilead, they were, by Jordan, separated from Canaan.

had [mitten of Benjamin and Abners men] *i. e.* Had slain of his party, both of Benjamin, and all the other tribes that adhered to the house of Saul.

And they took up Asahel, and buried him in the sepulchre of his father, which was in Bethlehem.] Where we have an transposition of the words in this verse; for they did not bury him that night, after the battel was fought, seeing they travelled all that night to Hebron, to bring unto David, with as much speed as could be, the good success of the battel, and carrying the corps of Asahel along with them, they afterwards solemnized his funeral with more solemnity, when they were at better leisure. Others that are not willing to admit of such a transposition of the words, hold, that they did not go to David that night, after their victory, but first stayed to bury their dead, slain upon the the place, and then carried the body of Asahel to Bethlehem, and there buried it, and the night following they went unto Hebron, to carry the news to David of their victory. But, by that time, it was like to be stale news, if they staid so long, till the funeral was solemnized; and I see no reason, why a great worthy, slain in field in the Kings cause and quarrel, should be so suddenly, and obscurely buried in the night. Besides, it seemeth unto me, that as Abner and his men went all that night, after the battel, to their King at Mahanaim; so Joab and his men are like wise said to have gone, the same night, to their King at Hebron, vet. 29. & 32.

CHAP. III.

Vers. 1. *Now there was long war between the house of Saul and the house of David.*] For it lasted five years and odd moneths, from the first fight, ch. 2. 11. to the death of Ishbosheth: For Davids reign over Judah in Hebron, was seven years and six moneths, two of which were spent before that fight, ch. 2. 11.

But David waxed stronger and stronger, & the house of Saul waxed weaker and weaker] Because Davids Kingdom had a sure foundation, Gods never failing promises and gracious assistance, upon which he grounded his faith, waiting with patience for the accomplishment of his word; But Ishbosheths Kingdom was founded upon the arm of flesh, humane policy and power, and had no word of God for the continuance of it, but rather the contrary, for the ruin and the abolition of it. Where we have a lively type of the kingdom of Sathan, and the Kingdom of Christ; for that is strong and ample in its first beginnings, but groweth lesser and weaker in the continuance of it; This small and weak at the first, but is daily enlarged, and groweth in strength, until, at last, Sathans kingdom be wholly ruined and abolished, and Christs set up, and enlarged, over the whole world. And this appereth, both by Christs Kingdom, generally considered, in the whole Church, against which Sathan raiseth daily war, by his chief General Anti-christ, as Ishbosheth by his Abner; yet shall never prevail, but continually grow weaker and weaker, till being daily *consumed by the Spirit of his mouth*, the preaching of the word, he be at last wholly *destroyed* and abolished, *by the brightnesse of his coming*, 2 Thess. 2. 8. And also, particularly considered in every Christian, in that fight which is between the flesh and the Spirit; the one, as Sathans Lieutenant-general, attended with innumerable lusts, seeming invincibly strong, in the first beginnings of the Christian warfare, but groweth daily weaker, till it be wholly abolished; But the other, as Christs Lieutenant, accompanied with his spiritual Graces, waxeth stronger continually, till at last, getting a full and final victory, the Kingdom of Christ is erected and established, both in grace and glory.

V. 2. *And unto David were sons born in Hebron*] Whilst he was exiled, and persecuted by Saul, God gave him no children, though he had two wives with him, because, in his wise providence, he saw, that they would have been burthensom and troublesom; but no sooner is he chosen King over Judah, and settled in Hebron, then he is made the Father of six sons. Yet God did not multiply his posterity, as he multiplied his wives; but, of his six wives, gave him only six sons; to teach him and us, that Polygamy (howsoever it was tolerated, in those times, yet it) was not allowed, as his ordinance, to make a fruitful Progeny. And experience also teacheth us, that one man, joyned with one wife, according to Gods first institution, have been blessed with a more numerous posterity, then they who have had many. But especially, this is evident in Solomon, who of his thousand wives and concubines, had onely one son, and he none of the best; even as his father before him, though he had divers sons, yet was not much blessed in them, seeing they were, many of them, rather corrasives to eat out his heart with grief and vexation, then comforts and causes of joy, as Amnon, Absolom and Adonijah, 1 Chro. 3.1.

V. 3. *And his second Chileab*] Called also Daniel, 1 Chro. 3. 1.

the third Absolom the son of Maachah, the daughter of Talmai King of Geshur.] A City scituate in the North, on the frontier of Gilead, at the entrance of the vallies of Syria Trachonitis, Deut. 3. 14. Josh. 12. 5. and chap. 13.8. whence (as some think) David had his wife, when being at Ziglag, he invaded and forraged the country of the Geshurites and Amalekites, and taking her captive, did marry her, becoming first a Proselyte to the Jews Religion. Which after some ceremonial observations performed, it was lawful for him to do, Deut. 21. 12, 13. (though not very expedient, seeing he had choyce enough among his own people) because she was not one of those seven cursed Nations, with whom marriage was interdicted. But it is more probably thought, that David married her after his departure from Ziglag, where he had onely two wives, Ahinoam and Abigail; and with her fathers liking and consent, when he was chosen King of Judah, and dwelt at Hebron; that he might, by this alliance, secure his Kingdom from the like invasion; seeing if David and Talmai had not been in league and friendship, it is not like that Absolom would have fled to him for protection, when for murthering his brother Amnon, he was in his fathers displeasure.

V. 5. *And the sixth Ithream, by Egla Davids wife*] All the rest were his wives, yet the onely is so called; either, because her parentage being obscure, she was no otherwise known, then by her title of being Davids wife, as all the other were; or, to distinguish her from some other, that then lived, of the same name; or, being the last that is named, the, in particular, is called his wife, to imply, that all the rest were his wives likewise, of whom he had these children, besides those which he had by his concubines, 1 Chro. 3.9.

V. 6. *Abner made himself strong for the house of Saul*] That is, he furnished himself with arms, munition and riches, and increased his army, to settle upon Ishbosheth the Crown and Kingdom.

V. 7. *And Ishbosheth said to Abner, Wherefore hast thou gone in to my fathers concubine?*] That is, hast lyen with and defiled her; with which fault he chargeth him, either because it was so reported unto him by others, or, out of his own groundless suspition and jealousie, seeing it appeareth not whether it was so or no; Abner, in his answer, neither confessing nor denying it. But howsoever it were true or false, it seemeth that Ishbosheths discontent did arise, not onely from this, that he had dishonoured his father, who was his King and Soverelgn, in lying with his concubine, being his subject; but chiefly, because observing

observing unto what great strength he was grown, being General of the Army, and in great favour with the people, he suspected that out of his ambition he aspired to the Kingdom, and made way hereto, by making use of the Kings concubine, who had two sons, which might give some colour to his claim, when Ishbosheth was taken out of the way. For it seemeth, in those dayes, that the having of the Kings wives and concubines, after his decease, was thought to be a sign which discovered their ambition that aspired to the Crown; and some help, also, to further their design, as appeareth in the example of Adonijah; with whom Solomon was so much displeased, for desiring to marry Abishag Davids wife, as supposing, that hereby he intended to get the Kingdom, 1 King. 1.22.

V. 8. *Then Abner——said, Am I a dog head*] Or, *a dog-keeper*. That is, am I so base and contemptible in thine eyes, that thou shouldst suspect me of committing so foul a fault? Or, suppose that I were guilt of it, am I, in thy esteem, in such a low and poor condition, and no better then a dog, or dog-keeper; that thou holdest it to be such a great disparagement unto thee, for me to lye with this woman, who was not thy fathers wife, but only his concubine; seeing, in my place, I am next unto the King, and have done therein, such faithful and profitable service, both to thy father, thy self, and your whole Family? And thus this phrase is used, chap. 9. 8. and 16. 9. 1 Sam. 24. 14. Deut. 29. 18.

which against Judah do shew kindness this day to the house of Saul] As if he had said; Hast thou any reason to flight and vilifie me, as some mean groom or scoundrel, from whose support, both thy self, and all thy fathers house, have their whole subsistance; and who have power in mine hand, when I please, to deliver thee into thine enemies hands, who would depose thee and seek thy ruine?

V. 9. *So do God to Abner, and more also*] See Ruth. 1. vers. 17. and the note upon it.

except, as the Lord hath sworn to David, even so I do to him.] That is, translate the kingdom from the house of Saul, and make him King. Whereby it appeareth, that he knew, that God had chosen and appointed David to be King; and that all this while, he had opposed it against his knowledg and conscience, for his own worldly and carnal ends.

V. 10. *from Dan, even to Beersheba.*] That is, over all Israel, from the North unto the South. See Judg. 20. 1. 1 King. 4. 24.

V. 11. *And he could not answer a word again, because he feared him*] Being over-awed with the greatnesse of his power which he had with the people, and especially with the souldiers and Army.

V. 12. *And Abner sent messengers to David on his behalf*] Heb. *in stead of him self*. Or, in his own name, not daring, as yet, to go unto him in his own person, til he had from him a safe conduct, and might be entertained, with acceptance, upon some good conditions. Others read it, Because of this, that is, being enraged by this affront.

saying, Whose is the land?] Which may be either meant, thus, Whose is it to be, flow? Or, In whose power is it to confer upon whom he pleaseth, but in mine, who am ready to give it thee? Or thus, Unto whom of right doth it appertain, but unto thee onely; whom God, who alone hath the right to dispose of Kingdoms, hath chosen and appointed unto it: Where, like an hypocrite, he pretendeth that it was Gods designation, that moved him to tender unto him his service: whereas indeed it was out of his indignation towards Ishbosheth, and his self-ends, to secure him from danger of punishment for his former demerits, and in hope, by this meanes, to be advanced by Davids favour; or, to retain his present power and dignity, at least, that he might not be rejected, and cast out with dishonour and disgrace.

Make thy league with me, and behold, my hand shall be with thee] That is, enter into covenant with me, that thou wilt remit all that is past, receive me into favour, and give me such place and preferment, as befitteth my person and parts.

to bring about all Israel unto thee.] That is, cause them to leave Ishbosheth, and become thy subjects.

V. 13. *And he said, Well, I will make a league with thee*] That is, David returned to Abner this answer, like and accept of thy propositions.

Thou shalt not see my face, except thou first bring Michal Sauls daughter] there were two principal causes, which made David so desirous to have Michal brought back unto him, that he might enjoy her as his wife, though she had been so long detained from him, and married to another; The first, because she was his first wife, and had formerly loved him dearly, and approved her love, by using meanes to save his life, when he was in extream danger, though thereby she incurred the displeasure of the King her father; and howsoever he might make some doubt of the continuance of her affection, because she had given her consent to marry another man, yet he imputed that, not to her want of love to him, but to her fathers authority and importunity, by which she was over-ruled. And secondly, he might have therein a politick end, namely, to settle peace, and secure the possession of his Kingdom, by ingratiating himself, and gaining the love of all Sauls kindred and allies, having his daughter to live with him as his wife; freely remitting that great wrong offered unto him, in marrying her to another man.

V. 14. *And David sent messengers to Ishbosheth Sauls son, saying, Deliver me my wife Michal*] Wherein he desired no favour from him, but only that he would do him right, by using his authority, for restoring unto him her that was his lawful wife. And he himself sendeth this message, and doth not onely use the mediation of Abner, because, being lately but upon ill termes with him, he might not suspect, that Abner did make this motion, for some sinister ill ends, and self-interests; and also, that it might be the more easily effected, having Ishbosheths authority to countenance it, and Abners power to back and execute it. Though it is apparent, that Abner, as he did help it on with his perswasion, so he was the Kings agent to effect it, in that he went to Phaltiel her husband, to demand her in the Kings name; and having obtained her, did bring her away, and accompanied her to Bahurim, Phaltiel following her weeping, till Abner cauled him to return, ver. 16.

which I have espoused unto me for an hundred foreskins of the Philistims] He pleaded his right unto her, not by Sauls free gift, but in a way of justice, because he had purchased her at a dear and dangerous rate, venturing his life in the procuring of the Philistims foreskins. And here he nameth an hundred onely, though he brought two hundred unto Saul, because the covenant between them was for one hundred alone, 1 Sam. 18. 25. 27.

V. 15. *even from Phaltiel her husband*] Who is called Phalti, 1 Sam. 25. 44.

V. 16. *And her husband went with her along weeping*] Heb. *going and weeping*. That is, in expressing his great grief with tears, because a wife so noble and beautiful, was taken away from him.

to Bahurim] A city of the tribe of Benjamin, scituate on the frontiers of Judah, ch. 19. 16.

V. 17. *And Abner had communication with the Elders of Israel*] That is, according to his covenant made with David.

Ye sought for David in times past to be King over you] Whereby it appeareth, that many, or most of the people of Israel, did so much honour David, that they much desired, long ago, to have had him to be their King, had not Abner, having the militia in his hands, over-powred them, and compelled them to take part with Ishbosheth Sauls son.

V. 18. *Now then do it, for the Lord hath spoken of David, saying,* &c.] We do not read, where this is expresly spoken; but Jose phus saith, that it was spoken by Samuel, and commonly known amongst the people. And here like a politick hypocrite, he pretendeth that he was moved to set up David King, in obedience to God, and for the good and salvation of the people, whereas he did it meerly out of self-love, and to advance his own private interest and politick ends.

V. 19. *Abner also spake in the eares of Benjamin*] *i.e.* Having received a satisfactory answer from the rest of the tribes, condescending to his motion, that they would receive David for their King; he addressed himself to the tribe of Benjamin, speaking unto them to the same purpose, as he had done to the Elders. And this he doth, in an especial manner to them, because Saul being of their tribe, was chiefly in their favour; and therefore, if they gave way to Davids title, and submitted to his government; little doubt was to be made of the other tribes.

And Abner went also to speak in the eares of David in Hebron] *i.e.* Having received such an answer from the Elders of Israel, and Benjamin, as satisfied him, he himself, to shew his industrious diligence and faithfulnesse, in negotiating Davids business, which he had undertaken, went to carry the news of his good success to him at Hebron. The which he did, either secretly, that it might not come to Ishbosheths ear, having all about him as his creatures at his command; or rather (because this could hardly be done, he having 20 men in his company to attend him, v. 20.) it is probable, that he carried Michal with him, to colour his action, he having acquainted Ishbosheth with it, and obtained his consent.

V. 20. *And David made Abner and the men that were with him, a feast*] As it was usual in those dayes to do, when they made solemn contracts and covenants, Gen. 26. 30. & 31. 44, 46. wherein David is thought to have failed; though not (as I conceive) because he feasted Abner, who (as they say) was so wicked in himself, and now acting treachery against his King; seeing it may be lawful to eat with wicked men, when as we do not do it of free choyce, and love of their company, but for civil ends, and the better transacting and composing of our worldly business and important affairs. Neither could it be

counted

counted treachery; seeing he had openly professed, that he would thus do, even to Ishbosheths own face; and if it were unlawful to set up Ishbosheth, being contrary to Gods express Wil, then it was lawful to put him down, although he might fail in his ends, and manner of doing it; but here was David faulty, that he thus far proceeded in his own politique plots, and never consulted with God about it, for his direction; which might well be the cause of the ill success of this transaction, and that it had such a tragical conclusion.

V. 21. *And Abner said unto David —— I will gather all Israel unto my lord the King*] *i.e.* All the tribes, or the greatest part of all, or all the chief of all estates and conditions. So Math. 3. 5. Phil. 2. 21.

V. 22. *Joab came from pursuing a troop, and brought in a great spoyl.*] That is, a troop of enemies, and as it is most likely, the Philistims, who had sent out this troop to spoyl the country.

V. 24. *Then Joab came to the King and said, What hast thou done?*] That is, in a proud and insolent manner, he taxeth the King of imprudence and indiscretion, for sending away a dangerous enemy, when he had him in his hands.

V. 25. *Thou knowest Abner the son of Ner that he came to deceive thee?* That is, thou mightst well have known, if thou hadst been so considerate, that Abner being so subtile and politick a man, came not for any good that he intended towards thee, but onely to deceive thee; when, like a crafty spie, he had discovered all thy counsels and courses, thy actions & proceedings. And thus he sweetneth his fauxt reproof, by pretending that it did proceed out of his love and care of Davids good; whereas, in truth, he did it out of self-love, pride and envy, fearing lest Abner, by this important service, should creep into Davids favour, and be corrival with him in honours and preferments. And was therefore vexed, because Abner had escaped out of his hand, when such a fit opportunity was offered, but now thinks of revenging himself on him, for the death of Asahel his brother.

V. 26. *And when Joab was come out from David*] From whom he flung in a fury and discontent, not waiting for his reply, as he would have David conceive it; but indeed making all haste to put his design in execution.

he sent messengers after Abner] Using (as it is likely) Davids name to countenance his action; and pretending that he had some weighty and important business, to treat further with him about. Which, perhaps, made David afterwards the more earnest and careful in clearing himself, and wiping away this suspition, that he had some hand in Abners murther.

which brought him again from the well of Sirirah] Which was scituate on the North of Hebron.

V. 27. *Joab took him aside in the gate to speak with him quietly*] (Heb. *peaceably*. That is, to treat with him about the Kings affairs in secret, and (as it were) in his ear, that no man might hear him. And because he would be the less suspected, he made choyce of this place to consult with Abner, neer the gate of the city, which was the place of judicature, and of their publike and solemn meetings.

and smote him under the fifth rib, that he dyed] As he had done before to his brother Asahel. See ch. 2. ver. 23. and the note upon it.

for the blood of Asahel his brother] This was one cause which made Joab take this revenge, though he had little reason to do it, seeing Abner did it, in a sort, unwillingly, and not before he was much provoked to do it, by Asahels importunity. But God herein had his ends, as well as Joab his, and that was, justly to punish Abner, as for all other sins, so for his rebellion against David his lawful King, contrary to his own knowledg and conscience, to compass his worldly and wicked ends; and for being the cause of shedding so much blood in this unlawful war; at which he so little scrupled, that he counted it but a sport or play, ch. 2. 14. And secondly, by this means he took Abner out of the way, that David might not be beholding to him for bringing Israel under his government; but would have him come to the Kingdom by a better way.

V. 28. *I and my Kingdom are guiltless before the Lord for ever!* That is, I am wholly innocent, of having any hand in this heynous crime of shedding Abners blood; and therefore the Lord, who knoweth it, will never lay it to my charge, to punish me for it; nor my Kingdom, for my sake, seeing it is alike guiltless.

V. 29. *Let it rest upon Joab, and on all his fathers house*] Though we are bound by Gods law to abstain from all private revenge, to overcome evil with goodnesse, and to pray for our enemies that hurt and persecute us; yet in this publique cause, that concerned not David alone, but the welfare of the whole kingdome, he is fain to use these fearful imprecations, both against Joab and his whole family, that so he might the better cleer himself from having any hand in this horrid murthers of which, otherwise, he was likely to be suspected, by Abners friends at least, that he was consenting to it. The which would have been a cause of raising all his party against him, and the occasion of a bloody war, which would have disturbed the peace of the Common-wealth, caused much effusion of blood, and quite unsettled him in the Kingdom; in which now, by general consent, they were about to establish him King.

and let there not fail from the house of Joab] *i.e.* As long as his family, or any of it continueth, let some of, or all these evils befal them. So 2 King. 5. 27.

that hath an issue] *i.e.* Some incurable running sore, or flux of bloed; for which they were ceremonially excommunicated, and debarred from entring into the Congregation; and partaking of the publique ordinances, Levit. 15. 21.

or that leaneth on a staffe] To wit, by reason of feeblenesse and lamenesse.

V. 30. *So Joab and Abishai his brother, slew Abner*] That is, both the brothers conspired together, and plotted this murther, though Joab alone did act it.

at Gibeon in the battle] Which is added, as an aggravation of this foul fact; seeing Abner slew Asahel, like a brave Souldier, (though unwillingly) in the open field; but Joab slew Abner deliberately and willingly, though in a base, cowardly, and treacherous manner, when he pretended peace and amity.

V. 31. *And David said to Joab, and to all the people, Rent your clothes*] *i.e.* He proclaimed a solemn and publique funeral-mourning for the death of Abner, and for that heinous sin that was committed in his murther, that hereby he might shew he was innocent, and had no hand in it. And he would have Joab to joyn in it with all the rest, because he was the chief actor in it, that (if it were possible) he might bring him hereby to a sight and fence of the sin, and unfeined repentance for it, when he was convinced of the heynousnesse of it, by this publique lamentation of the King and all the people, though thy had no hand in it.

rent your clothes, and gird you with Sack-cloth] That to testifie the renting their hearts with grief; and this, to afflict their bodies, and to acknowledg their unworthinesse to put on better clothing. See ch. 1. 4. and Gen. 37. 29. and the notes upon them.

And King David himself followed the bier] *i.e.* That he might the more honour Abners funeral, he laid aside his kingly dignity, and attended upon the coarse. For among all nations, Kings have been ever exempted from such expressions of their mourning.

V. 32. *The King lift up his voyce and wept*] *i.e.* Did not only expresse his grief by shedding of tears, but also did testifie it to the people by vocal lamentations.

V. 33. *And said, Dyed Abner as a fool?*] *i.e.* As a base coward, that foolishly yeelded himself to be slaughtered by his enemy, making no resistance? as if he had said, no surely, he did not dye so, but was suddenly and treacherously surprised, having no opportunity to shew his valour, as the most courageous man on the earth, might have been in the like case.

V. 34. *Thy hands were not bound, nor thy feet put into fetters?* That is, thou didst not dye like a base weak captive taken in war, having neither courage nor strength to make resistance, nor as a malefactor bound in chains and fetters, and so led out to execution; No, thou wast truly valiant in all thy enterprises; as Joab thou have found it, if he had fought with thee on equal termes; but thou wast suddenly slaine, when thou didst least suspect it, by one that pretended peace and friendship.

as a man falleth before wicked men, so fellest thou] That is, as it might be the case of the most wise and valiant man in the world, that hath to do with false, faithless, and graceless men, who have no respect to true valour, honour, or honesty; of whom he hath no suspition, because they make shew of love and friendship; so was it with thee. And this he publisheth before Joabs face, in the audience of all the people, as a part of his punishment, for his wicked fact, by branding him with this dishonour and reproach.

V. 35. *And when all the people came to cause David to eat meat*] That is, the Tribunes, Colonels, and chief Commanders of the people and army; hearing that David refused to eat, they came and intreated him not to lay it so much to heart, as to torbear his food, especially, there being a funeral feast provided, to refresh and cheer them in the time of their mourning, as the manner was then, and is to this day, in solemn funerals. See Jer. 16. 7, 8. Ezek. 14. 17.

So do God to me and more also] See Ruth 1. 17. and the note upon it.

if I taste bread, or ought else, till the Sun be down] The which fasting he joyned with his mourning, to express his grief for Abner, and to cleer himself of being any way guilty of his death, that hereby he might give satisfaction to the people seeing his innocency.

V. 36. *And all the people took notice of it, and it pleased them*] Heb.

Heb. *was good in their eyes.* Which is said, to intimate, that David attained unto his end, at which he prudently aymed in the carriage of this businsse, that is, to cleer himself, and pleate the people.

As whatsoever the King did, pleased all the people] That is, he was so well accepted, and so gracious in the eyes of the people through his wise, fair and just demeanure in all his courses; that not onely his prudent carriage of all this businsse, concerning Abner, but generally, in all things else, he was exceeding pleasing unto them.

V. 37. *that it was not of the King*] That is, not by his will, counsel, or instigation, directly, or indirectly, that Abner was slain.

V. 38. *Know ye not that there is a Prince, and a great man fallen this day in Israel?*] That is, ye cannot chuse but take notice of it, that there is a great Peer and Pillar of the land fallen; and that, therefore, they that killed him should be punished as murtherers, where there is power to do it.

V. 39. *And I am this day weak, though anointed King*] That is, unsetled in my Kingdom, like a tender plant that nath not taken root, and therefore of small power to see justice executed; especially, on those murtherers, who are in such favour with the people, and command the army. The which excuse was below prions, and valiant David, and too much savoreth of carnal policy, and ungrounded fear. For he had Gods infallible promise, that he would not onely bring him to the Kingdom, but also establish him on his Throne, and his posterity after him. Which could not be frustrated and made void unto him, by all the power and plots of all wicked traytors, combining together and conspiring against him; and therefore he needed not to have feared the executing of justice upon such an haynous malefactor, maugre the might and malice of him, and all his allies and adherents. Again, where there is from God an absolute command, there is no disputing with flesh and blood. *He that sheddeth mans blood, must by man have his blood shed,* Gen. 9. 6. and the wilful murtherer must be taken from the altar, if he flee to it for shelter and sanctuary, and be put to death, Exod. 21. 14. And though there were danger in it, yet let justice be done, though heaven fall. Neither was there so much peril in the execution, as there was in the neglecting of it. For at this time David was highly in the peoples favour; and Joabs abominable fact must needs render him odious to all men. who were not as wicked as himself. And whilst justice was delayed, the guilt of blood did lye upon the King and the whole land. Which if it had been duly executed, Amasa his death, had been prevented, whom Joab, being fleshed with cruelty and impunity, did, in like manner, take away. Nor is it sufficient to say, that his punishment was onely respited and not remitted, seeing, all that while, the guilt of blood defiled the land, and cryed for vengeance, till it was expiated by his punishment, 1 King. 2. 31, 33. Yea, but this command, of executing the murtherer, is an affirmative precept, which is alwaies binding to obedience, but not to all times, for the acting of it. To which I answer, that though some delay were allowed for the punishing wilful murtherers, (for which we have no warrant in the Scriptures) yet this would not excuse David, for his not executing justice upon Joab, when he was established in his Kingdom, even to the very end of his reign; seeing, it was more then probable, that in so long time he would have dyed a natural death; or being a martial man and in continual wars, have been slain by his enemies, and so justice should have been never executed.

the Lord shall reward the evil doer] That is, though I be unable to inflict condign punishment on these potent offenders; yet the Lord, in his due time, will do it himself; and referring it unto him, I desire him to do it, 1 King. 2. ver. 5, 6. and 34.

CHAP. IV.

Vers. 1. *AND when Ganls son heard that Abner was dead in Hebron, his hands were feeble*] That is, when Ishbosheth heard that Abner was taken away, upon whom he wholy relyed; he was so daunted and disanimated, that he became weak, both in courage and counsel, and was utterly disabled for action, and managing the great affairs of the Common-wealth. So Ezra 4. 4. Neh. 6. 9. Isai. 13. 7. and ch. 17. 2.

And all the Israelites were troubled[That is, all the tribes that adhered to his partie, were in great fear and perplexity, with the suddeness of this news, because they knew not what would become of the Treaty of peace and reconciliation, Abner being dead, who did negotiate it; and if it should break off for want of his prosecution, and the Kingdom should again be imbroyled in a new war, they should now be at a great loss, Abner being dead, upon whole counsel and conduct they chiefly relyed.

V. 2. *Captains of bands*] Which were used to come and spoyl, chap. 3. 22.

of the children of Benjamin] Though now the Philistims possessed it, the Benjamites after Sauls discomfiture, being fled out of it, 1 Sam. 31. 7.

the sons of Rimmon a Beerothite] That is, born in Beeroth, a city which belonged to the tribe of Benjamin, Josh. 18. 25. and 9. 17.

V. 3. *And the Beerothite fled to Gittaim*] Which was a town of Benjamin, Neh. 11. 33. whither they fled for fear of the Philistims. Of which flight mention is here made, that these Captaines might be known to be Beerothites, though they now sojourned in Gittaim, and their city, at this time, was inhabited by the Philistims. Others think, that there were two cities of this name; one in Benjamin, the other in the South frontiers of Judah, whither these Beerothites fled, and there inhabited, liking it so well, that they returned not to their own city, to the time that this story was written.

V. 4. *And Jonathan Sauls son, had a son that was lame*] The drift of this narration concerning Mephibosheth, is to shew what induced these two Captains to murther Ishbosheth, that they might thereby ingratiate themselves into the favour of David; to wit, because there was none remaining of Sauls house that were likely to vindicate his death; for Mephibosheth only was left, when Ishbosheth was taken away, and he but a childe, and lame of his feet; and therefore, as he was unlikely to revenge his uncles death, being thus young and impotent, especially when as he could not look otherwise upon him, then as an usurper, who had put him by his title in lineal succession; so he was as far unable to hinder David from quiet possession of the Crown and Kingdom, being a lame childe, whom no man much respected. Whereupon they conclude, that the taking away of Ishbosheth would be so advantageous to David, that he could not choose, in common humanity, but richly reward the contrivers and actors of it. Whereas on the other side, Ishbosheths Kingdome was (now that Abner was dead) in such a declining and tottering condition, that there was no hope of advancement by him, though they were never so faithful in his service.

when tydings came of Saul] *i.e.* Of his overthrow and death, 1 Sam. 31.

out of Jezreel] Where the battle was fought and lost, 1 Sam. 29. 11.

and his name was Mephibosheth] Called also Merib-baal, 1 Chr. 8. 34. See ch. 11. 21. and the note upon it.

V. 5. *And the sons of Rimmon — went*] *i.e.* Seeing that all things grew worse and worse with Ishbosheth, and that David was likely to be king of all Israel, they resolved to stay him; and to this end now came, thinking hereby to gratifie David, and to endear their service, presuming of indemnity, because there was none, but a lame childe, to revenge his death.

and came about the heat of the day to the house of Ishbosheth, who lay on his bed at noon] Which though it were a common custome in those hot countries, to take their ease in the heat of the day, which made them unfit for action and imployment; yet it seemeth, it is spoken here in a special manner of Ishbosheth, because he was a dull unactive man, who having put off all businsefs to Abner, gave himself over to sloth and ease; the which was unsuitable for a King at other times, but especially to him in his present condition, full of desperate danger, Abner his chief strength being taken away. And therefore it was just that he should dye in his sloth, that had lived slothfully all his dayes.

V. 6. *And they came thither into the midst of the house, as though they would have fetched wheat*] To wit, either having disguised themselves in the habite of such as came to buy corn, Ishbosheths lands (it seemeth) yeelding great store and plenty of it; or of porters, that came to carry away some that had been bought; or else, (as it is more probable) being Commanders in Ishbosheths army, and well acquainted in his house, they came thither, under this pretence of fetching corn for the provision of the camp, or for themselves and their own Souldiers which were under their command; by which colour having free access, they went into the chamber, where he lay, and finding him asleep upon his bed, murthered him; and cutting off his head, took it away with them, and carried it to David, expecting some great reward.

and gat them away through the Plain all night] *i.e.* They making all possible haste, for fear of being pursued and overtaken, travelled all night from Mahanaim, where they did commit this bloody act, unto Hebron, through the Plain between Jericho and Hebron, ch. 2. 8.

and they smote him under the fifth rib] See ch. 2. 28. and the note upon it.

V. 8. *Behold the head of Ishbosheth the son of Saul thine enemy, which sought thy life*] Which speech is cunningly composed, to commend their service in killing Ishbosheth, by putting him in mindes of Sauls enmity and bloody persecution, which they, in this fact had revenged upon his son.

and the Lord hath avenged my lord the King] Which though it were true, in respect of the secret workings of Gods providence, using this as a means of setting David in the quiet and peaceable possession of the whole Kingdom; and it was just with the Lord to bring Ishbosheth to such an end, as having usurped the kingdom contrary to Gods revealed Will, yet it excused not them at all for murthering their Lord; seeing they herein had no respect to accomplish Gods Will, which expreffly forbiddeth all treachery and murther, but only aymed at their own private profit and advancement.

V. 9. *As the Lord liveth, who hath redeemed my soul out of all adversity*] *i.e.* As sure as the Lord liveth, who hath always hitherto delivered me out of all my troubles, by just and lawful means, without the help of any base villany or wicked treachery; I will inflict upon you, according to your demerits, severe punishment; the which latter part, he abruptly supposeth, as it is usual in oaths.

V. 10. *When one told me*] That is, The Amalekite, who brought news of Sauls death, and that he had slain him, chap. 4. 1, 5, 1 5.

saying, Behold, Saul is dead] Saying withal, that upon Sauls request, he had help to kill him, and rid him out of his pain, chap. 1. 10.

V. 11. *How much more when wicked men have slain a righteous person*] That is, how much better reason have I to execute severe justice on such bloody and treacherous assafinates as you, who have murthered one who was just and innocent; though not simply in himself, yet in reference to you, having done you no wrong, to provoke you to do this horrid act; but contrariwise had well deserved at your hands, by advancing you to a place of command in his army.

in his own house, upon his bed.] That is, in a place where he had reason to think himself most secure and free from all danger. By all which circumstances, he aggravateth their horrible crime, as being in many respects far more haynous, then that of the Amalekite, the which he had punished with death. For he was an Amalekite, and in respect of nation and birth, an enemy to Gods people; from whom no better was to be expected, especially by Saul, who not long since had slain almoft all their nation; but these, Israelites and brethren of the same religion, and thereby obliged to perform all good duties one to another; yea, they were of the same tribe with Ishbosheth, and his servants, who were bound to be loyal towards their master. He did but hasten his death, being deadly wounded, and out of all hope of recovery, to ease his pain and prevent his shame and dishonor; but they took away his life, when he was in his perfect health, and suspected no danger. He did it (as he pretended) at his earnest request, out of meer pity, to free him from torment: But they did it in a violent manner against his will, when he was taking his repose, and was at ease. He, when he was pursued of his enemies in the field, and had no hope to escape their fury; but they killed him in his own house, and sleeping on his bed, and in no danger to be surprized by any other enemies, but such treacherous villains as they, who ought to have been his guard to secure his person against the attempts of any other.

shall I not therefore now require his blood at your hands.] That is, ought I not much more in justice, to punish you for this horrid crime with all severity; seeing neither the example of him that slew Saul, nor the innocency of the person, nor duty of your master, nor reverence of the place, nor time, could deter you from committing such a treacherous and bloody fact.

V. 12. *And they slew them, and cut off their hands and feet, and hanged them over the pool of Hebron.*] They were dismembred of their hands and feet, because these were the special instruments in acting this villainy; their feet in carrying them to it, which were swift to shed blood, and their hands in stabbing him and cutting off his head. The murtherer, by the letter of the Law, was appointed onely to be put to death; but when the crime was more haynous and horrible, it was in the Magistrates power to aggravate and increase the punishment, and make them exemplary, to deter others from the like wickedness. And though, as the Jewish writers observe, it was not lawful to lessen the punishment which the Law had appointed, as imprisonment, whipping, loss of goods, instead of death; yet they might adde unto it, according to the nature of the fin, because God, in mercy, had appointed the least degrees of punishments, which in justice could be required. Now these hands and feet David caused to be hanged over the pool of Hebron, (their bodies, it is likely, after fun-setting, being taken down according to the prescript of the Law, Deut. 21. 23.) both, that they might be a publike spectacle and example, to deter others from committing the like wickedness, and to shew his detestation of such a treacherous villany; that so it might appear to all the world, that he was clear of having any hand in this bloody fact, either by contriving it, or giving any incouragement to the actors of it.

but they took the head of Ishbosheth, and buried it in the sepulchre of Abner] Honoring him (though an enemy) with an honorable burial, in that city where the great Patriarks did lie interred; and making them partners in the same sepulchre, who had been partakers in the same cause, and had both alike slain by treacherous hands.

CHAP. V.

Vers. 1. *THen came all the tribes of Israel to David unto Hebron*] *i. e.* Not only the Elders and chief of all their tribes, as it is v. 3. but with them their tribunes, Captains, and Commanders, with a great army, gathered together out of all Israel, armed and well appointed for the war; as it is specially expressed, 1 Chr. 12. 23. where the number of the several tribes that came to him at Hebron, being summed up together, amounteth to three hundred thousand, which continued three dayes with David, feasting and rejoycing at his inauguration, and coronation, their brethren of the tribe of Judah dwelling at Hebron, and all the country adjoyning, having made liberal provision for their entertainment, with the help also of the tribes of Issachar, Zebulon, and Naptali, who were neer unto them, and brought in likewise their provisions, as it is expressed, 1 Chr. 12. 30, 40. which feast being ended, David taketh the opportunity of this great assembly, before he dismissed them, to assaule the Jebusites strong Fort, which was thought to be impregnable; and therefore was never attempted hitherto by any of the Judges, Samuel, or Saul. Now this free commming in of all the tribes, after their long reluctancy and opposition, and their peaceable submission unto David as their King, was a type of the voluntary submission of all nations, Jews, and Gentiles, called and gathered by the preaching of the Gospel, to the Kingdom of Christ, and his gracious acceptance of them as his subjects, notwithstanding all their former reluctancy in the times of their ignorance, according to that, Psal. 110 3.

behold, we are thy bone, and thy flesh] *i. e.* All of us Israelites, both thou, and we, being descended from the same father, Jacob, and therefore all brethren; which they alledge, not only as an argument to move David to receive them graciously, as his subjects, notwithstanding their former oppositions, seeing they were all brethren; but also, and chiefly, to shew upon what ground they chose him to be their King, namely, because he was an Israelite, and so one of their brethren; from amongst whom they were bound, by Gods law, to choose their King, Deut. 17. 15. And herein also, David did typfie Christ, our King, who is Head of that body whereof we are members, *bone of our bone, and flesh of our flesh,* Ephes. 5. 30. 1 Cor. 12. 12. Heb. 2. 14. to the 18. verse.

V. 2. *Also in time past, when Saul was King over us, thou wast he that leddest out, and broughtest in Israel*] That is, thou then wast our chiefest Captain, that didst lead out our armies against our enemies, and didst bring them back, crowned with victory, and laden with spoyl; by which former benefits received by thy prudent and valiant conduct, as we are much obliged unto thee; so having had already so much experience of thy parts, prowess, and prosperous success in all thy enterprises, we cannot think of any to be so fit to be our King; because thou art not only prudent to govern, in time of peace; but also expert, and much experienced in war, and every way able to lead and govern them, Numb. 27. 17.

and the Lord hath said to thee, Thou shalt feed my people Israel] That is, hath already anointed thee by Samuel, to be king over all Israel; and to be, both as a good Shepherd to provide food for them, and to guide and govern them, in the time of peace; and as a good Captain, to go out and in before them, in the time of war, 1 Sam. 16. 11, 12. Psal. 78. 71. In both which respects, he was a type of Christ, Psal. 2. 6. Joh. 10. 3, 6, to 11.

V. 3. *And made a league with them before the Lord*] Namely, that he would, as a good King, govern them according to the prescript rule of Gods Law, and that they would obey him, as his loyal and liege people; unto which, both parties bound themselves by solemn Covenant; confirmed by a sacred oath, calling God to witness, and invocating his Name, for a blessing on their proceedings; in which respect it is said, that they made this league before the Lord. See Judg. 11. 11. and the note upon it.

And they anointed David King over Israel] Which was his third anointing; the first, by Samuel, 2 Sam. 16. 13. The second, by the tribe of Judah, ch. 2. 4. and the third here, by all Israel. And herein also David was a type of Christ, who began to execute his Kingly office, like David, at the age of thirty years, and was thrice anointed by God, and, as it were, proclaimed King over his Church. First, by the secret unction of his holy Spirit, Psal. 45. 7. & 2. 6, 7. Secondly, at his baptisme, by a voyce from heaven, Math. 3. 16, 17. And thirdly, at his transfiguration, Math. 17. 5.

V. 5. *In Hebron he reigned over Judah seven years and six months*] See ch. 2. 11.

and in Jerusalem he reigned thirty and three years over all Israel and Judah] The last year being begun, but not finished. For he reigned precisely but thirty and two years and six months; but to make a round number, the last year, though not compleat, but currant, is added, to make up the full number, as is usuall in the Scriptures, Judg. chapter 24. verse 46.

V. 6. *And the King and his men went to Jerusalem*] *i. e.* When he had on this occasion such a great number of the choyce and chief men of his Kingdom assembled, he took this opportunity to assaule and vanquish the Jebusites in their strong Fort.

ment to Jerusalem unto the Jebusites] Before called Jebus, Judg. 19. 10. and Salem, Gen. 14. 18. Psal. 76. 2. which was a city scituate on the utermost borders of two tribes, Judah and Benjamin. The one part fell to the lot of Judah, called Shalem, which they conquered and inhabited, Judg. 1. 8. The other standing on the North side, which was afterwards called the Fort of Sion, and exceeding strong, fell to Benjamins portion; but they being not able to vanquish it, though they were assisted by Judah, Josh. 15. 53. the Jebusites did still inhabite it, Judg. 1. 23. and so did in the time of the wandring Levite, Judg. 19. 10, 11. and even to this present, when David assaulted and took it. And in this part belonging to Benjamin, was the hill Moriah, where Abraham was appointed to sacrifice his son, but afterwards was inhibited, the Lord having provided him another sacrifice. Whence, it seemeth, Jerusalem had its name, being derived from Jireh, *God will be seen in the mount*; and *Shalem*, signifying *peace*, and both conjoyned in that one name, Jerusalem, *the vision of peace*. And this David at the very entrance into the rule of the whole people first attempted, intending to make it the metropolis and chief city of the Kingdom, where the Temple was afterwards to be built on the hill Moriah. And the rather, because Melchizedek the Priest of the high God, had dwelt and reigned there, Heb. chap. 7. ver. 1. and was also the most commodious place to be the chief seat of the Kingdome, being scituate in the midst of the other tribes, and in his own tribe, whom they had chosen to be their King.

which spake unto David, saying, Except thou take away the blinde and the lame, thou shalt not come in hither] Which words, and the next verses following, being obscure, intricate, and very perplexed, are diversly understood by many Expositors. But letting passe the most of them, I will only produce those which seem most probable. Some understand them as a proud and scornful brag of the Jebusites, who presuming that their Fort was so strong and impregnable, that though they had none to defend it but impotent men, and such as were blinde and lame, yet it would be in vain, and but meer lost labour for David and his army, to attempt the assaulting of it; and that out of this confidence, by way of contempt and derision, they set only such to defend and guard it. Others think, that by the blinde and lame, they meant their idols and images, in which they put their trust, being their tutelary gods, as sufficient, being placed there, to make good the place against all the power of Israel, without any other help; which they called the blind and lame, not out of that opinion which themselves had of them; who highly esteemed them, as their Patrons and Protectors; but as they were upbraided by the Israelites, who thus conceived of them; as if they had said, though you have such a base opinion of our gods, as blinde and lame idols; yet being placed on this impregnable Fort, you shall finde, that if you dare attempt the surprizing of it, you shall be able to do it, though you found no other resistance.

V. 7. *Nevertheless, David took the strong hold of Zion. The same is the City of David*] *i. e.* Notwithstanding all their confidence, expressed in their proud brags and scorns, David caused this there strong hold, in which they put their trust, to be assaulted and taken, and called it the city of David; the manner of which surprize, is expressed in the next verse.

V. 8. *And David said on that day, whosoever getteth up into the gutter*] Or thus, For David said. Where the manner how, and the means whereby, are expressed, of taking the strong hold; namely, first Davids plotting and contriving the best and readiest way of taking it, which was by scaling the walls, and getting into the gutter, and killing the Jebusites, with the lame and blinde, who were placed there by way of scorn, to man, and defend it; and secondly, Joabs executing of his design, by first entring into the Fort, and slaying all there: which he undertook, partly moved hereunto by his desire of recovering Davids favour, which he had lost by his killing Abner; and partly encouraged to attempt it, by the reward promised, of being made, for this service, General of the army, which is here only intimated in general termes, but plainly and particularly expressed, 1 Chronicles, chapter 11. ver. 6.

and the lame and the blinde that are hated of Davids soul] Which if we understand literally, is not simply meant, that David hated the lame and blinde, because of their imperfections, who ought rather to be pitied and relieved, but respectively, as they were by the Jebusites, in a way of scorn and derision, presented unto him, to disgrace and dishonour him and his whole army. But if we take it in a symbolical sence, to be meant of the idols and images, which have eyes, and see not; and feet, and walk not; then it is to be understood absolutely, that they were hated of Davids soul.

wherefore they said, the blinde and the lame shall not come into the house] Or, *because they had said, even the blinde and the lame, he shall not come into the house*] That is, on this occasion they took it up as a common proverb, saying, *the blinde and lame shall not come into the house*. Whereby some understand, (and most probably) the royal house or Pallace of David, from entring whereof, the blinde and lame were interdicted; not for pride and state, as the Persian Kings would have none enter into their Courts in sackcloth, because they would not offend their eyes with the beholding of mournful objects, Hest. 4. 2. but that it might be a perpetual memorial of this victory, to have the blinde and lame excluded from entring into the Kings house, because they were used, as the Jebusites instruments, to put such a foul scorn upon him. Neither can it hinder us to take the words in this sence, that Mephibosheth (though lame) was admitted to sit at the Kings table, seeing no rule is so general, which may not have some one exception; and the presence of Mephibosheth had another use, namely, to put David in minde of his dearly loving Jonathan, and to be unto him a cause of joy and content; when by shewing kindnesse to the son, he had some opportunity of expressing his love and thankfulnesse to his deceased father. But they, who would have their blinde and lame idols to be understood, do think, that hereby is meant, that these idols and images should be wholly excluded from entring, or being admitted into, either the Kings house, or the house of God. But I see no reason why this should need a new interdiction, in remembrance of this great victory, seeing always before, they were forbidden to be received, either into one of these places, or the other. Now as this proverb was taken up among the people, for a memorial of this great victory, for which they had always cause to praise God; so it was applyed according to special occasions; as when they would intimate, that a thing seeming impossible, might come to pass; as the taking of this impregnable tower. Or, to reprove them who were proud and presumptuous in their own strength, either in respect of place and fortifications, or the arm of flesh, by telling them that they might be deceived, as well as the Jebusites; or to give men warning, that they should not commit the like error with them; that is, presume too much of their own strength, lest they failed in their hopes, as well as they; seeing oftentimes, what begins in confidence, doth end in shame. Or, to take heed, left that befall themselves, which they intend to others; as the Jebusites thinking to make sure, that David should never enter their Fort, were themselves expelled, and never re-entred. Others read these words, as we have them in our margin, *because they had said, &c.* that is, David promisseth this reward to him that should take away the blinde and lame, because they had put this scorn upon him.

V. 9. *And David built round about from Millo and inward*] Which was a deep or broad valley or ditch, dividing Sion from the lower city; from whence David raised his wall of defence about Sion. See 1 King. 9. 15. Others think, that this Millo was the town-house in the City of David, where the people had their solemn assemblies, so called from *filling and replenishing*. Others (and very probably) think, that it was some tower, or fortress, and place of mention belonging to the city, because it is said of Hezekiah, *that he repaired Millo in the City of David, and he made darts and shields in abundance*, 2 Chr. 3. 5. And the like place of the same name, and for the like use, we read of, Judg. 9. 6, 20, 49. And from this tower or fortresse, David is said to have built the City round about, even from Millo, and that Joab repaired the rest of the city that was without. Compare this with 2 Chron. chap. 12. ver. 8.

V. 10. *And David went on and grew great*] Heb. *went going and growing*. *i. e.* Prospered in all his attempts, because the Lord by his special favour was with him, and assisted him.

V. 11. *And Hiram King of Tyre*] Which was 2 royal, potent, and famous city of merchandize, scituate on, and in the sea, by the West limits of Asiur, Josh. 19. 29. and built by the Phœnicians, who had formerly dwelt by the red sea, and being driven thence by earthquakes, frequent in those Countries, and other calamities, they transplanted themselves

themselves into this Island, and built a City here, at first, on a low ground, which was of little note, for fishermen to dwell in; but afterwards on a promontory, which became stately and famous sending out of it divers much enobled Colonies, as Carthage, Leptis, Utica, and the Islands of Gades.

sent messengers to David] *i. e.* Hearing of his fame and vertues, and his growth and greatnesse in glory; and being much taken with them, he sent ambassadors unto him, to congratulate his happy settlement in his Kingdom; thereby shewing his great respect and kindnesse towards him.

and Cedar trees, and Carpenters, and Masons] *i. e.* After that Hirams messengers had been with him, and were returned to their master, by whom he made it his suite unto him, that he would accommodate him with these men and materials for the building of him an house, seeing there was the greatest plenty of the choyce fit Cedars in Lebanon, which for the most part was scituate in his country, and the most excellent artisans, both in wood and stone, there, above any other place. All which according to his request he sent unto him.

V. 12. *And David perceived that the Lord had established him*] *i. e.* By Gods blessing and prospering him in all his affairs, he experimentally found the truth of Gods promises, in the feeling of him in the Kingdom.

V. 13. *And David took him more Concubines and wives*] Which (as it seemeth) he did, to multiply his friends and allies, for the strengthening of him in his Kingdom; but herein he shewed much humane frailty and infirmity, in using that as a means to establish him, which God in his law had expresly forbidden, Deut. 17. 17. Concerning Concubines, See Judg. chapter 19. ver. 1, 2. and the note upon it, 1 Chron. chapter 3. ver. 5.

V. 14. *And these be the names* —— *Shammua*] Called also Shimea, 1 Chr. 3. 5.

V. 15. *Elishua*] Called also Elishama, 1 Chron. chap. 3. v. 6.

V. 16. *And Eliada*] Called also Beeliada, 1 Chr. chap. 14. ver. 7.

V. 17. *But when the Philistims heard that they had anointed David King over Israel*] 1 Chr. chap. 11. ver. 16. & chap. 14. ver. 8. That is, when they understood that there was a cessation of the civil war between the houses of Saul and David, and that the whole Kingdom was now setled upon David, and that he now peaceably enjoyed it; and (it may be) hearing that he had vanquished the Jebusites, and taken their strong Fort; and that Hiram, a rich King, of a neighbour nation, was in league and friendship with him, they became jealous of his greatness, and think it high time to look into him, and keep him down, seeing they were now out of hope, (in which they formerly were, whilest the civil wars lasted,) that they would destroy one another, and so save them a labour, and put them to no cost, or hazard of war; and perhaps also, they did forbear to take up armes against them, lest a foreign enemy invading their Country, they should make peace one with another, and joyn together with united forces, to keep off a common danger, which would involve them in an universal ruine.

All the Philistims came to seek David] Which came to passe, by Gods good providence so disposing of it, for the preserving Davids honour, and to keep his name from being branded and blemished with the note of inhumanity and ingratitude towards the Philistims, who, in the time of his trouble and exile, had given him kinde and courteous entertainment; also aspersions would otherwise have been cast upon him, if he had raised war against them, before they had first pressed and provoked him unto it.

all the Philistims came to seek David] To wit, that they might fight with him, before he were throughly setled in his kingdom, least he should grow too strong for them, if they should let him alone.

and David heard of it, and went down to the hold] *i. e.* No to the Fort of Zion, (as some conceive;) for that standing on an high hill, he should not have been said to go down, but rather to have gone up, or ascended unto it. But either it was the strong hold of Adullam, or some other neer unto it, unto which he retorted, that he and his camp might be safe and free from the attempts of his enemies, till he had further direction from God what to do.

V. 18. *The Philistims also came and spread themselves in the valley of Rephaim*] *i. e.* Of Giants, Gen. 14. 5. scituate on the North limits of Judah in Benjamin, not far from Jerusalem, and lying Westward on it, Josh. 15. 8.

V. 19. *And David enquired of the Lord*] Namely, by the way of Urim and Thummim, Num. 27. 21. See 1 Sam. 23. 19. and ch. 2. 2, 1. though he had a great army, and had been always victorious, yet he relyed not on his own strength, but seeks to God for direction; without which, he would attempt nothing.

V. 20. *And David come to Baal-Perazim*] Isa. 28. 21. So called by anticipation, on this occasion.

the Lord hath broken forth upon my enemies before me, as the breach of waters] Which may either be referred to his enemies, which were dispersed and scattered, like weak waters that are easily divided with the foot or finger, or being shed upon the ground, are not easily recollected; or to Gods powerful scattering them, like waters, suddenly breaking through their banks and bounds, which violently sweep all away that lyeth in their passage.

therefore he called the name of that place Baal-Perazim] Or, *the Plain of breaches*.

V. 21. *And there they left their images*] Which they had brought with them, as their chief Patrons and Protectors, in which they trusted for victory; of which they failing, and being put to flight, they left them there, for fear, flying for their lives; or out of neglect, because they had given them no better success.

and David and his men burnt them] To wit, according to the law, Deut. 7. 25. and that by Davids commandment, 1 Chr. 14 12.

V. 22. *And the Philistims came up yet again*] Though they were a little before beaten, put to flight, and slaughtered; yet such was their inveterate malice to the Israelites, that they recruited their scattered army, and came again to provoke them to fight, in the very same place, where they had their former defeat, though David had not incensed them, by pursuing his victory.

V. 23. *And when David enquired of the Lord*] Though David before had gotten a famous victory over his enemies, yet he is not thereby lifted up in opinion of his own strength, but relyeth wholly upon the Lord, and now again seeketh unto him for his direction.

thou shalt not go up] *i. e.* In an open manner, as before, but fetch a compass behinde them secretely; that coming upon them suddenly and unexpected, their hearts might be smitten with the greater fear and amazement.

V. 24. *And it be when thou hearest the sound of a going in the tops of the mulberry trees*] Which was not an ordinary sound, caused by the winds, but, as it were, of an army marching, or going on the tops of the trees, and (as it is probable) with chariots and horsemen, like that, 2 King. 7. 6. which was no other then the Lords host of Angels, sent to destroy the Philistims; and was given unto David as a sign to encourage him to the fight, in assurance of victory, seeing God and his Angels were present to assist him. The which, perhaps, was also heard of the Philistims, (as that other by the Syrians) whereby being terrified, they were put to flight.

for then shall the Lord go] Or, *then is the Lord gone*.

V. 25. *And smote the Philistims from Geba*] Called also Gibeah in Benjamin, Judg. 19. 13. & 20. 10. and Gibeon, 1 Chr. 14 16.

unitill thou come to Gazer] Scituate in the West of Ephraim, Josh. chapter 16. ver. 10. but now possessed by the Philistims.

CHAP. VI.

Vers. 1. AGain David gathered together all the chosen men of *Israel*] In the Book of the Chronicles, 1 Chr. chap. 13. the fetching of the Ark, is set before the victories over the Philistims in the former chapter; and from thence some have thought, that there is here some disorder and transposition in the story. But if we understand it aright, the just order is here observed: For David having first vanquished his enemies, and being in peace, doth, in the next place, take order for the promoting and setting up of religion; and first of all, for the fetching of the ark from the house of Aminadab, to the tent which he had prepared for it; in which order we have it here rightly expressed. And therefore, for the reconciling of that in the Chronicles with this place, in respect of the divers order of doing things, there related, differing from this here, we are to know, that David did twice assemble the chief of Israel, that he might consult with them, about fetching home the Ark. First, when he had taken the Jebusites Fort; which consultation was interrupted by the Philistims invasion. And they being overthrown and put to flight, he doth call them the second time, to consult about the same business; and therefore it is plainly said in this verse, that again he gathered Israel. And both these gatherings of Israel are expressed, 1 Chron. chap. 13. ver. 1, 5. The first was of chosen men, which were the Officers, Colonels, and Captains; the other of all Israel, from Shihor in Egypt, even to the entring of Hamath, that is, the whole land and people, from the South to the North, Josh. chapter 13. verse 3. Now if it be further objected, that the doubt is not quite cleered, because all that is said to be done here, to the tenth verse, is in the

the Chronicles set down, as done before the battle with the Philistims: To this it is answered, that mention being made there, of that consultation which David had before the battle, that satisfaction is finished together, (notwithstanding other things intervened) as it is usual in the Scripture, which more respecteth the co-herence of the matter and substance related, then the order of times.

V. 2. *And David arose, and all the people that were with him*] Which he summoned to appear and joyn with him in this service in so great a number from all parts of the land; not onely the Elders and Magistrates, but also, the Colonels, Captains, and Souldiers, both to grace this action with greater glory and magnificence; and also that it might be done with general consent, and more solemnity, and that they might have sufficient strength at hand to bear them out in this action, if there should happen any attempt to be made by the enemy, to disturb and hinder their proceedings.

from Baal of Judah] *i. e.* Kiriath-jearim, 1 Chr. 13. 6. called also Kiriath-baal, Josh. 15. 9. and Baalah of Judah. Where it was placed after it was brought from Beth-shemesh, in the house of Aminadab, 1 Sam. 7. 1. and had there ever since continued above fourty years. And from hence, David now fetched it; because (perhaps) it was not so much respected and reforred into, being in a private house, as it ought to be, and brought it to Jerusalem; because it was now the chief city in the Kingdome, and also scituate in the heart of the land; and so the more convenient for the people to resort unto from all parts for Divine worship, and to consult with God in all difficult and important cases; and because also, being the regal seat where himself resided, he might frequently, and with more ease, enjoy the benefit of it, upon all occasions.

whose name is called by the Lord of hosts. Or, at which the name, even the Name of the Lord of hosts was called upon; or, *whose name is called by the Name of the Lord of hosts, that dwelleth between the Cherubims*] *i. e.* Whose name is called on it, as it is, 1 Chr. 13. 6. or at which the name of the Lord was called upon; to wit, when by the high Priest they consulted with him, 1 King. 8. 29 And he is said to sit between the Cherubims, though he be every where present, because he was there in a special manner, by the presence of his grace; from thence giving his answers, and delivering his Oracles: when he was consulted with, as he did to Moses, Num. 7. 89. Exod. 25. 14.

V. 3. *And they set the Ark of God upon a new cart*] To wit, that they might save themselves a labour in carrying it so far upon their shoulders, as from Kiriath-jearim, to Jerusalem; herein prepounding the example of the Philistims, as their president, who had done it before without any dammage. But herein they transgressed the express Law of God, which enjoyned the Levites to carry it upon their shoulders, though they might not touch it upon pain of death, Num. 4. 15. And though this was not punished in the Philistims, who were heathens, and ignorant of Gods Law, which was not given to them; yet being done by the Levites; to whom the law was given, and knew, or ought to have known, and also have taught others all that was contained in it; it was a great sin in them, and very displeasing to God, and accordingly severely punished. And this David himself, being taught better by lamentable experience, acknowledgeth to have been the cause of that severe judgment executed upon Uzzah, though there were another cause concurring with it; to wit, his touching it with his hand, being only a Levite, and no Priest. See 1 Chr. 12. 13, 15. compared with ver. 6, 7. of this chapter.

that was in Gibeah] Or, the hill; not in Gibeah the city, so called properly, but appellatively, upon an high place, which was in, or by Kiriath-jearim. See 2 Sam. 7. 1.

V. 4. *And Ahio went before the Ark*] Namely, to drive the oxen while Uzzah came behinde, or by the side of the ark; as appeareth by his putting forth his hand to stay it when it was shaken.

V. 5. *And David, and all the house of Israel played before the Lord on all manner of instruments*] As they used to do at those Divine services and solemnities in the time of the law, that thereby they might express their joy and cheerfulness in holy duties; or stirr up their hearts, if they were dull, and drooping, to more alacrity, 1 King. 3. 15.

before the Lord] *i. e.* Before the Ark, which was the visible sign of Gods presence.

V. 6. *And when they came to Nachons threshing floor*] Who is also called Chidon, 1 Chr. 13. 6.

and took hold of it, for the oxen shook it] Or, *stumbled.* As it is, 1 Chr. 13. 9. That is, by their stumbling, they so shook the Ark, that it was in danger of falling, (as Uzzah thought) and therefore put forth his hand to stay it; and so the word is taken, 2 King. 9. 33. And thus God was pleased by the stumbling of these dumb beasts, to convince them of their error, as he did by an asse, reprove Balaam for his sin.

V. 7. *And the anger of the Lord was kindled against Uzzah, &c.*] To wit, because he caused his holy Ark to be carried in a cart, which they should have born on their shoulders, and for touching it with his hand, being but a Levite, and no Priest.

and God smote him there] To wit, by a violent death. And that (as some think) by some rent or rupture in his body, which gave the name to the place where it was done, *Perez-Uzzah*, that is, the rent, or breach of Uzzah.

for his errour] Or, *rashnesse. i. e.* His sin, in touching the holy things, Num. 4. 15. which was his own sin, peculiar to himself, besides that of carrying the ark in a cart, which was common to all the rest, v. 3. wherein it pleased God to make him an example of his severe justice against them, that swerve aside, in the least things, from the strict rule of his word, that concern his worship, and follow their own wills and inventions, though they have never so good a pretence for it. The like we see in the example of Nadab, and Abihu, struck with present death, *for offering strange things before the Lord, which he commanded them not*, Levit. 10. 1.

V. 8. *And David was displeased*] *i. e.* Much grieved and disquieted in his minde, both in respect of his sin and punishment; yea, considering humane frailty, which is apt to sleight and extenuate sin, and to amplifie and aggravate the judgments of God, and punishments inflicted for it; it may be probably thought, that with Davids sorrow, there was mixed some peevishnesse, and peevishnesse, impatience, and discontent; as thinking this punishment too severe for such a small errour, and over-sight, committed out of a good intention; and now unseasonable, when they were acting such a pious work, seeing thereby it was discountenanced, and wholly interrupted and hindred; and so all the joy of the people turned into grief and lamentation.

Perez-Uzzah] *i. e.* The breach of Uzzah.

to this day] To wit, when this story was written, or for a long time.

V. 9. *And David was afraid of the Lord that day*] To wit, because of this severe executing of judgment, he feared to proceed any further in this action, lest himself also, through some errour committed, might also miscarry and perish in it.

how shall the Ark of the Lord come unto me?] *i.e.* How shall I, with any safety, proceed in this action, seeing the Lord is not pleased (as it seemeth) that I should carry it hence to the tent that I have prepared for it; and therefore it were better for me to desist, then to proceed with so much danger.

V. 10. *So David would not remove the Ark of the Lord unto him*] Wherein David discovered his great infirmity; for either he had thus far proceeded of his own head, (as afterwards he did, in resolving to build the Temple,) having no warrant from God; and then, though his zeal and good intention were commendable, yet not the means and action it self, seeing it was not done in faith, having no ground for it; or else, if he had warrant from God, that he should at this time remove the Ark to Jerusalem, then it was his fault thus to desist upon this discouragement; but rather he should have considered, that though the action were good, yet there had been some failing in the manner of doing it; and so finding our, and reforming what was amisse, he should have proceeded, having Gods word and warrant for what he did.

But David carried it aside unto the house of Obed-Edom] Not forcing the Ark upon him against his will, and so putting off the danger which he feared, from himself, to another, but having (no doubt) his consent and approbation. For though he knew what had befallen the Philistims and Beth-shemites, whilest the ark was among them, and Uzzah also at this time; yet being a wise and holy man, he did not impute these disasters to the having of the ark, which was a gracious sign of Gods presence, but to their miscarriages and abuses, want of due reverence and other faultinesse. And being resolved that there could come no ill, but much good, by entertaining it, if things that had been done amiss, were reformed, as he was purposed they should be, he doth willingly and cheerfully give it entertainment.

the Gittite] Not by nation, for he was an Israelite, and of the tribe of Levi, and one of the porters and singers, as appeareth, 1 Chr. 15. 18. but because he was of Gath-Rimmon, a royal City of the Philistims, scituated near Gath, appropriated to the Levites, Josh. 21. 24, 25. where, it seemeth, he was born.

V. 11. *And the Lord blessed Obed-Edom*] *i.e.* Caused him, and all that he had, to prosper; the Lord their by shewing, that they shall be no losers, but great gainers, that give him, or any that belong unto him, due entertainment; as we see in the examples of Potiphar, and the jaylor, entertaining Joseph; Laban Jacob; the Widow-woman Elias; the Shunamite Elisha; and Zaccheus Christ.

V. 12. *So David went and brought up the Ark of God*] To wit, by the ministry of the Priests and Levites; *i.e.* finding now

now by experience, that there was no danger in entertaining the ark, but only in the miscarriages about it, which he had now found out, and was purposed to reform; he fetcheth a fresh upon it, and taketh order to have it brought from Obed-Edoms house, to Jerusalem, with all solemnity, appointing the Priests and Levites to their several charges, and how they should demean themselves in them, as is more fully expressed in the 15. and 16. Chapters of the first Book of Chronicles.

V. 13. *When they thus bare the Ark of the Lord had gone six paces, he sacrificed oxen and fatlings*] *i. e.* He took order to have them sacrificed by the Priests, upon an altar there erected, upon this occasion, for this service. See 1 Chr. 15. 26. And this they did, to testifie their thankfulness unto God, for blessing their beginning and proceeding hitherto, and to move him to be propitious for the future, in the continuance of his favour. Concerning the erecting of an altar here, See 1 Sam. 9. 12. and the note upon it.

V. 14. *And David dauced before the Lord with all his might*] Not vainly and carnally, but excited with inward spiritual joy; expressing it self outwardly, in this holy service of God, by these gestures and motions, in a grave and sober manner and measure, as it was usual with Gods servants, in those times, so to express their spiritual ravishments of rejoycing, for some spiritual favour received. So Miriam, Exod. 15. 20. and Jephthahs daughter, Judg. 11. 34.

And David was girded with a linnen Ephod] That is, an upper garment of linnen, in fashion like that of the Priests, which he used at this time, not onely as being more light fit for motion, but also to shew his devotion in this religious service. See 1 Sam. 2. 18. and the note upon it.

V. 16. *Michal, Saul's daughter — saw King David leaping — and she dispised him in her heart*] That is, looking upon him with carnal eyes, and out of a carnal heart, she judged also carnally of Davids holy actions and intentions, and so vilified his person and deportment.

V. 17. *And they brought in the Ark of the Lord, and set it in his place*] To wit, which he had prepared for it, before he went to fetch it, 1 Chron. 15. 1. The which David did by Gods special inspiration and direction, that it might continue there till a Temple were built for it; Which because it was shortly to be done, therefore he prepareth for it, not a permanent building, but a tabernacle or tent. For the tabernacle which Moses made for it, after their coming into Canaan, was erected at Shiloh, Josh. 18. 1. and there long continued, 1 Sam. 1. 3. and 14. 3. then at Nob, ch. 21. 1. and now at Gibeon, 1 Chron. 16. 37. where it remained to Solomons time, 2 Chro. 1. 3. 4. and 1 Chro. 21. 29. and then all the holy things were brought from thence, and placed in the temple, 1 King. 8. 4.

V. 18. *he blessed the people*] 1 Chro. 16. 2. That is, as a godly King and holy Prophet, he prayed for their peace and prosperity, and for all blessings spiritual and temporal.

V. 19. *And he deals unto all the people — to every one a cake of bread, &c.*] He doth not onely give them the blessing and benediction, but bountifully testifieth and refresheth them. Which he is not said to have done at his inauguration and Coronation, but now, when he had brought home the Ark; to shew, that he more rejoyced in Gods coming to him, in the presence of the Ark, then in his coming to the Crown and Kingdom.

V. 20. *Then David returned to bless his houshold*] That is, to pray with, and for his family, as he had done for the people; as thinking it not enough, as a King, to care for the Commonwealth, unless also, he performed the duty of a good governour in his own house.

And Michal the daughter of Saul came out to meet David] That is, being no longer able to contain the proud swelling thoughts of her minde and heart, the hasteth out to ease and empty her self, by venting bitter and scornful reproaches against him. And she is called the daughter of Saul, because hereby she shewed her resemblance of her father, in his disposition, who was a proud hypocrite, neglecting Gods service, when it did not promote his own greatnesse and glory; contrary to Davids practice in this place.

How glorious was the King of Israel to day!] Which she speaketh ironically, in way of derision and contempt, implying the contrary, that his carriage was loose and unbecoming such a King, as the King of Israel. As if she had said, Thou didst this day, behave thy self, as one of the vain and light commonpeople, and not as it did become the state, majestie and gravity of a King. And it may be, that she had respect, not onely to his dancing, but also to his habit; in being clothed like one of the Levites (of whom she had but a mean opinion) in a linnen Ephod.

who uncovered himself to the eyes of the hand-maids] By which her meaning may be, either that he laid open his nakednes in his dancing, without any respect to his Regal Majesty, gravity, or modesty; his garments which hung loose upon him, flying open, & discovering some bare parts of his legs or thighes; which is not unlikely to have been her intention, seeing she fetcheth it forth as spitefully and reproachfully as she could, saying, that he uncovered himself shamelessly, as one of the vain fellows, and that in the eyes of the handmaids of his servants, who jeered and scorned him for it. Or else, though no part of his body in truth appeared bare, yet the conceived, that he exposed himself to be derided as a naked man, whilst he discovered his vanity and lightness to all the beholders; or, like a fool that puteth off his clothes, and sheweth his nakednes, to make others sport.

V. 21. *And David said to Michal, it was before the Lord*] That is, I did thus demean my self in Gods presence, and to his glory, that I might by this abasement of my self, shew my thankfulness unto him, and the joy of myne heart, in doing him service.

which chose me before thy father, and before all his house] Where David sheweth great sharpness in his reply, upbraiding her with her fathers rejection for his, and the miseries of the whole family that did fall upon it; but her insolences and reproaches extorted it from him, though contrary to his sweet nature; and the rather, because she cast upon him these disgraces and scorns, for shewing his zeal for Gods glory, and faithfulness in his service; which in some sort, trenched upon God himself.

V. 22. *And I will yet be more vile then this*] That is, I am so far from repenting of what I have done, that I will be ready still to abase my self, when as I may thereby glorifie God.

of them shall I be had in honour] That is, they can lose no honour that become vile in their own eyes to glorifie God, seeing he hath in his hand the hearts of all men, and has promised that he will honour them, that honour him, 1 Sam. 2. 30.

V. 23. *Therefore Michal — had no childe*] That is, was punished by God with perpetual barrennes; for though she hitherto had no children, that we read of, yet she might, by Gods blessing, obtained by Davids prayers, have become fruitful, Gen. 20. 17. and 25. 20. whereas now she is punished with perpetual barrennes, for deriding her husband; for the had no childe to the day of her death; that is, she never had any, as this phrase is taken, 1 Sam. 19. 35. Matth. 1. 25.

CHAP. VII.

Vers. 1. *And it came to pass*] Compare this whole Chapter with 1 Chron. 17.

when the King sate in his house] To wit, in peace and safety, 1 Chro. 17. 1.

And the Lord had given him rest round about, from all his enemies] Which might be understood, either of that time present, that he then lived in peace, when he spake and did that which followeth, being not molested by any his bordering enemies; or, that now he lived in such a peace, as was not interrupted with the invasions of the neighbouring nations, as they had been formerly. For from the time of his second victory, over the Philistims, both they, and all other people round about, were so over-awed with his prosperous successes, that they durst not make war against him; though contrarwise, he after this fought many battels against the Ammonites, Syrians, Moabites, and other nations, and obtained many victories. Or, as others, it may be, understood of his quiet possession, and settling his Kingdome, without any resistance and opposition.

V. 2. *That the King said to Nathan the Prophet*] That is, no sooner was he peaceably setled in his Kingdom, then he taketh care for the promoting of Gods true Religion, and to this end, he sendeth forth Nathan, an holy Prophet, to advise with him about some special meanes, which tended thereunto, as the building of the Temple, and setling the Ark in it.

See now I dwell in an house of Cedar, but the Ark of God dwelleth within curtains] As if he should say, it is a most unfitting thing that I should dwell in a most fair, costly, and setled habitation, then the Ark of God, which is the visible sign of his glorious presence, See Hag. 1. 4. For though, whilest the Israelites were in the Wildernes in a wandring condition, it was fit that the publike place of Gods service should not be fixed and permanent, but a Tent or Tabernacle, which might be removed with them; yet now they were setled in the land of promise, he thought it more suitable and convenient for their present estate, that the house of God allotted unto his service, should no longer be a removeable Tabernacle, but a standing Temple; especially, considering, that the Lord had promised, that when they were come into the land of promise, he would choose out such a place for them, to cause his name to dwell there, &c. Deut. 12. 10, 11, 14. And therefore, in zeal

to

to Gods glory, and to promote his service, he desireth to build a Temple for his publike worship. Yet though he were a wise King, yea, a pious Prophet, he did not in this weighty matter, wholly rely upon his own counsel; but first, before he would attempt it, he consulteth with Nathan, the Prophet of the Lord, about it; by his example, teaching Kings and Princes, what they ought to do in the like case.

but the Ark of God dwelleth within curtains] That is, in a tabernacle covered with skins and curtains.

V. 3. *And Nathan said unto the King; Go, and do all that is in thine heart*] The which he spake, as a friend and counsellour, out of his private opinion and advice, and not by any revelation from God, which he should have waited for, in a matter of such importance, before he gave his sentence; whereby it appeareth, that the Prophets did not alwaies speak as Prophets, having upon them the spirit of prophecy, but sometimes as other private men; as we see also in the example of Samuel, 1 Sam. 16 6. and Elisha, 2 King. 1. 27. Yea, sometimes they spake like frail men, unadvisedly and sinfully, as Moses and Jeremiah, Psal. 106. 33. Jer. 20. 14.

Do all that is in thine heart, for the Lord is with thee] That is, build an house to the Lord, as thou desirest, and he that hath moved thee to do it, will prosper thy work.

V. 4. *And it came to pass that night, that the word of the Lord came unto Nathan*] God delayed not to bring him out of his errour, because it proceeded from simple ignorance, and out of a good intention; and because David having encouragement from Nathan, was most zealous and serious in his desires; to have it presently acted; in somuch, that (as some probably conjecture) he bound himself by a solemn vow and oath, that he would never be at rest, till he had set himself upon the accomplishment of it, as appeareth by the 132. Psalm. ver. 2, 3, 4. where this oath is expressed; although others expound this place of his bringing in the Ark into that tent which he had pitched for it. But howsoever God was able to dispense with such a vow or oath, as was not agreeable to his will; much more then the father and husband, had power to disanul the vow of his daughter or wife, Numb. 30. 5. 8.

V. 5. *Go, and tell my servant David —Shalt thou build me an house for me to dwell in?*] That is, assuredly thou shalt not do it. David thought, that because God had promised, that he would have such an house built when they were seeled in the land of promise, Deut. 12. 10, 11. that now the time was come, and that he was the man, whom God had designed to do this work: But God, by his Prophet, telleth him, that though he rightly guessed at the thing, yet he was mistaken in the man who must effect this great work; seeing it was not he, but his son, whom God appointed to do it: and though his pious intention was very commendable, and God would not only graciously accept of it, 1 King. 8. 18. but also bountifully reward it, as if he had done it, as it is ver. 10, 11. &c. yet it was not his pleasure to use him for the effecting of this great and glorious work, for divers reasons, some whereof are here expressed, and some to be gathered out of other places of the Book of the Kings and Chronicles. As first, because, being a martial man, he had shed much blood, which reason God renders unto him, why he would not use him in this service, 1 Chro. 28. 3. not because it was not unlawful for him to fight the battels of the Lord, and to shed the blood of his enemies; or, because having shed it, he was thereby defiled; for this was acceptable service, and pleasing to God as a sacrifice in which he delighted, Isai. 34. 6. Jer. 46. 10. but because the building of the Temple was a type of the spiritual building of the Church, by Christ, the Prince of peace, Isai. 9. 6. it was fit that the Temple should be built by peaceable Solomon, that the shadow should be suitable to the substance, 1 Chro. 21. 9. The second reason is rendred by Solomon, 1 King. 5. 3. because also, for the time to come, he was to have war with the nations about him, not yet subdued, and so would have no leasure to go through with so great a work, as the building of the Temple. The other reasons given, why God would not have him build the Temple, do follow in the Text.

V. 6. *Whereas I have not dwelt in any house, since the time that I brought up the children of Israel out of Egypt*] That is, I have not made choyce of any standing and permanent house, wherein to shew my gracious presence, to this day; but have manifested my self in a tabernacle, fleeting and removing from place to place. Where another reason is given, why he would not have him build the Temple, taken from himself, because there was yet no need of it. For though he had dwelt in no house, since their coming out of Egyt, yet all this while he had been present with them, as their God, al sufficient in himself. As if he should say, there is no present hade, or necessity of building an house for me, who have all this while been content with a tent, and so will be still, till my own time be come; and also have been as efficacious, by my presence, in the Ark in a tabernacle, as in a temple, and so will be still, as long as I please to make use of it.

V. 7. *Spake I a word with any of the tribes of Israel*; Or, *any of the Judges*. 1 Chron. 17. 6. *whom I commanded to feed my people Israel, saying, Why build ye not me an house of Cedars?*] That is, did I ever complain, in the time of the Judges, that my house was not built? Seeing, though I had a purpose, that it should be done in due time, yet I had not required that any of them should go about it, till this time were come. Where (though he accepted of Davids zeal and care, in desiring to do it, yet) he secretly taxeth him for not waiting his leasure, and for undertaking the work, having had no special command for it, no more then the Judges had in their time.

to feed my people Israel] That is, as faithful shepherds, to govern and provide for my people.

V. 8. *I took thee from the sheep-coote, and from following the sheep*] 1 Sam. 16. 11. Psalm. 78. 70, 71. Where God recounteth his former and future benefits, not to upbraid David with them, or to taxe him for ungrattitude in not walking worthy of such high favours, as he afterwards did in the case of Uriah, (chap. 12. 7) but that he might not be discouraged, as doubting of Gods love, thinking, that for want of his service was rejected, in building him a Temple, seeing he had multiplied so many blessings upon him, and was still ready so to do, for the time to come.

V. 9. *And I was with thee whithersoever thou wentest*] That is, protected thee, by my gracious assistance, in all thy enterprizes; as in the combate with Goliah, and many battels against the Philistims. So chap. 8. 6. 14. and have cut off all thine enemies, Saul, Doeg, the Philistims, and all the rest.

and have made thee a great name] That is, I have made thee famous and formidable, among all the nations round about thee.

like the name of the great men which are in the earth] That is, the great Princes and Potentates of other nations.

V. 10. *Moreover, I will appoint a place for my people Israel, &c.*] Where he breaketh off from the recounting of the blessings, which he had conferred upon David, and intereth a promise, of what good things he was purposed to do to the whole Nation, under his government, for his greater comfort and encouragement; because the happiness of a King, doth much consist in the happines and prosperity of his people.

appoint a place and will plant them] That is, establish and settle them in their owne land, allotted unto them; which promises, though they were in part fulfilled in Davids and Solomons reigne, yet they were to have their full accomplishment in the spirituall Kingdome of Christ, the promised Messiah. Neither must this promise be understood of their bare habitation in the land of promise, for so they had dwelt in it ever since the time of Joshua; but of their peaceable and quiet possession of it, which had been often interrupted and disturbed in the time of the Judges, when their enemies prevailed against them; and since also in Sauls time, by the incursions and invasions of the Philistims.

and move no more] That is, they shall no more (as in former times) be tumbled and tossed up and downe, being compelled to flye out of their Cities and habitations, and to leave them to their enemies to dwell in them, 2 Sam. 31. 7.

Neither shall the children of wickednesse afflict them any more as before time] That is, howsoever their malicious persecuting enemies may make some attempts against them, yet they shall not so far prevaile, as to lay upon them such grievous afflictions and pressures, as they have formerly done; all which is to be understood, not absolutely, but upon the condition of their continuing in their obedience, and in the service of the onely true God, in a right manner, Jer. 18. 9. 1 King. 8. 12. 21. 1 Chro. 22. 12, 13. For when afterwards they fell from God into Idolatry, he gave them over to be afflicted by the Assirians, Egyptians, and Caldeans, by whom they were conquered and led into captivity.

V. 11. *And as since the time that I commanded Judges to be over my people Israel, and have caused thee to rest from all thine enemies*] That is, as they have been divers times afflicted in the dayes of the Judges, when as their enemies did often oppresse them, and even unto the time of the reigne, since which I have given thee and them full victory over thine and their enemies.

also the Lord telleth thee that he will make thee an house] That is, set up and establish thy Kingdome in thy posterity, from one generation to another, until it be fully and perfectly established in the Messiah that shall come out of thy loynes; thereby graciously rewarding thy pious intention to build him a house. See Exod. 1. 21. and 1 King. 2. 24.

V. 12. *I will set up thy seed after thee that shall proceed out of thy bowells*] That is, Solomon as the type, and the Messiahs prefigured by him, both which he respected in the following promises; some whereof are peculiar to Solomon, and some to Christ, and some belonging to them both, as the type and anti-type.

V. 13. *He shall build me an house for my Name*] That is, for the advancement of my glory, in the publike means of my worship and service, to be performed in the Temple, according to that, Deut. 12. 11. The which is literally to be understood of Solomon, who was appointed to build this Temple, for which David had onely prepared the materials, and left the pattern of it to his son, which he had received from God, but had no hand in the building it himself, 1 Chron. 22. 14. and 28. 11. But it was Solomon onely that did both begin and finish it, 1 King. 5. 1. 5. and 6. 14. But spiritually of Christ, who was to build, to the glory of Gods name, a spiritual and everlasting house, that is his Church, of of which the temple was a type, Luk. 1. 32, 33. 1 Pet. 2. 5.

and I will establish the throne of his Kingdom for ever] Which is proper and peculiar to Christs Kingdom alone, and cannot be understood of Solomons, seeing this Kingdom was onely continued to Zedechias, in his posterity.

V. 14. *I will be his father, and he shall be my son*] Which belonged both to Solomon and Christ. For Solomon was his son by grace and adoption, but Christ by nature and eternal generation; and so he is his onely begotten son, Joh. 1. 18. Psal. 2. 7. Act. 13. 33. 1 Joh. 4. 9. Heb. 1. 5.

If he commit iniquity] The which is to be understood of Solomon, and not of Christ; for though our sins were imputed unto him, and he suffered and satisfied for them; in which regard the Prophet saith, that he was wounded for our transgressions, Isai. 53. 4. and the Apostle saith, That he was made sin for us, 2 Cor. 5. 22. yet he himself did not commit any iniquity or sin, neither was there any guile found in his mouth, Isai. 53. 9. 1 Pet. 2. 22. and 1. 19.

I will chasten him with the rod of men] So Psal. 89. 30, 31, 32. That is, either by temporal corrections, using therein men, as my rods and instruments, as he corrected Solomon in the latter end of his reign, when he fell to idolatry, 1 King. 11. 9. 14. 23, 26. and the people of Israel, Isai. 10. 5. Or else, the meaning is, that he would correct him for his sins, as a loving father his beloved son, with fatherly chastisements, for his amendment, and not in wrath to his perdition. For so, as when he speaketh of his destroying punishments inflicted on his enemies, he saith, *that he will not meet them as a man*, but as a God, *who is a consuming fire*, Heb. 12. 29. Isai. 33. 14. So when he saith, that he will correct them as a loving father, he thus expresseth it, that he will draw them unto him with the cords of men, and with the stripes of the children of men, that is, not in rigour, but with a gentle and fatherly hand, with much pitty and moderation, Jer. 30. 11.

V. 15. *But my mercy shall not depart away from him, as I took it from Saul*] That is, I will not quite cast him out of my favour, and deprive him of his Kingdom, as I did Saul. Neither can this be understood of Gods eternal love, where with he loveth his elect; seeing Saul, had never any interest in it; for those whom God loveth, he loveth them to the end, John 13. 1.

V. 16. *And thine house, and thy Kingdom shall be established for ever before thee*] That is, I will begin thy Kingdom in thine own dayes, in thy self, and in Solomon thy son, in thine own sight, 1 King. 1. 48. to strengthen thy faith in this assurance, that it shall be continued in thine and his posterity, for a long time, and be established for ever, and compleatly accomplished in Christ, who shall descend of thee. So that if it be applyed to Solomon, then we are to understand these words, *for ever*, of a long time; namely, that David should enjoy it himself to his death, and before his departure, see it setled upon Solomon, in perfect title and right, and so continue in his posterity, till the Scepter departed from Judah, Gen. 49. 10. before the coming of Shiloh, or Christ, in whom it was to be established for ever. But how can Christs Kingdom be said to be established for ever, seeing the Apostle saith, that at the end of the world, after the last judgement, Christ shall deliver up his Kingdom to his father? 1 Cor. 15. To which I answer, that is to be understood of his Oeconomical Kingdom committed unto him, as the Messiah and mediatour, which he exercise th, in subduing his and the Churches enemies, in making intercession for his chosen ones, given him out of the world, and perfecting his members and mystical body; for when all things are done and finished, there shall be no use of that Kingdom, in respect of this administration, and therefore it shall cease; though the effect and fruit of it shall never have end. But then Christ, as he is God and man, shall reign for ever with his father, and even in his humane nature he shall everlastingly enjoy that glory and Majesty, which by vertue of that hypostatical union, of the two Natures, belongeth unto its though that outward administration of the mediatorship shall cease.

V. 17. *According to all these words, and according to this vision, so did Nathan speak to David*] That is, made a true and faithful relation of all which God had commanded him to speak, though it were to his own disparagement, being contrary to his advice, which he had before privately given; wherein he carried himself, piously and prudently; for as it is the first point of wisdom, to fo speak, as that we shall have no cause to repent of what we have spoken; so it is the second point, when we have spoken amiss, to retract and revoke it; as Austin excellently saith, in excuse of his own practice; Neither doth David upbraid him with it, as though he had not carried himself as the Lords Prophet herein, saying, and unsaying what he had formerly said; seeing, without respecting his own credit, he had delivered faithfully that message which God had put in his mouth. And thus Isaiah, having denounced the sentence of death upon Hezekiah, afterwards reveketh it, being appointed by God and promiseth that his life should be prolonged fifteen years. Whereas Jonas, out of pride and self-seeking, neglecting to do it, is justly taxed and condemned by God for it. But seeing David nimself was a Prophet, why did not God immediately inform him what he was to do in this great businesse, but useth the ministry of Nathan, to teach and instruct him? I answer, though there were no reason hereof to be given, but his own good pleasure, it were sufficient; but besides, God looketh upon us as members of the same body, who are linked together in love and service one with another, needing our mutual help; whereby as every member hath its imployment, so it tendeth to the endearing and increasing of love and affection, to the common good of the whole body; as it is in the body natural, in all its members, as the eye, ear, hand, and foot, which perform mutual service to one another, whereby the whole body is preserved, 1 Cor. 12. 16, 21.

Then went David and sate before the Lord] To wit, in the tent before the ark, that he might pour forth his soul in holy soliloquies and meditations, where it is said, that he sate, not in respect of the posture of his body, but because he there remained and continued ready to perform this devout service, as the word is often taken, which is here used, as Gen. 27. 44. Levit. 14. 8. 1 Sam. 1. 22. & 20. 19. not that it is simply unlawful to use this posture of sitting, in prayer and meditation; for the Lord having nowhere tyed us to any gesture of the body, but only requiring a fit disposition of the soul, and that we should call upon him with humble hearts, and with contrite and broken spirits, in sincerity and truth; the Saints have taken to them this liberty, and have prayed unto God in all postures of the body; as lying in bed, walking, standing, and this of sitting; as we see in the example of Moses, Exod. 17. 12. and Eliah, 1 King 19. 4. Notwithstanding the gesture of kneeling, and prostrating of the body, in the time of deeper humiliation, being fitest to express the disposition of an humble soul, is sometimes required, and most commonly practised by Gods Saints and servants, Psal. 95. 6. 1 King. 8. 54. And so it is probably thought David did in this place, first sitting, whilest he meditated on Gods grace and goodness towards him, and afterwards kneeling, when he had addressed himself to God by prayer.

V. 18. *Who am I, O Lord God, and what is my house that thou hast brought me hitherto*] *i.e.* How base and unworthy am I, and all my parentage and family, to be so highly advanced as I am already, out of my meer grace, and undeserved favour.

V. 19. *Thou hast spoken also of thy servants house for a great while to come*] *i.e.* Thou hast promised also to continue thy favour, not only to me, but also to my posterity after me, for many generations.

and is this the manner of man, O Lord God] As if he had said, how admirable is this thy grace and goodness, which thou extendest towards me, and how far above, not only the practice of men to act, but even the reach of their understanding to conceive, that thou shouldst shew such favour and goodness of meer grace, above all desert. And therefore, seeing this is peculiar to thy self alone, to thee only be the praise. Or thus, do men deal so freely and familiarly with their mean inferiors, as thou hast done to me? Surely no, such incomprehensible love is not to be found among mortal men. So Psalm. 8. 3. into which excaste of admiration, David is chiefly brought, by Gods promise, of perpetuating his Kingdom in Christ, which should come out of his loyns, as the Apostle applyeth it, Heb. 2. 6.

V. 20. *And what can David say more unto thee? for thou Lord knowest thy servant*] *i.e.* Either what can I ask more of thee, then thou of thy free grace hast already promised; at which sence, that place, 1 Chr. 17. 28. seemeth to aym, *and what can David speak more to thee for the honour of thy servant?* Or thus; what need have I to use many words, to amplifie thy goodness, and express my thankfulness, seeing thou knowest my heart, how real I am in this duty.

V. 21. *For thy word sake, and according to thine own heart, hast thou done all these great things*] *i.e.* Not for any desert of mine, but for thy truth and promise sake, and of thy meer grace and love, hast thou conferred all these benefits upon me;

or (as some take it) for thy Christ sake, who is thy eternal Word, and thy meer grace, and free good will.

to make thy servant know them] *i.e.* To acknowledg thy benefits with all thankfulnesse; both which thou hast, and wilt confer upon thy servant for the time to come.

according to all that we have heard with our ears] That is, according to all that by thy word thou hast made known unto us.

V. 22. *And what nation in the earth is like thy people*] That is, so advanced in high and holy privileges, Deut. chap. 4. ver. 7.

whom God went to redeem for a people to himself] *i. e.* Came (as it were) down from heaven to manifest his power in redeeming them, Exod. 3. 7, 8. which was the work of the whole trinity, in the unity of the God-head. And therefore the word *God*, Elohim, and the verbe, *went*, are both in the plural number; yet his speech is directed to one God alone, *Before thy people which thou redeemest*, and, *Thou Lord art become their God*. Where God, who is omnipotent, is said to have come to redeem his people; *God went to redeem*, which is usually spoken of God, when he applyeth himself to do any great, or strong action, though he is generally present in all places, at all times.

and to make him a name] That is, either to make his people renowned, and famous among all Nations, as it is expounded, 1 Chro. 17. 21. Or, to magnifie his own glory, by his great works; according to Numb. 14. 21. *All the earth shall be filled with the glory of the Lord*, Isai. 63. 14. *So didst thou lead thy people, to make thy self a glorious name.*

and to do for you great things and terrible] Not only in their deliverance out of Egypt, but also, in the subduing of their enemies in the land of Canaan; which are therefore joyned together, 1 Chro. 17. 21. And so from all other Nations that fought against them, and their idols, in whom they trusted. Where he useth an apostrophe or figurative speech, converting it abruptly, from God to the people of Israel, *and to do great things for you, O Israel*; and in the next words again, converting his speech to God, *for thy land before thy people.* So David, in his mourning long, for Saul and Jonathan, by the like apostrophe, turneth his speech to the people, *O noble Israel, he is slain upon thy high places*; as some read it, ch. 1. 19.

V. 24. *For thou hast confirmed to thy self thy people Israel, to be a people unto thee for ever*] That is, the natural Israel, for a long time, even to the comming of Christ; but the spiritual Israel, consisting both of the Jews and Gentils, for ever; of which he assigneth no other cause, but Gods free election, Gen. 17. 7.

V. 25. *And now, O Lord God, the word that thou hast spoken —establish it for ever*] Though David having Gods infallible promise, was assured that he would be as good as his word, yet he earnestly prayeth, that he would fulfil it; because Gods promises must not make us neglect the means, but to be the more diligent in the use of them, having a good ground to make our prayers, with more firm confidence, to be heard. And this our Saviour hath taught us, by his example, praying that the Father wou'd glorysie his Son, though he were most assured of his glorysication, Joh. 17. 5.

V. 26. *And let the house of thy servant David be established before thee*] Where David repeateth in his prayer what he had said before, yet not in that vain manner, which Christ condemneth, Matth. 6. 7. but being ravish'd with joy, in the sweet apprehension of Gods gracious promises, made unto him and his posterity, he thought that he could not sufficiently express his affection, but in the fervency of his devotion, repeateth the same thing again, and again. And so our Saviour Christ himself, in his bitter agony, is said to have prayed in the same words, to shew his earnestnesse, Matth. 26. 44. and Luk. 22. 44.

V. 27. *For thou —hast revealed to thy servant*] Heb. *opened the eare*] That is, hast made him clearly to know. See 1 Sam. 9. 16.

saying, I will build thee an house] That is, continue the Kingdom to thee, and to thy posterity after thee.

therefore hath thy servant found in his heart] That is, hath found his heart thus disposed to call upon thee, having thy promise as a sure ground of his faith and prayer. So Psalm. 106. 10.

V. 28. *Thy words be true*] Josh. 17. 17. That is, there can be no doubt of obtaining my suit, seeing I have thy promise, who art true of thy word, and powerful to perform it.

V. 29. *For thou, O Lord God, hast spoken it*] And therefore I firmly believe, that it shall come to pass.

let the house of thy servant be blessed for ever.] That is, both now, in my temporal Kingdom, and to all eternity in the spiritual Kingdom of the Messiah, which thou hast promised shall descend of me.

CHAP. VIII.

Vers. 1. *And after this it came to pass, that David smote the Philistines, and subdued them*] Compare this whole Chapter with 1 Chron. 18. In this, and the following Chapters, he rendreth a reason why God would not suffer David to build his Temple, namely, because he had no leasure, being, by the Lords will, imployed in the wars. And withal, by the following story, he sheweth how God accomplished his gracious promise, made unto David, in the former Chapter, concerning the establishment of his Kingdom, in all prosperity, and the confluence of all his blessings, to the joy of himself, and all his people.

And David took Metheg-Ammah out of the hand of the Philistims] This was the third war against the Philistims, after he was anointed King over all Israel, in which, having vanquished them, he took from them this Metheg-Ammah; that is, Gath, a chief city of the Philistims, as appeareth, 1 Chron. 18. 1. and all the small towns which were under its jurisdiction. Which was called, Metheg-Ammah, because it was scituate on a hill, or a mountanous tract of ground; and a Bridle, because, by its great strength, it restrained enemies from invading Israel, and the country adjoyning to it; and also ruled, and gave laws to all the lesser towns and parts adjacent, whereby they were governed, and kept in awe and order. It was afterwards called, Dio-Cæsarea; and was scituate on the frontiers of Palestine, at the entrance into the tribes of Judah and Ephraim. And this city of strength, David surprizeth and holdeth; that thence forth it might, as a Bridle, restrain the Philistims from invading the land of Canaan.

V. 2. *And he smote Moab*] At the coming of the Israelites out of the wildernesse, they were forbidden by God to invade their land, or to do them any hurt, because he had given it to the children of Lot for a possession, Deut. 2. 9. But now David maketh war against them; but for what cause, and upon what occasion, it doth not clearly appear. the Hebrews think, because David having, in the time of Saals persecution, left his father and mother under the Kings protection, they treacherously murthered them, after he was departed from them. Which their perfidious and bloody fact, David now revenged upon them. But for this, we have no good ground or warrant out of Scripture, why we should believe it. But it is rather thought, that God then restrained his people, from distressing of them, because they had done them no wrong. But afterwards they shewed themselves malicious enemies to the Israelites, upon which they were interdicted by God from coming into the congregation, unto the tenth generation, Deut. 23. 3. 31. And they shewed their malice, in hiring Balaam to curse Israel; and when that would not take, in following his cursed counsel, tempting them by their women, to commit, both corporal and spiritual whoredom, whereby a great plague was brought upon them, also in not relieving them with bread in their necessity, and for their cruel tyrannyzing over them, and oppressing them by Eglon their King, in the time of the Judges; for all which wrongs, David had just cause to make war against them, they still continuing in their former malice and enmity; though the end of his war was not to dispossesse them of their country, but onely to make them tributaries, and thereby to revenge the injuries which they had offered unto Gods people.

and measured them with a line, casting them down to the ground] That is, he vanquished them, and brought them into an absolute subjection and servitude, using them at his own pleasure, to kill and keep alive whom he would; and as conquerors use to do, divided their land, as he thought good. The which is metaphorically expressed, by a similitude taken from those, who measure land by a line, or, from a Carpenter, that strikes his timber with a line, which he intendeth to use inbis building, and then cutteth off what he thinks unnecessary and superfluous. For so David, subduing them by an absolute conquest, used them at his pleasure, levelling their cities and towns with the ground, and laying all open and flat before him to be measured (as it were) with a line, and so to be divided and disposed of, like a new plantation; as Joshua did the land of Canaan, which he divided by lot among the Israelites. Others, thinking that the historical and plain sence is best, when there is no need of metaphors and allegories, do take the words here literally, that David did indeed measure their country, being subdued, with a line, allotting two thirds of the lands and cities, with all the inhabitants, to ruine, slaughter, and destruction; and reserving one third for a new plantation; and a third part also of the people alive, to inhabit it, as his tributaries. For though God at first appointed his people to spare them, Deut. 2. 9. yet becoming malicious enemies, David exercisth upon them this hostile severity.

V. 3. *David smote also Hadadezer*] Called also Hadarezer, 1 Chr. 18. 3.

V. 3. *David smote also Hadadezer*] Called also Hadarezer, 1 Chr. 18. 3.

the son of Rehob] Who reigned in that part of Syria, called Beth-Rehob, after his name, ch. 10. 6.

King of Zobah] A large country in Syria, beyond Tenarus, between the two Armenises, inhabited by a people, called Sapheni, as Josephus reporteth. Against whom Saul formerly had made war with good successe, 1 Sam. 14. 47. But now, being grown again to great strength, David taketh notice of it, and maketh war against him, knowing how dangerous it was, that the Syrians and their King, who were professed enemies to the Israelites, and dwelled so near unto them, should grow so powerful and puissant.

as he went to recover his border at the river Euphrates] That is, as some understand it, when David went to enlarge and settle his dominion in those utmost limits of it, which God had given to his people, even to the river Euphrates, Josh. 1. 4. Deut. 1. 7. & 11. 24. Others (and very probably) understand it of Hadadezer; that when he went to establish his dominion towards the river Euphrates, and must needs passe through part of Davids country, or near unto it, which could not be without danger, in respect of his hostile intention, and the enmity that was between them and their nations, he raiseth forces, and sendeth them under the conduct of Joab, and Abishai, to fight with him, and to hinder his passage; as appeareth in the title of the 60 Psalm. The which is the more likely, because it is said, 1 Chr. 18. 3. that the end of this expedition was, to establish his dominion; which might be understood of Hadadezer, that had reigned there; but not so well of David, the bounds of whose kingdom, did as yet extend so far.

V. 4. *And David took from him 1000 chariots, and 700 horsemen, and 2000 footmen*] *i.e.* Seven hundred decuries, or ranks of horsemen, ten going to a rank, which maketh up that full number, of 700 horsemen, mentioned, 1 Chr. 18. 4. See the like expression, ch. 10 17.

and David houghed all the chariot horses] Whereby he made them unserviceable for war, though they might be of some use for other employments, and reserved only so many as were fit for an hundred chariots, four horses going to one chariot, 1 King. 10. 29. wherein he had respect to Gods commandment, forbidding the Kings of Israel, to multiply horses to themselves, lest, leaving their trust in God, they should place their confidence in their own strength, and warlike preparations. The which, also, was put in execution by Joshua, at Gods command, Josh. 11. 6. and by David here, reserving out of a thousand, and hundred only, for his own use, which was not a number exceeding the necessary occasions of a King.

V. 5. *And when the Syrians of Damascus*] Which were the chiefest part of the Kingdom of Syria, and Damascus, the metropolis and chief city in it.

V. 6. *The Syrians became servants to David, and brought gifts*] *i. e.* Paid him tribute, by way of homage.

and the Lord preserved David] *i. e.* Prospered his attempts, and gave him victory over all his enemies.

V. 7. *And David took the shields of gold*] And so laid them up in Jerusalem, consecrating them unto God, for the building of his Temple, v. 12. which sheweth, that David did not make these warsout of covetousnesse, to enrich himself; but chiefly, herein, ayming at Gods glory, he devoted his spoyls to the building and beautifying of his Temple.

V. 8 *And from Betah, and Berothay*] Called also Tibhath, and Chun, 1 Chr. 18. 8. either because they had double names, or because their old names were changed upon some occasion, when that history was written.

V. 9. *when Toi King of Hamath*] Called also Tou, 1 Chr. 18. 9. See Num. 13. 21. A City of Syria, and (as some think) Antioch.

V. 10. *Then Toi sent Joram his son*] Named also Adoram, 1 Chr. 18. 10.

unto King David his son to salute him] Heb. *to ask him of peace.* *i. e.* To understand of his welfare, and to congratulate the victory, Gen. 43. 27.

V. 11. *Which also King David did dedicate unto the Lord*] That is, having received this congratulatory Present from Toy, King of Hamath, by his son Joram; he consecrated also this treasure unto God for the building of his Temple. Wherein he was a type of Christ, who having vanquished Satan and the world, consecrated the spoyls of his conquests, to Gods glory, and the building and adorning of the Church; converting and making some of those who had been the slaves of Satan, vessels of grace, and his faithful Apostles and teachers; and ensuing those precious ares which had been abused formerly, to the advancing of Satans Kingdom, to be of special use for the building of his Church.

V. 13. *And David got him a name when he returned*] *i.e.* By his many and great victories and conquests, he became renowned for a great warriour, and famous conqueror, having all his expeditions and enterprises crowned with prosperous successe; especially by this his subduing the Syrians, in which service Abishai was his chief Commander under Joab. See 1 Chr. 18. 12. compared with the title of the 60 Psalm.

From smiting the Syrians in the valley of Salt] Scituate on the east end of Mount Seir, without Syria, on the South of the dead Sea; 2 King. 14. 7. where David, in his return with his army, and by his Commanders, Abishai and Joab, obtain another famous victory, in which were slain 18000 of his enemies. Now whereas it is said, that he smote of Edom in the valley of Salt, 12000, in the title of the 60 Psalm, and 1 Chr. 18. 12. and here they are said to be 18000, and called Syrians; it is to be conceived, that these two nations of Edom, and Syria, joyned together in this warlike expedition; and whereas it is said, 1 Chr. 18. 12. that Abishai slew these enemies; and in the title before the 60 Psalm, this victory is ascribed to Joab; and whereas in the Psalm it is said, that Joab slew but 12000, and here there are numbered 18000, and in 1 Chr. 18. 12. also; it is thus to be understood, that Joab got this victory by Abishai, (who was under his command, he being his General,) in the beginning of the fight, when as he slew 6000, and then, that Joab seconding him, by coming in with the whole body of the army, slew 12000 more, in all, 18000, which in the Chronicles, are said to have been slain by Abishai, in the full number of eighteen thousand; because of the pains that part of the army under his command, began the battle, and made way for a full victory, by routing the ranks of the enemy; and here it is ascribed to David, because both Joab and Abishai were but his agents and instruments, and fought under his conduct and command, as being their King and Supream Lord. And thus three seeming differences, in the title of the Psalm, the 1 Chr. 18. 22. and in this place, concerning the persons that got this victorie, the people that were slain, and the number of them, may be reconciled.

V. 14. *And he put garrisons in Edom*] *i. e.* Having thus conquered them, he placed garrisons in all their strong holds, to keep them still under subjection and tribute, placing over them a viceroy, to govern them as his Deputy, which continued unto Jorams time, 1 King. 22. 47. & 2 King. 8. 22. And thus that prophecy concerning Esau and Jacob, with their posterity, that *the elder should serve the younger*, was fulfilled, Gen. 25. 23. even as that other prophecy, that Esaus posterity *should break his yoke from off his neck*, Gen. 27. 40. vers accomplished in the dayes of Joram.

V. 15. *And David executed judgment and justice*] By which his throne was established, Jer. chap. 22. ver. 15. Prov. 14. 34.

And Joab the son of Zeruiah, was over the host] *i.e.* General of the army; to which honour he was preferred by Davids promise, for his taking from the Jebusites the strong Fort of Zion, 1 Chr. 11. 6.

V. 16. *And Jehoshaphat —was recorder*] Or, *remembrancer*, or writer of Chronicles and records; or, as it is with us, master of the Court of requests, to take notice of, and prefer the suites of the subjects.

V. 17. *And Zadok the son of Ahitub, and Ahimelech, the son of Abiathar, were the Priests*] *i.e.* Zadok, Who descended of Eleazar, 1 Chr. 6. 4, 8. and Ahimelech, who was of Ithamar, where chief Priests in Davids time; not that there were then two high Priests, which had been contrary to Gods law, appointing only one, that he might be a type of Christ, our alone high Priest; and therefore would not have been permitted by holy David, as it was afterwards, under the corrupt government of Pilate and Herod, when there were two at once, Annas, and Caiphas; but these were two chief Priests of several families, which had command over the rest of the Priests and chief two families, according to that division made by David, 1 Chron. chap. 24. ver. 3, 4. which he did, to compound a controversie between them, contending about the Priesthood. But in the mean time, Abiathar only was the high Priest, who fled from Saul to David, 1 Sam. 22. 20. and so continued till Solomons time; when, for his siding with Adonijah, he was deposed, and Zadok put in his place, 1 King. 2. 25, 27, 35. Some think that the father and the son had double names, and the one, and the other, called both Ahimelech and Abiathar, and so pronounceusly, Ahimelech is said to be the father of Abiathar, 1 Sam. chap. 22. ver. 20. and 23. 6. and Abiathar to be the father of Ahimelech, as here, see Mark. 2. 26.

and Seraiah was the Scribe] Or, *Secretary.*

V. 18. *And Benaiah the son of Jehoiadah was over both the Cherethites and the Pelethites*] Which were old, expert, strong, and valiant men, (like the Pretorian Souldiers among the Romanes) which David chose for his guard, and made Benaiah Captain over them. See 1 King. 1. 38. And this plainly appeareth, ch. 15. 18. & 20. 7. 1 King. 1. 28, 44. But why they were so called, and whence they were, is not so easie to determine. Some think that they were called Cherethites, from the Hebrew word Charath, signifying to be cut off; because at

the Kings command, they executed offenders: and the other Pelethites, from the word, Palat, which signifieth, either to defend; or such as were excellent, because they were excellent men that defended the Kings person. But others more probably think, that they had these names rather from their countries, then from their office; and that the Cherethites were such valiant and expert souldiers of the Israelites, as were put in garrison, into the towns and Cities of the Cherethims, in the country of the Philistims, after David had subdued them, when dwelling at Ziglag, he made in-roads into their country, 1 Sam. chap. 30. v. 14. Ezek. 25. 16. Zeph. chap. 3. ver. 4, 5. And the Pelethites were also garrison Souldiers, living among the Japhlethites, in the lot of the children of Joseph, Josh. chap. 16. v. 3. From which, being valiant and expert Souldiers, the King chose his guard to attend his person. Yet did not all of them, and at all times, live at Court, but only gave their attendance by course, upon the King, as may be gathered, chap. 15. 18. and were also used as garrison Souldiers in warlike expeditions and employments, for the defence of the land.

And Davids sons were chief rulers] Or, Princes; or as it is expressed, 1 Chr. 18. 17. *were chief about the King.* The which policy, or paternal affection in David, was not crowned with good successe; two of his sons at least, Absalom and Adonijah, having their spirits so raised by these preferments, that they ambitiously affected Soveraignty, and one of them so angled the hearts of the people, by casting before them the baits of his favours, that being impatient of any delay, he would needs presently usurp the Kingdom, though he could no otherwise give into the throne, then by making his father his foot-stool, nor obtain his desire by any other means, then by his dear fathers death, and utter ruine.

CHAP. IX.

Ver. 1. AND *David said*] That is, enquired of his servants.

Is there any left of the house of Saul] That is, is there any remaining of that family, which are fit objects of my love and kindnes? for otherwise, he could not but know that divers of them were still alive.

that I may shew him kindnesse for Jonathans sake] Now David calleth to minde, the great love which had been between him & Jonathan, and the covenant of the Lord, contracted in his presence, and confirmed by solemn oath, that he would shew kindness to him, and his posterity after him, 1 Sam. 18. 3. & 20. 14, 15. And indeed, a great wonder it is to me, that he had not thought of it all this while, (being a man of such piety and morality,) in respect of that incomparable love which his dear Jonathan had always shewed unto him, and the manifold fruits of his favour received, which had concerned him as much as the preservation of his life; all which he was bound to requite, not only by Covenant, but even common humanity. The which his neglect is not only excused, because David, before this time, being busied in setling his Kingdom at home, and subduing his enemies abroad, had no leisure to think of their private affaires, but also highly commended, in that being setled in his Kingdom, he doth now, at last, think of recompensing Jonathans love; though (saving other mens better judgments, and always referring a most honourable and deserved respect to holy David, for his true worth, and incomparable goodnesse, piety, and justice,) I do impute it unto David, as one of the chief errours of his life, that he did not answer Jonathan in his love, before this time; and afterwards failed, not only in his friendship, but also in his justice, in his carriage towards poor Mephibosheth, the only son of his dearest Jonathan. And the best that I can say, in excuse of his fault, is, that he was a King, and so, subject to Kingly errours, that is, jealousies, and suspitions, in things that concern their Crown and Kingdom. For Ishbosheth Saals son, and, it is very likely, with him, all that Family, siding in that cause, had raised war against David, pretending a right to the Crown, by lineal descent, and impleading his title to it, which God himself had given him; in which respect, he might think all Jonathans favours sufficiently recompensed, if this rebellion were pardoned. And it may be, that some old reliques of former jealousies still remained, of their plotting, to revive their title to the Crown; assist appeareth by his easinesse and readinesse, to hearken to the false and foolish calumnies of treacherous Ziba; and by his being so forward in passing that unjust sentence, of dividing the land between them, lest poor Mephibosheth (holding the entire interest to Saals lands,) might in time, grow too great in wealth, and in the favour of the common people, who are apt to mislike the grievances of the present government, (though never so good and just,) and to aspire to the Crown and Kingdom. And these (as I conceive) were the chief causes why David so long delayed to think effectually of Jonathans posterity, to do them good; and in them, to requite his kindnesse towards him. For Mephibosheth was but five years old when his father was slain, chap. 4. ver. 4. and at this time he was married, and had a son, ver. 12. Whereby it appareth, that this kindnesse towards him, was long deferred, and (as it is likely) had not now been thought on, had not David (as it is likely) had not now been thought on, had not David now been securely setled in his kingdom, and so wholly freed from all fears and jealousies.

V. 2. *And there was of the house of Saul a servant, whose name was Ziba*] From whence come probably gather, that he was a Canaanite, or a stranger of some other nation, seeing the Israelites could serve only for seven years, unlesse they would themselves; and then, if they preferred bondage before liberty, their ears were to be nayled to the door-post, and so they were to remain servants for ever, Exod. chap. 21. ver. 6. whereas Ziba had been servant to Saul, and so still continued. whereas Ziba had been servant to Saul, and so still continued in that condition; although it seemeth, that he was not an ordinary servant, but in some special place of credit and employment, seeing he himself had twenty servants belonging to him, v. 10.

V. 3. *That I may shew the kindnesse of God unto him*] *i.e.* Either great kindnesse, as the phrase is used; or such kindnesse as I am bound by covenant to shew, which I have contracted in the presence of God with Jonathan, to his posterity; or such kindnesse as the Lord useth to shew to the fatherless and distressed, whose example we ought to imitate. And thus he expresseth himself, that he might not conceal it, if he knew any such, as fearing, that he thus earnestly enquired after them, out of some ill intention of doing them hurt.

V. 4. *Behold, he is in the house of Machir, the son of Ammiel in Lodebar*] Who was, as it seemeth, a potent man, under whose protection Mephibosheth had put himself, of the tribe of Manasseh, Num. 26. 29. & 32. 39. who dwelled in Lodebar, which was in Gilead, in the tribe of Gad, on the other side of Jordan, not far from Mahanaim, ch. 17. 27. where Ishbosheth for a time had reigned; whether he was brought, and committed to the care and truth of Machir, for his better safety and security; and there lived (as it seemeth) privately, and secretely, as thinking (perhaps) there was some danger, in respect of the present time and state, to be known, being one of Saals posterity.

Then King David sent and fet him] *i.e.* Caused him to be brought unto him by his messengers whom he employed.

V. 5. *Now when Mephibosheth the son of Jonathan — was come*] Who is also called Merib-baal, 1 Chr. 8. 34. which (as some think) was his proper name; and the other name Mephibosheth his surname, given him, because of some deformity in his face or body.

was come unto David, he fell on his face] Using (as it is likely) this adoration and awesful reverence out of fear, that David, who had power in his hand to use him as he pleased, had sent for him, intending him some evil; which David perceiving, he speaketh comfortably unto him, and promiseth to shew him kindnesse.

V. 7. *And will restore thee all the land of Saul thy father*] Or, *grandfather.* Which usually in the Scripture are called fathers, Dan. 5. 13. wherein he shewed kindnesse to Mephibosheth, because it was confiscate by reason of that war raised against him by Sauls family; and in that, also, he gave him not only that land which was due unto him by inheritance, from his father Jonathan, but also the whole lands that belonged to the house of Saul; unto which he added a further great kindnesse, that he would repute him as one of his own sons, and entertain him as his daily guest, to dyet with him at his own table.

V. 8. *What is thy servant that thou shouldst look upon such a dog as I am*] Which is an hyperbolical expression, whereby he humbly acknowledgeth his base condition, in respect of Davids royal eminency; and how far unworthy he was of his high and undeserved favours; and that because his family was rejected of God, and David chosen in their room; and in that also they were all dead in law, for rebelling against their Soveraign King, whom God had set over them; and because (in respect of his own person) he was a lame, contemptible, and foreform man; and so, though a fit object of pity and mercy, yet not of honourable respect, and Kingly munificence. And thus David humbled himself formerly to Saul; acknowledging, that in comparison of his royal dignity, he was but as a flea, or a partridge on the mountains; or as Mephibosheth here calleth himself a dead dog, 1 Sam. 24. 14. & 26. 20. chap. 3. 8.

V. 9. *Then the King called to Ziba Sauls servant*] *i.e.* Who in former times had been servant to Saul; but now belonged to Mephibosheth, ch. 19. 26.

I have given to thy master son] *i.e.* Mephibosheth, the Nephew, or grandson of Saul.

V. 10. *That thy masters son may have food to eat*] *i.e.* Either Micha, Mephibosheths son, and those that belonged to him; seeing himself was to have his daily dyet at the Kings table; or else, by meanes Mephibosheth Sauls son, of whom he speaketh

eth under this name, v. 7. 10. namely, that Ziba should till his land, and husband his estate for his use, and the provision for his family; though in respect of his own person he had taken order, that he should continually eat at the Kings table.

V. 11. *As for Mephibosheth, said the King, he shall eat at my table*] Which some Expositors understand, as the speech of Ziba, still continued; because these words, *said the King*, are not in the text; and because he was lame, he had the Kings provisions sent from his own table to him. But it is plain in the text, that it was the Kings speech, and so well expressed in our translation, by adding, *said the King*, unto the original, seeing it is added in the text, *he shall eat at my table, as one of the Kings sons*, who did not sit at Ziba's table, but at the Court with the king himself.

V. 12. *And Mephibosheth had a young son, whose name was Micah*] Who is mentioned, 1 Chr. 8. 35. & 9. 40, 41. who had four sons, and these many others, in whom the family of noble Jonathan was continued.

so Mephibosheth dwelt at Jerusalem] Though his lands and inheritance were at Gibeth-Saul; both because he lived a sedentary life, being unfit to travel to and fro, by reason of his lamenesse; and also was to be Davids daily guest, to eat at his table.

and was lame of both his feet] Which is added, to shew what an honourable favour David did him, in that, though he were lame, and so unfit to sit at the kings table, yet out of his love to Jonathan, he gave him this priviledge.

CHAP. X.

Vers. 1. AND *it came to passe after this*] Compare this chapter with 1 Chron. 19. where the same story is related.

the King of the children of Ammon dyed] *i.e.* Nahash, who had formerly besieged Jabesh-Gilead, as appeareth, 1 Chr. 19. 1. 1 Sam. 11. 1.

V. 2. *Then said David, I will shew kindnesse unto Hanun*] David being peaceably setled in his Kingdom, studieth how to shew his kindnesse to his friends, who had been kinde to him, and as first, at home, to Jonathan, in his son Mephibosheth, so now abroad to Hanun, in sending ambassadors to comfort him for the death of his father.

as his father shewed kindnesse unto me] What this kindnesse was, the Scripture mentioneth not, nor when it was shewed unto him. Jerome thinketh, that it was when he fled from Achish King of Gath, to Nahash King of Ammon, who gave him (as it seemeth) courteous entertainment; though not so much for any love to David, as out of his hatred to Saul, who was a common enemy to them both; having given the one a great defeat before Jabez-Gilead, and persecuted the other, and driven him to seek harbour in strange countries, for the safeguard of his life.

And David sent to comfort him] It is questioned, how David should shew himself so officious to him, seeing, chap. 8. ver. 12. it is said, that among other nations, he had spoyled the children of Ammon. To which, the answer is easie, that it is here spoken by way of anticipation, both of Ammon, and some of the other nations, upon the occasion of his spoyling Hadadez r, whom he conquered there, that he might sum up together the nations, whom he had vanquished, as well as him, confecrating their spoyls, for the building of the Temple; though the Ammonites were not then conquered and spoyled, but now, upon this foul affront which they had put upon David and his messengers; for till now they had lived in peace and unity one with another, as appeareth by their shewing mutual kindnesse on both parties.

V. 3. *And the Princes of the children of Ammon said unto Hanun*] *i.e.* Out of meer jealousie, having no true ground, they misi-interpret Davids kindnesse, to be crafily dissembled, and not sincere, pretending, that he sent these messengers to honour his father; whereas he intended them as spies, to search their country, and to discover some advantages for the conquering of it, as he had done other nations. And thus some polititians think, that they are then most wise, when they are most suspitious; though their wisdom becometh folly, and offentimes bringeth upon them those evils which they fear, and would prevent, as appeareth in this place.

hath not David sent his servants unto thee, to search the City, and to spie it out, and to overthrow it] Where they measure Davids foot by their own lame; and because they had false perfidious hearts, and full of rancor and malice towards him and his people; the which, upon all occasions, they were ready to shew, as we see in their carriage towards them, when they were in the Wilderness; for which they were interdicted from coming into the Congregation unto the tenth generation, Deut. 23. 3. 4. in the history of the Judges, ch. 10. & 11. and in the siege of Jabez-Gilead; therefore, measuring them by themselves, they judged that they were alike malicious towards them, and therefore that there could be no reality and sincerity in their profession of friendship. And the rather, because (it may be) they knew that they were bound by their law, not to seek their prosperity, all their dayes, for ever, Deut. 23. 6. And indeed, these things being true, it may seem strange, that David, an holy and strict observer of the law, should shew so much respect to Hanun, as to send messengers to comfort him; wherein the Hebrew writers think he did ill, and therefore had such ill success in the action. But things must not be judged of, to be good or evil, by their events, Eccles. 9. 1, 2. And though it were unlawful for David to contract with these nations any neer friendship and leagues; yet in common humanity and civility, he might return one kindnesse for another.

V. 4. *Wherefore Hanun took Davids servants, and shaved off the one half of their beards*] Like a foolish young king, he hearkeneth to the ill counsel of his ill advised princes, and rashly taketh order to have it put in execution; as Rehoboam to his young counsellors. And first, he caused the one half of their beards to be cut off and shaven, partly to deform and disgrace them, that all, who saw them, might deride and jeer them; and partly hereby, to put a scorn on their religion and profession, seeing by the law they were forbidden, even in their mourning, *to round the corners of their heads, and to marr the corners of their beards*, Levit. 19. 27. In respect of which law the Israelites forbare to have their beards at all; for if this had been in use among them, they should not have needed to have shaved at Jericho, till their beards were grown, seeing they might have cut off the other part which they had left, and so have presently returned home. And then again, whereas they used in those countries to wear long loose garmenss, both for ease and ornament, comelines and modesty, to hide their nakednesse, and to keep their uncomely parts from the open view; he caused them to be cut off in the middle, even to the buttock, that those unseemly parts, which nature it self teacheth men to hide, might lye open to their shame; herein also crossing the law of God, which so carefully provided, that such nakednesse might not be discovered, that they were forbidden to ascend unto the altar by steps, lest slipping, or falling, their nakednesse should appear, Exod. 20. 26. And also to put on linnen breeches, when they ministred in the Priests office, from the loyns unto the thighes, to cover their nakednesse, Exod. chapter 28. ver. 41, 42. So that in abusing Davids Ambassadors in this malicious and despiteful manner, they grievously offended against the law of God, of nature, and nations; and thereby deserved most severe punishment. The like despite and disgrace the King of Assyria offered unto the Egyptians, though not in so high a nature, seeing they were his captives, but these Ambassadors, Isa. 20. 4. And was inflicted by God on the Chaldeans, as an heavy, yet just punishment for their pride, cruelty, and oppression of Gods people, Isa. 47. 2, 3.

V. 5. *When they told it unto David, he sent to meet them*] *i.e.* When these poor disgraced men had made their case known unto David, and some messengers, he presently dispatched some to comfort and cloath them.

and the King said, (namely by the messengers whom he sent) *Tarry at Jericho till your beards be grown*] *i.e.* In some village, or private house, set up in, or neer the place where Jericho stood before it was destroyed; for Jericho it self was not re-built, till the time of Ahab, 1 King. chapter 16. ver. 34. But the more obscure and private the place appointed for their residing was, the more suitable it was for men in their condition, who could not be seene without shame.

V. 6. *And when the children of Ammon saw that they stank before David*] That is, had made themselves odious and abominable, as a loathsome carrion to the sense of smelling, by their horrible fact, in abusing his ambassadors. So Gen. chap. 34. 30.

they hired the Syrians of Beth Rehob, and the Syrians of Zoba] And the rest here mentioned; and with them, chariots and horsemen out of Mesopotamia, amounting to that vast number of 32000 chariots, which they hired with a thousand talents of silver, 1 Chron. chap. 19. ver. 6. All which people were willing to joyn with the Ammonites in this war, as being all alike common enemies, whom he had lately subdued and brought under tribute; hoping hereby that they should finde an opportunity of revenging themselves on David and his people, for all their former damages and harms received from them, and free themselves from all that bondage in which they now lived, under them, ch. 8. 9.

Syrians of Beth-Rehob] *i.e.* Out of that part of Syria, in which the metropolis, or chief city, was Reh b, ch. 8. 5. which was a city at the foot of Libanus, situate in the utmost bounds of Syria, towards Palestine; of which, mention is made, Numb. 13. 21.

and the Syrians of Zoba] See ch. 8. 3.

and of King Maacah] King of one part of Syria. 2 Chron. 19. 6. neer Gilead Traconnites, Deut. 3. 14.

And of Istob 12000 men] Which was the country where Jephthah dwelt. See Jud. 11. 12. And besides these, they had some help from Aram-Naharaim, mentioned in the title of the 16. Psalme.

V. 7. *And when David heard of it, he sent Joab, &c.*] That is, prudently, he did not flay till they invaded his land, but sendeth his army under the command of Joab to prevent them, by invading their country, and so to make it the seat of war.

V. 8. *And the children of Ammon came out, and put the battle in array, at the entring in of the gate.*] To wit, of Medeba, as appareeth, 1 Chro. 19. 7. 9. which was a city situate in the borders of Ammon, of which mention is made, Numb. 21. 30. And here the Ammonites prudently put their battle in array before the gates of their own city; that if they were beaten, and put to the worse, they might secure themselves by a safe retreat into it; and caused the Syrians, and their other auxiliaries, to pitch their battle in the field, that so they might environ the Israelites, both in the front and rear, when they came to fight. 9. 11 ver. 9. Unto which, another reason is given, why they were placed in the field in some distance from the city, because they held it dangerous to have them, being mercenaries, too neer their city, especially being such a numerous multitude, least they should surprize it if they got the better of the day.

V. 9. *He chose all the choyce men of Israel, and put them in array against the Syrians.*] Because he thought that they being but mercenaries, would not stand to it, if they were hotly charged; and if they were beaten and routed, the Ammonites would quickly be put to flight, being discouraged and disconfited by their example.

V. 10. *And the rest of the people he put under the hand of Abishai*] *i.e.* He appointed them to be under his command and conduct, in this battle.

V. 11. *And he said, If the Syrians be too strong for me.*] Because the safety and prosperous success of an army, doth much consist in the concord of the Commanders, and the right understanding one of another, he prudently maketh this agreement, before the fight, with his brother; and lest he should be discouraged or discontentered, because he had culled out the chief men of valour in all the army to be under his conduct; he engageth both himself and him, by a mutual promise, that in the battle they should relieve one another, as occasion should require.

V. 12. *Let us be of good courage, and play the men*] Here (if ever) Joab sheweth himself a valiant, prudent, and pious General, putting life and vigour into the hearts of his army, by a well-grounded encouragements, namely, that they were to fight in a good cause, and in a just quarrel, against the Ammonites and their king, for that they had been so injuriously abused and disgraced by them in their ambassadors, contrary to the law of nations; and for the preservation of the people from the rage of their malicious enemies, who would utterly destroy them, if they prevailed and got the victory; and to keep their cities and native country, given unto them by God for an inheritance, and which he had also reserved unto himself for his inheritance, and which he had also reserved unto himself for his inheritance,) from utter ruine and vastation; not doubting, if they did their part, that God would be wanting, on his, in giving them victory; but how soever, quietly submitting themselves to be disposed of at his good pleasure. So David, chap. 15. 26.

V. 14. *So Joab returned from the children of Ammon*] That is, having, by this famous victory, brought them under, he did not, for the present, any further pursue them, the time of the year (as it seemeth) being past, of keeping the field, chapter 11. 1.

V. 15. *And when the Syrians saw that they were smitten before Israel, they gathered themselves together*] *i.e.* having no hope that David would make peace with them, because they had rebelled and joyned with the Ammonites, to make war against him, they recruit their army; and recollecting their scattered forces, they prepare for a new expedition.

V. 16. *Hadarezer sent and brought out the Syrians that were beyond the river*] *i.e.* He sent his agents, and hired the Syrians that inhabited beyond the river Euphrates.

And they came to Helam] A City (as some think) in the Syrians country, but twenty miles distant from Jerusalem.

and Shobach] Called also Shophach, 1 Chron. chap. 19. v. 16.

V. 17. *And when it was told David, he gathered all Israel together*] *i.e.* Hearing what a puissant and numerous army the Syrians had raised, to come against him; he also muster-ed a great army out of all Israel, and in his own person, led them forth, as their General, in this expedition, for their better encouragement.

V. 18. *And David slew the men of seven hundred chariots of the Syrians*] Which had ten fighting men in every chariot, and so make up the number of seven thousand, mentioned, 1 Chr. 19. 18. See ch. 8. 4. or seven hundred troops of horsemen in chariots, consisting of ten in a troop, as Junius would have it.

and fourty thousand horsemen] Besides fourty thousand footmen, mentioned, 1 Chr. 17. 18. For with such huge multitudes of men, the Syrians, and other nations in those dayes, used to go out to battle, 1 King. 20. 20. And for this cause, David going to fight with them, is said to have gathered all Israel to encounter them, v. 17. The which great defeat of Hadarezers army, is probably thought to have given occasion to Rezon, one of his Commanders, of revolting from him, and gathering unto him his scattered forces; over which he made himself General, and afterwards became their King, and reigned in Damascus, in Solomons time, 1 King. chap. 11. 23, 24.

V. 19. *Who were servants to Hadarezer*] That is, who had been in his pay, and fought under him in his quarrel.

they made peace with Israel, and served them] *i.e.* Came under their subjection, and payed them tribute.

CHAP. XI.

Vers. 1. A*Nd it came to pass after the year was expired,*] Heb. *after the return of the year,*] To wit, after the former battle was fought with the Ammonites, and the writer of that year ended.

at the time when kings go forth to battle] That is, in the spring when the earth yieldeth her fruit, serving for food, provant, and forrage, necessary for the relief of an army, both man and horse. So 1 King. 20. 22. 2 Chro. 36. 10. when the former year being expired, the year following is said to begin or return, because the Sun then returned to the same place where it begun its course the former year. And then David having been hindred from persecuting his victory, by the approach of winter, the spring coming on, he sendeth again Joab with his chief commanders, and the whole army of Israel, against the children of Ammon, to compleat his conquest; because in that season they had all provisions fit for an army, and had time all the Summer following to besiege their cities, and to exercise all warlike exploits for the subduing of their enemies.

and they destroyed the children of Ammon, and besieged Rabbah] 1 Chr. 21. 1. That is, they wasted their country with fire and sword; and so having removed all stops out of their way, they laid siege to Rabbah, which was afterwards called Philadelphia, and was now the metropolis, or chief city of the Ammonites, lying on the mountains of Gilead beyond Jordan, by the head of the river Jabbok, chapter 12. verse 26. 27.

But David tarried at Jerusalem] Which is added, (as I conceive) to imply, that David did begin to grow slack, in executing the duty of a King, in being their General, to go out and in before them, in time of war; whereby in former times, he had purchased such fame and honour, both at home and abroad; and now begun to give himself to ease and pleasure.

V. 2. *And it came to passe in an evening-tide, that David arose out of his bed*] *i.e.* He did not content himself, to take a noones nap in the heat of the day, which they usually did, to refresh themselves in those hot countries, ch. 4. 5. 7. but giving himself to sloth and sleep, he continued his lying and lazing on his bed, till towards evening. Which as it doth not beseem a King at any time, upon whom lyeth the care of the Commonwealth, and various employments; for the good of the whole State; so, much less did this ease and idleness become David at this time, when the army of Israel was in the field, and daily exposed to danger, to give himself to security and sloth. And this is here related, as a chief cause of David's fearful fall into his sin of Adultery. For whereas in his former dayes, when he was persecuted by Saul, and afterwards being King, imployed himself in the wars, and in settling the state and government Ecclesiastical, and Civil, &c. was never tainted with any scandalous sin, but walked in Gods fear, having respect to his commandments, Psal. 119. 6. now entertaining one of the sins of Sodom, which was idleness and sloth, Ezek. 16. 49. he soon after falleth into their other sin of lust and uncleanneſse, which are seldome severed the one from the other; even as the heathen Poet, who was skilful in the very art of loving and lusting, did observe, *otia si tollas, &c.*

and walked upon the roof of the Kings house] Which in those countries were flat in the roof, made in the manner of a terrace, with battlements about them, Deut. chap. 22. ver. 8. See Josh. 2. 6. and the note on that place, 1 Sam. chap. 9. ver. 25.

And

And from the roof he saw a woman washing her self] To wit, that she might be purified from her legal uncleanneſse, contracted by her monethly and menstrual disease, according to the Law, Levit. 15. 19. & 18. 19. So ver. 4. And thus he saw her washing her self, either in her garden, which was neer adjoyning to his palace, or otherwise he could not have discerned her beauty, if she had been at a further distance,) and then she was not free from faultinesse, in taking no more care to hide those beauties, which being discovered, were a bait for lust; especially, being to meet the Kings Court, where usually, they are at most leisure, and take most liberty to gaze after wanton objects, their ease and idleness being accompanied with fulness of bread, Ezek. 16. 49. Or as others think, (judging her to be a vertuous, wife, and modest woman, as the Scriptures report of her, Prov. 1. 8. & 6. 20. & 31. 1.) that she washed her self in her chamber, and that some casement opposite to the Kings Palace, being accidentally open, David with the quick sight of a lustful eye, gazed upon her, and was enstared with her beauty, wherein he forgot his own prayer, Psal. 119. 37. And Jobs practice, Job. 31. 1. And thus in the old world before the flood, the sons of God, which were of the posterity of Sheth, giving their eyes liberty to gaze upon the beauties of the daughters of men, which were of Cains progeny, were enstared with lustful desires, and took them to be their wives, though never so wicked.

V. 3. *And David sent and enquired after the woman*] That is, whereas, when his wanton eyes had betrayed his heart, and inflamed it with unlawful lust, he should presently have quenched wild-fire, or suddenly call it out, by meditating on the greatness of the sin, and the grievousness of the punishment, how displeasing it would be to his good God, and how dishonourable to himself; contrariwise he revolveth it in his minde, and to giveth his consent unto it with delight; he first committed adultery with her in his heart, Matth. 5. 28. and never is at rest, in plotting and contriving, till, at last, he produced it into act.

And one said, Is not this Bathsheba?] That is, one of the servants, of whom he enquired, (strongly affirmed, and peremptorily told him, that it was Bathsheba whom he had seen.

the daughter of Eliam] Called also Ammiel, 1 Chron. 3. 5. Who is thought by Jerome, to be that Worthy of David, mentioned, 2 Sam. 23 34. who was the son of Ahitophel the Gilonite, Davids great Counsellor.

the wife of Uriah the Gittite] So called, because he was so by Nation, and now a Proselyte to the Jewish Religion. See 1 Sam. 26. 6. and the note upon it. Or, as others think, because he was born in in a place, called Heth, neer the place of Abrahams burial; and hence called a Hittite, though he were a natural Israelite, because he was borne in that country, Gen. 23. 3. And he also was one of Davids Worthies, 1 Sam. 23 39. So that Bathsheba was an honourable woman, both by parentage, and also by marriage; and therefore David more faulty in abusing her, to satisfie his wanton lust, especially being another mans wife, and he having so many of his own, and was at his liberty to have taken more; as Nathan afterwards, speaking from God, doth aggravate his sin, chap. 12. 3, 4, 8.

V. 4. *And David sent messengers and took her*] That is, caused her to be brought unto him; not signifying (it is like) by them the end of his sending for her, (for this had been the proclaiming his shame) but pretending some other business, when she came he allured and perswaded her to commit this folly and filthiness with him; and the wanting grace, and the fear of God, and that conjugal love and faithfulness, which she owed to her dear and worthy husband, consented unto him, being better pleased to be the harlot of a King, then the loyal wife of an honest subject.

for she was purified from her uncleanness] Or, *when she had purified her self.* That is, from the ceremonial uncleanness of her monethly sickness, Levit. 15. 19. and 18. 19. (whereby she was spiter to conceive) but hereby defiled her self, with moral filthiness, of body and soul.

V. 5. *And the woman conceived, and sent and told David, and said, I am with child.*] That is, either she wrot unto him, because Letters blush not; or, she sent before, to signifie her coming, that she might have the more free and private access; and when she came, told him secretly, that she was with childe. Which she did to this end, that they might advise together, of the likelieſt means, whereby they might hide their sin and shame. And also, that he might avoyd the rage of her husband, at his coming home, and escape the punishment, by the law, due unto her, which was no leſse then death, to be inflicted on the adulterers.

V. 6. *And David sent to Joab, saying, Send me Uriah the Hittite*] Instead of repenting for his sin, that obtaining pardon, he might have peace with God, he falleth, in the hardness of heart, to plot and contrive means to conceal it from the knowledge of man; in the mean time, not regarding the all seeing eye of God, which beheld his close-acted sin, nor his justice and power ready to punish it. And to this end he sendeth for Uriah, that coming home, and lying with his wife, he might father his bastardly brood, and so clear him from all disgrace; in the mean time, not caring, moft unjustly, to thrust in his own son to be Uriah's heir, and to rob his children, if after he had any lawfully begotten, of their inheritance.

V. 7. *David demanded of him how Joab did, and how the people did, and how the war prospered.*] Which questions, though they had some weight and worth in themselves, yet were idle and trivolous, in respect of being the occasion for which he caused Uriah to be sent unto him. For why should he withdraw so great a Worthy from the service of the war, to answer such questions, as he might be (and no doubt was) daily resolved in, by Letters and Posts that passed, to and from, between him and the Camp. Which frivolous inquiries, might justly make Uriah suspect (and who knows but that they did?) that there was some other cause of his sending for, by David, besides this: which might be the true cause, why he could not be perswaded to go home and accompany her.

V. 8. *And David said to Uriah, Go down to thy house, and wash thy feet.*] That is, after he had answered him to his questions, he dismissed him, under this pretence, that it was fit for him, after such a journey, to refresh himself, and take his ease; but intending, indeed, to have him go home and lye with his wife, that so his fault might be cloaked and covered. So that when he biddeth him go and wash his feet, which after a journey they used to do, in those hot countries; it was as much, as if he had said, Go, recreate and refresh thy self after thy travel.

and there followed him a mess of meat from the King.] Which he sent after him, in shew of kindness, but with a purpose, that being made frolick and jolly, by receiving such a favour from the King, and also faring more plentifully on such daintes, he might be the more apt to desire his wives company.

V. 9. *But Uriah slept at the door of the Kings house, with all the servants of his lord.*] Which were appointed to sit there, to guard his person. And this God, by a secret and all-ruling providence, inclined his heart to do, that David's sin might come to light, notwithstanding all his policies and perswasions to the contrary; and (as it may, more then probably, be thought) though his fair (but false) wife, had come her self, and used many intreaties, and much importunity to draw him to his own house; seeing it did so much concern her, to enjoy his company, to cover her fault and hide her shame.

V. 10. *And when they had told David*] To wit, they who were appointed, by him, to observe his course and carriage, and so to make relation to him of what they saw.

camest thou not from thy journey?] Thus when his counsel took not, he further presseth him to hearken unto it, by interpostulation; as if he had said, It might well have beseemed thee to have taken mine advice, seeing, I not onely required thee to do it, as thy King, but as a friend, perswaded thee to do nothing but that which was for thine own ease and wel-fare, namely, to refresh thy self, after so long a journey. For Rabbah (as some of the Learned think) was so far distant from Jerusalem, that it was a journey, for a foot-man, of thirty houres.

V. 11. *And Uriah said unto David, The Ark, and all Israel and Judah abide in tents.*] It is very probable, that the Ark was at this time with Joab, in the Camp, seeing, they used in great and dangerous wars to bring with them the Ark into the field, and that both for their better encouragement, it being a visible sign of Gods presence, and also that they might consult with God, in their great doubts and difficulties, as appareeth, 1 Sam. 4. 4. and 14. 18. Neither (as I conceive) doth he understand it of the Arks being in the tent which David had prepared for it; seeing it being fixed there, not only at this time, but also before and afterwards, he should upon the same reason have forborn to lye at his own house when the war was ended: and saying joyntly, that the Ark, and Israel, and Judah, did abide in tents, it seemeth to imply, that they were all alike in tents, and in the same place; though it is not much material of what tent we understand it.

and my Lord Joab] And some think, he so calleth him in a more peculiar relation he had to him above others, as being his armour-bearer. But because for this we have no Scripture grounds, it may be underflood, that he calleth him his lord Joab, in a common relation, as he was General of the army.

shall I then go to mine house to eat and to drink, &c.] As if he had said, how unfitting is it, when my Lord and General, so far my Superiour, and the whole army of the God of Israel, yea the Ark of God itself, doth abide in tents, in the open fields, that I should go home to my mansion and dwelling house, and there solace my self with variety of delights? Which speech of his, might have been a loud peal to awaken David out

out of his deep sleep of sin and security; seeing he wallowed himself in unlawful lust and pleasure, in the time of common danger; when as Uriah on this occasion, made conscience of enjoying those delights at this time, which otherwise in themselves, were honest and lawful. But it pleased God to leave David to himself, that by his fearful fall, he might be humbled; and that by his example, others might be admonished, not to trust in their own strength; for if Cedars fall, what will become of shrubs? or, being fallen, might be comforted, and encouraged to rise with him, by true repentance, in hope and assurance, that they also, as well as he, shall have their sin pardoned, seeing God is no accepter of persons, but alike gracious to all, that are alike qualified to receive mercy and forgiveness.

As thou livest, and as thy soul liveth, I will not do it, &c.] Which is not a double oath, but an earnest asseveration; Or, more pathetical expression of the same thing: as if he had said, It is as certain as thou art alive; so as sure, as I desire that thou maiest still live, that no persuasions shall ever move me to do this thing. All which pious and conscionable care and carriage in Uriah, did but tend to aggravate Davids sin, in practising against him; seeing he was nothing affected with it, nor moved at all to desist from his purpose. See 1 Sam. 20. 3. and the note upon it.

V. 12. *And David said to Uriah, tarry here to day also*] Having his heart hardned, through the deceitfulness of sin, he observeth not the passages of Gods providence, crossing him in his design; But still striveth against the stream, and will not suffer Uriah to depart, till he had tried another sinful conclusion, for the attaining to his end.

V. 13. *And when David called him, he did eat and drink before him, and he made him drunk*] Hereby intending, both to make him to forget his oath, that he would not go home to his house; and also more apt to desire his wives company, being inflamed and intoxicated with wine; to which he could not persuade him whilest he was sober. Where we have, in Uriah, an example of humane frailty, if he be left to himself; for no doubt, he who so resolutely refused to enjoy his wives company, and to take his ease and lawful pleasure, in his own house, did much more abhor to use excess, and drink himself drunk, in the presence of the King; but now he is made so frolick and jovial, by the apprehension of this special favour from his Soveraign, that forgetting his former austere resolution, he falleth into the sin of drunkenness; David (as it seemeth, pressing him to drink more then he desired) seeing it is said, (not that he allowed him plenty of wine but) that he made him drunk, by causing him to be plyed with cup after cup. And we have, in David, an example of that extream and horrid wickedness, which even Gods dearest servants are apt to fall into, if he leave them, in the time of tentation, to their own strength; who, though, in the whole course of his life, he was a man according to Gods own heart, and had respect to all his commandements, doth now, to avoid the deserved shame of his sin, not only, to cover and hide it from the sight of men, draw his faithful servant into the bestial sin of drunkenness, but also the impious sin of perjury, as much as in him did lye; if God had not, by a strange and strong providence, preserved him from it. The like example, also, we have in Peter, who being left of God to his own strength, or, rather, weakness, did for fear, with cursing and swearing, deny and abjure his Lord and Master. Which may teach the best to pray often and earnestly, that God will not lead them into tentation; Or at least, that he will deliver them from evil.

but went not down to his house] That is, notwithstanding all Davids devises and practises, he remained firm and constant in his resolution.

V. 14. *And it came to pass in the morning, that David wrote a letter to Joab*] That is, when all his plots and policies failed, for the effecting of his design, which was to hide his sin of adultery, he did by a letter call in Joab to his assistance, that by his help he might take away Urias life, by such means as might not come to light, and so might have his sin bid and concealed. Where is set forth Davids fearful progress in sin, from one degree to another, and from a lesser to a greater. First, having given way to sloath and idleness, unbeseeming a King, he falleth into wantonness and lust; and this fire being kindled, and he using no means to quench it, it flameth out to the act of adultery; and not repenting of it, he onely taketh care to hide his shame, but not to be cleansed from his sin, and so seeketh by wicked policies to attain his end. And first, he draweth Uriah his faithful servant to commit the sin of drunkenness, that he might forget and falsifie his oath, and by lying with his wife, might palliate his adulterous filthiness. And when this would not take, rather then he would fail of his end, he now contriveth his death, and by such means as tended to the hearthning of the enemy, by the ruine of divers others of the Army, in a treacherous way, their fellow souldiers and comrades, deserting them in the fight; and having lost his sense and understanding, by running en to this labyrinth and maze of wickedness, and being grown stupid and hardne d maze of wickedness, and being grown stupid and hardne d with the deceitfulness of sin, he lyeth sleeping and snoring in this spiritual lethargie, a long time together, till God was pleased to use the ministery of the Prophet Nathan, to waken him out of it, and bring him to repentance. And thus David, who had such a tender conscience, that his heart smote him for cutting off the lap of Sauls garment, being left of God, groweth so hard-hearted, and senseless in sinning, that he (scrupleth not to murther his faithful and innocent servant, (yea because he was innocent and simple-hearted) and together with him divers others; and also draweth on Joab to partake with him in the same wickedness; as though it were not enough to go alone in the way of death and destruction, unless others, by his persuasion, did bear him company; so great cause, we have to pray daily unto God, not to lead, or at least, not to leave us in tentation, seeing holy David, being thus left of God, sinneth more fearfully then wicked Ahab; for he coveted but the vineyard of his subject and neighbour; but David the wise, yea, even the life of his faithful and valiant servant and souldier, and that because he could not draw him from his simplicity and simplicity, to serve his own turn.

V. 16. *And it came to pass when Joab observed the city*] To wit, that he might finde out in what part of it the fleetest souldiers manned the walls. No sooner had he received commands from his king, but presently he putteth them in execution, not caring whether they were right or wrong, nor how unpleasing to God, so he might please his soveraign, upon whole favor he wholly depended, for his worldly preferment. It may be, David in his letter pretended that Uriah was guilty of some fault, for which he deserved death; though for some reasons he was unwilling to have it known; but Joab knew well enough, that no offender ought to dye upon the Kings command, but in a legal tryal; nor unlesse he were convicted by two or three witnesses; or if Uriah deserved to dye, yet not in this manner, wherein others that were innocent must dye with him. And therefore it may well be thought, that Joab herein had no other aym, then to please the King, and (it may be) to recover his favour to the full height, which he had lessened and abated, by the murther of Abner, when as himself was as guilty as he, of the like fact.

V. 17. *And the men of the city went out*] To wit, those valiant men which Joab had observed, sallied out of the gate of the City, where the assault was given; and fighting with that part of the army, in which Uriah was placed in the front, they slew some of them, and Uriah with the rest.

V. 20. *Then Joab sent and told David*] *i.e.* He devised and put into the messengers mouth a form of speech, setting a fair colour on a foul cause; and dawbing over a rotten ruinous building with untempered mortar, to please David, if he found him to be displeased with the losse; but it seemeth, that however the messenger delivered the main substance of the matter, yet he left out the enlargements, as superfluous and needless, seeing David made no such objections against his service, but was well enough pleased with the slaughter of others, when as he heard that Uriah was slain with them.

V. 21. *Who smote Abimelech the son of Jerubbesheth*] Judg. 9. 53. That is, the son of Gideon, called Jerubbaal, Judg. 7. 1. But here Jerubbesheth, because the Hebrews, in detestation of idols, did expunge the word Baal out of their names, and put Besheth, or Beshameth, in the place of it, signifying an infamous thing, as the idol was, Hos. 9. 10. See and compare 1 Chr. 8. 33. with 1 King. 2. 8. & 1 Chr. 8. 34. with 2 Sam. 4. 4. where Esbaal, and Meribbaal, in the one place, are called Ishbosheth and Mephibosheth, in the other.

V. 23. *Surely the men prevailed against us*] *i.e.* The valiant Souldiers of Rabbah, that was besieged, sallyed out upon us, and slew some of us.

and we were upon them] *i.e.* Fought with them, and forced them to retire, pursuing them to their very gates, and so in heat of war, came too neer the wall, and lost some of our men.

V. 25. *Then David said unto the messenger —— say to Joab, Let not this thing displease thee*] Where he dissembleth with the messenger, and slighteth the slaughter of his men, to this end, that neither his bloody and cruel commandment, nor Joabs wicked obedience, might be discovered.

the sword devoureth one, as well as another] *i.e.* The event of war is various, and men are slain, sometimes on the one side, and sometimes on the other; and therefore we must be content, and bear with patience, such accidents when they happen, seeing it is in vain to trouble our selves too much with such things as cannot be prevented.

and encourage thou him] That is, as my messenger, and in my name, encourage and comfort him, that he be not too much dejected with this losse.

V. 26. *And when Uriahs wife heard that Uriah her husband was*

was dead she mourned for her husband] So Gen. 20 3. The time of mourning, as Josephus writeth, lasted but seven dayes. So Gen. 50. 10. 1 Sam. 31. 13. Eccles. 22. 12. though in their more solemn mournings they lasted thirty dayes, Deut. 34. 8. The which, though it might be in her a merry mourning, onely in a formal, ceremonial and counterfeit shew, to bleer and blinde the eyes of the people, because, by his death she was not onely freed from his wrath and rage, and the punishment which the law inflicted upon the Adulteress, but also was in hope to become a Queen; yet the had cause enough of grief, and even of heart bleeding and heart-breaking mourning, when she considered, that by her sin she had caused his untimely death. Although Davids sin was much more haynous, who being a King and a Prophet, had allured her to uncleanness, and had also plotted and contrived Urias death, by the sword of Gods enemies.

V. 27. *And when the time of mourning was past, David sent and fet her*, &c.] Which, no doubt, was as short as might be, that by taking her to wife she sooner, he might be thought to be with childe by him, after they were married.

But the thing that David did, displeased the Lord] That is, his whole carriage in the matter of Uriah. For though David were a man after Gods own heart, and greatly in his love, in respect of his person, yet he hated and abhorred his sin, as haynous and abominable, and did severely correct him for it; teaching us hereby to follow his example, and in our greatest love of the person to hate their sin, and in the greatest hatred of sin, to love the person.

CHAP. XII.

Vers. 1. AND *the Lord sent Nathan unto David*] Or, *wherefore the Lord*, &c. That is, Because David, who was beloved of God and belonged to his election, had committed haynous sins, which were displeasing unto God, and had now long continued in them without repentance, even for the space of ten moneths together, from the conception to the birth of his childe; notwithstanding that he did, in a formal manner, use and enjoy, all this time, Gods ordinances, and means his worship and service; and he would have lived full in his impenitency, to his perdition, if God had still left him to himself, and the hardness of his own heart, (for who fallen into a lethargy can awaken himself?) therefore the Lord, of his free Grace, when ordinary means prevailed not, sent his holy Prophet, to rouze him out of this dead sleep, and by convincing him of his sin, to bring him to repentance; seeing all the care that David took for himself, was onely to hide his sin, and to avoyd the shame, and not to be cleansed and freed from the guilt of it; even as men sick of that lethargical disease, apprehending no danger, and being insensible of any pain, are willing to continue sleeping still, and are loath to be molested by being awakened.

and he came unto him, and said unto him, There were two men in one city, the one rich, and the other poor] His main end is to convince him of his sin, and to bring him to repentance; and to this purpose, God is pleased to put into his mouth this parable, as the fitest means, when he was to deal with such a person. For though God, in his absolute power, had been able, by plain and direct termes, to have done what he pleased, yet ordinarily he useth the ordinary means, which are most likely to take effect with the persons to whom he applyeth them. And thus here Nathan, by Gods direction, maketh use of a parable, to bring David to a true sight of his sin, as being most efficacious for this purpose. For these forms of speech do usually stir men upto more attention, being more apt to listen after new things, or, propounded in a new manner, then when they are spoken in a common and ordinary way; as also to be more equal and indifferent in hearkening unto what is said. For generally, men are very partial judges in their own causes, being blinded with pride and self-love; and though they can see motes in other mens eyes, yet they cannot discern beams in their own; or, if haply they see them, yet they are hardly brought, ingeniously, to confess them, without mincing, excusing and extenuating them, unless they be presented unto them in the persons of others; which, in a more special manner, is the property of great men, Princes and Kings, who think it harsh and uncivil usage, to be told and reproved of, and for, their faults and failings, by their subjects and inferiours. But when sin is brought to the bar, and arraigned, in other mens persons, they, in a sort, retain the power and privileds of judicature, belonging to their place, in their own hart; and wherein they have passed the sentence of condemnation impartially against others, then either conscience it self, or, when it is asleep, being awakened by some Nathan, bringeth home and maketh it their own case, as in this place. And thus God dealeth with the Jews, Isai. 44 3. Jotham with the Israelites, Judg. 9. 8. 16. and our Saviour with the Priests and Pharisees, Luk. 7. 41, 43. Matth. 21. 33. 41. Now in expounding of a parable, we are chiefly to look at the main scope and drift intended in it, and not to every circumstantial passage, which is (as it were) but the outward dress and ornament to deck and beautifie it: As here, in this parable, Nathans chief aym and scope, is, to waken David out of his deep sleep of sin and security, by causing him, unknowingly, to pass an unpartial sentence against himself, in the person of another, that so he might be brought to unfeigned repentance.

V. 2. *The rich man had exceeding many flocks and herds*] Where, by the rich man, he understandeth David, whom God had inriched with abundance of blessings, and permitted him to enjoy many wives and concubines, which best pleased him, having power in his hand to make lawful choice where he would.

V. 3. *But the poor man had nothing, saving one little ewe lamb*] By whom is meant Uriah, who was but poor, in comparison of his King, and had but onely one wife, though, as some write, he had another before, by whom he had divers children; with whom Bathsheba, his young and tender wife which he had lately married, did live together with him, as the words following seem to imply, though, I think, rather they are added, to set forth and formalize the parable. And she is here compared to a little ewe lamb, or to a young Cade, which wanting a dam to suckle it, is brought up by hand; which he is said to have bought, because, in those dayes, they gave dowries to their wives, and had not (as in our tiffts) portions with them. The which he is said to have fed with his own meat, or as it is in the original, with his own morsel; whereby is meant, that he dearly and tenderly loved it, as it had been his own and only daughter; so as, though he had so little, that it was scarce sufficient to nourish himself, yet he would spare some of it, even (as it were) out of his own mouth and stomack, to nourish his dear beloved lamb.

one little ewe lambe] And this also did the more indear his love and affection, because he had only one. For as a stream divided runs more weakly, so it is with affections. An only son, or wife, having the whole and sole interest in the love of the father or husband, are more dearly beloved of them, then when enjoying many sons or wives, have their love divided amongst them.

and lay in his bosome] *i.e.* It was as neer and dear unto him, as his own young and tender childe. By which similitude is set forth, that Bathsheba the wife of Uriah, being his only jewel, and chief delight, he made her partner and partaker with him in all the blessings which he enjoyed.

V. 4. *And there came a traveller to the rich man*] By which, some Expositors understand flesh, lust and concupiscence, which David feasted with this lamb; others, the devil, who was as well pleased by Davids entertaining his tentations, and committing adultery, as if he had made him a feast. But it is not much material, whether of them is meant, seeing they are both alike pleased with sinful entertainment; and besides, it is but a complement and formality of the parable, tending to set forth the main end of it; which was to shew Davids me ciless cruelty and oppression of Uriah, his faithful servant, in taking and abusing his dear wife, to feast the devil, and to feed and foment his own filthy lust.

V. 5. *and David's anger was greatly kindled*] To wit, because, with a just and unpartial eye, he looked upon this sin in another mans person, as horrible and hateful, though himself had committed it, and hugged it in his bosome, with much delight.

As the Lord liveth, the man that hath done this thing, shall surely dye] Or, *is worthy to dye*. So Eph. 2. 3. Which sentence (as some think) David passed, being transported with some choler and indignation against such a covetous and griping oppressor. For by Gods law, the thief was to restore five oxen, and four sheep, for one, Exo. 22. 1. and not to dye for the offence. Or, that he thus speaketh, only to aggravate the heynousness of the fact, and not to determine the punishment; as if a Judge, to shew how greatly he abhorred the malefactors haynous crime, should say, that he deserved to be twice hanged, or many deaths, though it be not in his power to inflict more then one. But in the execution of positive laws, it is in the Judges power to alter the penalty and punishment; and though he may not (as some think) lessen it, left he might seem to arrogate unto himself more mercy than was in God, that did appoint it; yet he may increase and heighten it, according as the sin is aggravated, either in respect of its extraordinary degree, or else, in respect of circumstances. And thus this rich mans theft being not barely so, and a sin against the eighth Commandment; but also joyned with transcendent cruelty and oppression, which was a breach of the sixth, might be justly punished by the Magistrate, even with death it self.

V. 6. *And he shall restore the lamb four-fold*] Which word being of the dual number, some understand twice four, that

that is, eight fold, doubling his penalty upon him, because he had no pity; for so it seem; that the penalty of theft varied, seeing in Solomons time there was required seven-fold restitution, Prov. 6. 31. unless it may be meant there that the thief shall make full and perfect restitution, in which sense the number seven is often taken; or, if both be here meant, that he shall both dye and also restore, it is to shew his greater abhorrency of so foul a fact, seeing he adjudgeth him, not onely worthy of death, but also worthy to make restitution to the poore man thus damnified, because his death, though it might satisfie his minde, yet it could not repair his estate, which was damnified by him, unless also there were made some considerable restitution.

V. 7. *And Nathan said to David, Thou art the man*] That is, who hast committed this haynous offence, and on whom thou hast passed this heavy sentence of death.

thus saith the Lord, I have anointed thee King over Israel] Where he putteth him in minde of all his former benefits, to aggravate his disobedience and unthankfulnesse, that hereby he might bring him to unfaigned repentance. Neither doth this cross that of the Apostle, Jam. 1. 5. where he saith, *That God giveth to all men liberally, and upbraideth no man*; seeing that may well be understood of prayer, unto which he there exhorteth, in the frequent use of it; seeing he doth not chalenge any for their often asking, nor deny their suits, because he hath already done much for them; as it is the manner of men, to upbrayd men with former benefits, when they seem too bold in importuning them to grant new suits; for thus God upbraideth none, but the ofttner they come, the better welcome; and the more importunate men are, the more like to speed: Or else, God doth not upbrayd men with his benefits, to shame and reproach them, but onely putteth his servants in minde of them, when they ungratefully forget them, that he by this means may bring them to repentance, as he dealeth with David in this place.

V. 8. *And I gave thee thy masters house*] That is, the Kingdom of Saul, who was thy lord and master.

and thy masters wives into thy bosom] Not to marry them, for that had been incest, Levit. 18.8.15. Seeing David, having married Michal Sauls daughter, his wives became his mothers in law; neither do we read, that David ever took any of his wives and concubines to become his; not had it been his wisdom to take any that were so near to his enemy, into his bosom. Neither is it likely, that he should desire it, in respect of their age. Nor do I think, that by this phrase, of giving them into his bosom, is onely meant, that he had his choyce of all the women that were under Sauls subjection; for so all the women in the land had been his subjects whilest he reigned; and so any other might, in that sense, have taken Sauls wives, as well as David; that is, such as had been under his government. But, as I conceive, the meaning is, that he had exalted him to such regal power and dignity, that all, generally, that belonged to Saul, were at Davids disposing; yea, even his wives and concubines, which were most near and dear unto him, were so, in any lawful way; yea, in respect of his Soveraign power, he might have taken them into his own bosom and bed, seeing there was none that could hinder him, if he, in his own conscience, could have dispensed with Gods law. Neither doth God, herein, approve of such a fact of taking of Sauls wives, no nor yet of polygamy; for it was not a gift of allowance, but of providence, tolerating, for a time, this plurality of wives. And so Shimei is faid to have cursed David, not by his allowance, but by his sufferance, chap. 16. 10. though it be there faid, that God had bidden him. So verse 11.

and if it had been too little, I would moreover have given thee such and such things] That is, as I am able, so I would have been willing to have satisfied thy hearts desire to the full, by giving unto thee, in a lawful way and by lawful meanes, more and greater things then all these, Psal. 37.4.

V. 9. *Wherefore hast thou despised the commandement of the Lord*] That is, by transgressing the second Table of the Law, the sum whereof is, that we should love our neighbours as our selves, give every one his own, and do to others, as we would have them to do unto us; which Law David had grievously transgressed, by his sins of adultery and murther, hoping by policies, and shifts, to have concealed them, though God, who seeth all secrets, did behold him; for which contempt he is here reproved.

thou hast killed Uriah, the Hitite, with the sword] That is, not an ordinary man, or, one worthless and wicked, but one of thy great Worthies, who feared God, and did thee faithful service, whom, instead of rewarding him, thou hast shamefully murthered. For David was the chief contriver of his death, and he was slain by his command, Joab, an accessary and a willing actor, in this fearful tragedy, and the Ammonites, but onely, and that unknowingly, their instruments.

and hast taken his wife to be thy wife] Making way to this marriage, by the murther of her husband, to conceal your adultery and cover your shame.

and hast slain him with the sword of the children of Ammon] Which is added as a great aggravation of his sin, both because he was most treacherously betrayed into their hands, and together with him, divers others of the Army; and also because hereby Gods people had some cause of discouragement, and their enemies, being hardned with this victory, would the more stand on their strength, and make the more desperate resistance; yea, would take occasion hereby to insult over Gods people, and their Religion, seeing he had given them no better success.

V. 10. *Now therefore, the sword shall never depart from thine house*] Where God threatneth to punish and correct him by retaliation, or law of requital, like for like, that by the punishment, he might be led (as it were) by the hand, to the sight of his sin; as a dog is beaten before the sheep, which he hath worried. He had sinned, by killing Uriah with the sword; and therefore, those of his family, must with the sword kill one another, which must never depart from his house, according to that of our Saviour, Math. 26.52. *All thus take the sword, shall perish with the sword.* So Gen. 9. 6. Rev. 13. 10. By which some understand, unto the coming of Christ, the King of peace, which is that period of time, which is sometimes signified by this phrase; and so this threatning should relate, not only to that blood and slaughter which was in Davids time, but also to the wars which followed his dayes, in his posterity, between them and the ten tribes, with many other enemies, as the Edomites, Moabites, Ammonites, Assyrians, and Chaldeans. But I rather conceive, that by *never*, here is meant, a long time, or as long as David lived, as the word is often used, Gen. 43.9. 1 Sam. 1. 22. Deut. 18. 17. and that the threatning hath reference to the sword, sheathed in the blood of David's children, Amnon, Absalom, and Adonijah; and those civil and unnatural wars raised against him by traytorous Absalom, who came out of his own loyns.

because thou hast despised me] To wit, by wilful violating of my law, not caring for my al-seeing presence beholding thy sin, nor my justice, in punishing it, but only to hide thy wickednesse from the sight of men.

V. 11. *Behold, I will raise up evil against thee out of thine own house*] *i. e.* For thy sins, I will afflict thee with many evils, by means of thine own children, giving them over to commit rapes, murthers, and unnatural rebellions; the which was verified in Amnon, Absalom, Adonijah, and others of Davids posterity, who perished by the sword. For though God was not the Author of these evils, as they were sins; yet he had an hand in them, as they were punishments, according to that, Amos 3. 6. Isa. 45. 7. And as they were sins, the power of acting was from him, *for in him we live, and move, and have our being*, Act. 17. 28. Though the malignity of the actions was from the agents, as the rider maketh his horse go, but his halting is from himself. Yea, his providence hath an hand in the evil of sin it self, not in acting it, for that is impossible, seeing he is the supream good, and the fountain of all goodnesse, from whom no evil can spring and flow, but in ordering and disposing of it, so as that which is evil in it self, may tend to that which is good; as appeareth in Josephs brethrens sin, in selling him into Egypt, whereby Jacob and his family were preserved in the time of famine; and in that grand sin of Judas, the Priests, Pilate, and the Souldiers, in crucifying Christ; which God made to be the means of man's salvation. Yea, God sometimes punisheth one sin with another, not by insusing of sinful corruption, but by an active permission, leaving men to the corruption of their own hearts, and withdrawing his grace; and so the objects of sin being presented unto them, they lay hold on them, and being ensnared, they fall into sin to their perdition; the which is the greatest punishment that God inflicteth on wicked men in this life; and that which David imprecateth against his desperate enemies, Psalm. 69. 27.

and I will take thy wives] *i. e.* Thy concubines.

before thine eyes] *i. e.* In thy life-time, which thou shalt as certainly know, as if thine eyes did see it, ch. 16. 22.

and give them to thy neighbour] *i. e.* To one that is most neere unto thee, not only in habitation, but also in blood and consanguinity; *i. e.* his dear Absalom, which did much aggravate Davids affliction, Psal. 55. 12.

And he shall lye with thy wives in the sight of the Sun] *i. e.* In the open day and light of the Sun, which shall discover this foul and filthy fact to the sight of all Israel. For Absalom did act this villany, not in a secret corner, but in the open view, a Tent being spread for him on the house-top, for this purpose, chap. 16 22. And it is not improbable, on the top of his fathers Palace, from whence David, espying Bathsheba, lusted after her, ch. 11.2.

V. 12. *For thou didst it secretly*] As fearing men more then me, and shame more then sin.

But I will do this thing before all Israel, and before the Sun] That is, openly and at noon day, in the publike view of all the people, that I may purposely bring upon thee, that shame and disgrace which thou didst more carefully avoyd, then my displeasure. And whereas he faith, I will do it, it is as if he had said, I will justly give over thy son to his own ambition, and base lusts, and not restrain him, as I could, Hos. 4. 14. and will, with my providence, so order his sins, that they shall become a just chastisement of thine, though he hereby shall be ouer-ruled, seeing herein, he will act his own part freely, wickedly and rebellously, and to his own wretched ends, without any respect at all to my secret counsel.

V. 13. *And David said unto Nathan, I have sinned against the Lord.*] He had also sinned against Uriah and Bathsheba, as the prodigal speaketh, against heaven; but here he faith, he had sinned against the Lord, and Psal. 51. 4. *to Against thee, against thee only, have I sinned*, because sin, against whomsoever it be committed, is the transgression of Gods law, which maketh it to be sin; and also, being the supream Magistrate, he had no superiour Judge to call him to an account, punish him for his sin. The which confession of David's sin, though it were very short, yet it was effectual, and accepted of God, because it was joyned with true contrition, and unfeigned repentance in the sincerity of his heart, which God respecteth more then verbal expressions; yea, it may be, Davids confession was therefore so short and abrupt, because his heart was so oppressed with grief, that he could not utter it in more words; for small griefs speak, and are talkative, when great ones are silent, or expressed in a few words. But afterwards, when his heart was a little unburthened and eased, sorrow having found a vent, he at large expresseth it, purposely penning the one and fiftieth Psalm, to lay open his sin and sorrow; yea and to proclaim his shame, which he had formerly so carefully covered; and not contenting himself to pen a Psalm on this subject, he also prefixeth a title, to shew the occasion; *to A Psalm of David, when Nathan the Prophet came unto him after he had gone in to Bathsheba*; neither doth he think this enough, unless he commit it to the chief Musician, to be sung publicquely in the Congregation, as one of his penitential Psalms. Whereas Sauls confession, though more full and large in words, 1 Sam. 15. 24. was not regarded, because it proceeded not from a true penitent heart, but was in meer hypocrisie; and also, because he was a man rejected of God, and David beloved, and in the state of grace, by free election.

and Nathan said unto David, The Lord also hath put away thy sin] To wit, out of his sight, and hath so covered it, that it shall never be imputed unto thee, to hinder thine eternal blessednesse, Psal. 32. 1. yet howsoever he hath fully pardoned it, in respect of the guilt, he will notwithstanding chastise thee for it as a loving father, for thy spiritual and everlasting good, Num. 23. 21. Micah. 7. 18 Rom. 8. 28.

thou shalt not dye] *i. e.* Neither everlastingly, nor by any sudden stroke of a temporal judgment, as thou mightest have cause to fear, because the Lord hath threatned, that *the sword shall not depart from thy house*, ver. 10. and also, because thy sin hath deserved it; according to thine own sentence. And here we have a lively representation of a flat opposition between the sentence of the law and the Gospel; not in themselves, but in respect of the subjects upon whom they are pronounced; for the law faith, to wit, unto them who are under the law, The Adulterer shall dye the death; But the gospel faith, he shall not dye; to wit, if by a lively faith he be in Christ, and under grace, who hath paid his debt, and satisfied for his sin, by dying for him.

V. 14. *Howbeit, because by this deed thou hast given great occasion to the enemies of God to blaspheme*] *i. e.* Not only the Ammonites, unto whom thou hast given cause to triumph and insult in their victory over Gods people, as though he was unable to defend them, Isa. 32. 5. but also, to all other heathen nations, and even to all the wicked among their own people, when they shall hear, or see, that one, whom I have chosen King, and so much favoured, hath committed as foul and heynous sins, as the very heathens, or as Saul himself whom I rejected; and thereupon, will be ready to censure me as unjust and partial, conniving at those sins in mine own servants, which I punish in others. Yea, hereupon they will take occasion to blaspheme my true religion, and the professors of it, as though either it taught and favoured such wickednesse; or at least, that the professors were all hypocrites, making only a shew of godlinesse and honesty in their lives, denying the power of it, as such examples of their wickednesse did make it manifest, seeing they are all alike. So Rom. 2. 24. And therefore, by my corrections, inflicted on thee, I will vindicate my justice, and the truth of my religion; and first, by the death of his child, begotten in adultery.

the child also that is born unto thee, shall surely dye] Which is only to be understood of a temporal death, seeing no childe dyeth eternally for the sin of his parents, according to that, Ezek. 18. 4. *the soul that sinneth, shall dye*; though God punisheth children to the third and fourth generation of them that hate him, with temporal punishments, and even death it self; not only because children are accounted parts of their parents, and their goods, which may justly suffer losse for the owners fake; but chiefly, because the parents are only the occasion of their childrens punishments, but the cause is in themselves; to wit, their original sin & corruption of nature, in which they are conceived, and which in it self deserveth death, which upon any occasion, when God pleaseth, may justly be inflicted upon any occasion, when, and how he will. But in the death of this childe, there was mercy mixed with judgment; seeing as long as it lived, it would have been unto them a continual grief, seeing it would daily have represented unto them their sin and shame.

V. 16. *David therefore besought God for the child*] *i. e.* He prayed, fasted, and humbled himself with inward contrition of heart, and outward afflicting of his body, that he might obtain the life of the child; not only because it was dear to him and his wife, but because they looked upon its death, as the punishment of their sin. Wherein he fought not to oppose and crose Gods Will; for when it was by his work clearly revealed unto him, he submitteth unto it with all meeknesse and patience, v. 20. But not knowing whether Gods threatning was absolute, or conditional, if he did not use these means to avert the judgment, he thus humbleth himself before God by unfeigned repentance. And that he did it with this minde, it appareeth plainly by his own words, v. 22. See Jer. 18. 8. Ezek. 33 10, 11. According to the example of Hezekiah, and the Ninevites, Isa. 38. 1, 5. Jonas 3. 9, 10. And this David did, hoping for good success, because God, in his rich mercy, had pardoned his sin, and comforted him with his promise, that he should not dye.

And went in] To wit, into his inner chamber, or closet.

V. 17. *And the Elders of his house arose*] *i. e.* Like faithful subjects and servants, they addressed themselves to comfort him in his mourning, but he refused it.

and it came to passe on the seventh day, that the childe dyed] Which (some understand from the sickning of the childe; and others, from the birth of it; and consequently, the day before it was to have been circumcised. From whence they gather, that since this childe dyed without circumcision, yet David was cheered and comforted after its death, therefore he was not of their minde, who think, that children dying before they receive the Sacrament, be outward seal of the covenant, are in a dangerous and damnable condition, when as it is not neglected, but cannot, according to the institution, be rightly administred, the childe being taken away by sudden or unexpected death. But otherwise, God is displeased when we neglect his ordinance which we may enjoy in a right manner, as we see in the example of Moses, whom the Lord threatned to kill, because he had neglected to circumcise his son, Exod. 4.

we spake unto him, and he would not hearken] *i. e.* If he were impatient of any comfort, when yet the childe being alive, there was some hope, how will he torment him with grief, when the case by the death of the childe, is become quite desperate?

V. 19. *But when David saw that his servants whispered*] To wit, secretly one with another, that he might not hear, he suspected that the childe was dead, and that they kept it secret, for feat of grieving him.

V. 20. *Then David arose from the earth, and washed*] *i. e.* When he saw Gods Will by his work, he patiently submitted unto it, and ceasing to mourn, and pray against that which God had revealed to be his good pleasure, he changing his habite, and with it his heart, he addressed himself to do God that service, unto which he now called him.

and came into the house of the Lord, and worshipped] *i. e.* The Tent which he had erected for the ark. By the law it was provided, that when a man dyed in a tent, all that came into that tent, and all in it, should be uncleane (seven dayes, Numb. 19. 14. and whilest he was unclean, he might not come into the Sanctuary. But David, who was a careful observer of the law, presently upon the death of his childe, washed himself, and went into Gods house and worshipped. Whereby it appeareth, that either this uncleannesse was not contracted by being in the same house wherein one dyed, if they were not also in the same room; or that this childe dyed in some other house neer the Kings, into which it was put, that the King might not be further grieved, by being an eye-ear witnesse of this poor infants pain and misery, who was already too apprehensive of it. And so being free from this legal uncleannesse, he hasteth to Gods house, as being the fitteft place for receiving comfort in this great affliction; and that he might there worship God, (whom we are bound to bless with Job, for taking away his temporal blessings, as well as for giving them, and receiving evil, as well as good, Job 1. 21. & 2. 10.) and that for many causes, and in divers respects, as to praise him for all his rich mercies, which he still enjoyed, for the pardon of his great sins, and preserving his life from death, which he had justly deserved, for giving him patience to submit unto his correcting hand,

and the grace of repentance, when as he was so fearfully hardened in his sin, and impenitency. And also, to pray unto God, either that, in his mercy, he would lighten and lessen thole punishments, which he had threatned against his family, or at least, sanctifie them to their use, and give strength and patience to him, that he might be able to bear them.

then he came to his own house, and when he required, they set bread before him, and he did eat] Though he had fasted seven dayes whilest the childe lay sick, eating only some small re-past in the evenings, yet so earnest he was to perform these holy duties of Gods service, and to ratifie his peace with him, that he would not taste of any food, before he had first been at Gods house.

V. 23. *Then sath he (sorrowes, when as thus thou hast done?)* Though David had done nothing but that which was agreeable to reason and religion; yet being contrary to the corrupt custome of those times, (*saith* it is also of ours,) his servants question him for it, as being a thing strange, in their apprehension.

V. 22. *While the childe was yet alive, I fasted and wept*] *i. e.* In hope that God would reverse his sentence of death on the childe, if it were conditional.

For I said] That is, I thought within my self, that it was not known to any man, whether upon my repentance God would spare the childe, or no; seeing it was doubtful, whether the threatning were absolute, or conditional, till God had revealed his Will, by his Work.

V. 23. *Can I bring him back again*] *i. e.* Restore him to life.

I shall go to him] *i. e.* Into the state of the dead, but he shall not return to me, in the state of the living. But why, if he did not think it fit to mourn for the death of his childe, did he so lament the death of Saul, Jonathan, Abner, and Abialom? I answer, because, in some of them, the Common-wealth had loss by their death; and others of them, dyed in their sins.

V. 24. *And David comforted Bath-sheba his wife*] As he had been a means to draw her to sin and uncleanneſse, and so to bring upon them this judgment, of losing their son by death; for now, she being troubled and grieved with this great affliction, like a good and faithful husband, he endeavoured to communicate unto her such comfort, as he himself had been comforted with. As that God in mercy had pardoned their sin, freed them from that death, which by their fearful fall they had deserved, and that their childe was in a state of blessednesse, and freed from sin and sorrow.

And she bare a son, and he called his name Solomon] That is, peaceable, because he was to enjoy a peaceable reign, 1 Chr. 22. 9. as a type of Christ, *the Prince of Peace*, Isa. 9. 6. which name, David gave him by Gods own appointment, 1 Chron. 22. 9.

and the Lord loved him] Or, *for the Lord loved him*. That is, of his free grace, before he had done either good or evil. Where in also Solomon was a type of Christ, the son of Gods love, in whom alone he is well pleased; by whom all his elect being reconciled unto him in the body of his flesh, through death, he hath made peace with them, given them, in this life, peace of conscience, and will perfect their peace in his heavenly Kingdome, 1. Col. 1. 21, Rom. 5. 1. & 15. 17. Luk. 2. 14. Joh. 14. 27. & 16. 33.

V. 25. *And he sent by the hand of Nathan*] *i. e.* He sled the ministry of Nathan to comfort him, by bringing unto him this joyful tydings, whom he had formerly sent to convince him of sin, and to threaten against him and his family his heavy judgments, and so cured and healed him with the same hand and lancet, that had given the wound.

and he called his name Jedidiah] *i. e.* Beloved of the Lord. And thus he called him, because the Lord, by Nathan, appointed this name to be given him. And because also of the Lord Christ, Gods best beloved, in whom alone, Solomon was, and all the elect are beloved of God, Math. 3. 17.

V. 26. *And Joab fought against Rabbah of the children of Ammon*] *i. e.* Assaulted it fiercely, that he might take it, having now continued the siege the greatest part of the year, wherein he had more slow successe, then the Israelites usually had in their expeditions; of which the cause might well be David's sin: for how could his army prosper abroad, when he at home was guilty of so much wickednesse? But having now by true repentance made his peace with God, he begineeth to give him and his army good successe in their undertakings.

And took the royal city] *i. e.* That part of the City, in which the royal Palace stood, invironed with waters, both for safety and delight.

V. 27. *And have taken the City of waters*] From whence some gather, that this Rabbah, the chief City of the Ammonites, consisted of two parts, which were like two Cities conjoyned, as Ramathaim-Zophim, 1 Sam. 1. 1. And one of them was called the royal City, because the Kings Palace stood in it, and the City of waters, because it was environed with waters, to wit, with the river Jabbok; the which Joab had now taken, and was also in a good forwardnesse to take the other; and therefore sent unto David, to come with an army, that he taking it, might bear the name of it. Others (and upon good grounds) think, that he had not taken already this royal City, but that he was in taking it, and ready and neer the taking of it, as the vulgar latine readeth it, and as the words here used, may signifie and bear this sence; for if he had already taken the royal City, how should Davids coming prevent his having the name of that chief part which he had conquered? and if the royal City were taken, before Davids coming, then it is very likely that the King also was taken, and with him, his Crown, seeing his royal Palace was here; whereas it is said after, that David at his coming, took the Kings Crown from off his head, v. 30.

V. 28. *Now therefore gather the rest of the people together, and encamp against it*] The strength of Joabs army was able to have done it alone; for they had already taken the strongest piece, or at least, were neer the taking of it; but because he would have him to have the glory of the victory, he advised him to bring new forces to colour his conquest. And this he did, because Kings are jealous of their honour, and cannot with patience brook it, that their subjects should dazzle their glory, as he before had experience in Saul, 1 Sam. 18. 8. Whereby we also may learn, when we get victories over our spiritual enemies, that we do not arrogate the praise unto our selves, but that we ascribe the whole glory unto our King and supream Soveraign, Jesus Christ; in whose strength, alone, we overcome, in deed and truth, and not in semblance and shew, as David in this place; for he is jealous of his honour, and will not give it to another, Isa. 42. 8.

and take it] To wit, that thou mayst have the honour of taking it, and not I, seeing the conqueror, usually, hath the glory of the conquest.

V. 29. *And David gathered all the people*] That is, having made his peace with God, he thinketh himself fit to fight against his enemies; and having recovered his former courage and valour, which was weakened with the guilt and filth of sin, he cheerfully undertak eth this expedition, and acted the part of a valiant General, in fighting against, and sacking the City.

V. 30. *And David took the Kings Crown from off his head*] Which either he had put on purposely upon Davids approach, that he might maintain, as long as he could, his royal magnificence and state; and thus appearing like himself, as a King to a King, he might use him with more respect, or at least, lesse disgrace; or else it was put on his head by others, and at Davids coming, taken off his, and put on Davids, to shew, that he was now degraded of his royal dignity, and David invested with it, which was a just punishment inflicted on this wicked King, for his dishonouring Davids Ambassadors in a disgraceful manner; the which his degrading was accompanied (as it is very probable) with his death; and the king deposed and slain, his brother Shobi the son of Nahash, was by Davids appointment, substituted in his place, which was the cause why he afterwards shewed such great kindnesse to David, when he was pursued by Absalom, ch. 17. 27, 28.

[*the weight whereof was a talent of gold*] Which if it were reckoned according to the weight of the sanctuary, it weighed above 100 pounds, and so was as heavy as the golden candlestick, spoken of, Exo. 29. 39. but if, according to the ordinary talent; it weighed 54 pounds 8 ounces, add a quarter, of Troy weight: either of which, especially the first, was too heavy to be worn ordinarily by the King, or David; but was a Crown of State, or a royal Crown, which was held, or hanged over their heads, sitting in their chair of State; or if it all it were set upon their heads, as an ensign of state and royalty, it was only at their Coronation, or some other great and extraordinary solemnity.

And he brought forth the people that were therein] *i. e.* So many of them as he thought fit to be made exemplary in these severe punishments, *i. e.* their Elders and rulers, which were the chief ring-leaders in all their wickednesse; although Josephus affirmeth, that the whole people were exposed to these severe punishments. And yet it is manifest, that though the most were thus used, yet many were exempted, as Shobi the son of Nahash, who was put in Hanuns place; and if he were made King, he must have a people of that nation over whom he must rule.

and put them under saws and harrowes of iron] Such examples of great severity exercised on Gods enemies, we read of in the Scriptures, as on Adonibezek, Judg. 1. 6. and the men of Succoth, Judg. 8. 16. which are not to be condemned as cruel, either because God commanded them, or their heynous crimes deserved them. As the Ammonites, who were bitter and malicious enemies, extreamly cruel, when they had them at an advantage, as at Jabez-Gilead, and had put many of them to the like cruel deaths, when they fell into their hands, Amos 1. 3, 13. So Heb. 11. 37. And had now violated the law of nations, in disgracing Davids ambassadors; and had stirred up, and hired all the nations round about them, to make war against Gods people, with a purpose, utterly to destroy them; and besides, were abominable idolaters, who sacrificed their own children.

And

And made them to passe through the Brick-kilne] Some think that this was the furnace of Molech, or Molchom, the idol of the Ammonites, where they had made their children to passe through the fire, 2 King. 16. 3. & 23. 10. Levit. 18. 21. And if so, then was it a fit and suitable punishment for such abominable wickednesse.

And this he did to all the Cities of the children of Ammon] *i. e.* To almost all their Elders of every city, who were the chief offenders, and corrupted those that were under them, by their wicked example.

CHAP. XIII.

Ver. 1. A*Absalom the son of David, had a fair sister*] Though he was sister to all Davids sons, and so to Amnon among the rest, because they had all the same father; yet she is said to be Absaloms sister in a special manner, because they two were both born of Maacha, the daughter of Tolmai the King of Geshur, ch. 3. 3. and he had the rest by other wives. Who being an idolatrous King, David did ill to match with his daughter, having choyce of wives enough, among his own people. And therefore it was no marvail, if he were so much crossed in that posterity which he had by her.

And Amnon the son of David loved her] Which Ahinoam the Jezreelitess bare unto him, *i. e.* he lusted after her, being infnared with her beauty.

V. 2. *And Amnon was so vexed, that he fell sick for his sister Thamar*] *i. e.* His heart was so distracted and distempered, being set upon the rack of his passions, the grosse and most sensual parts of the soul; which being in their nature neerest to the body, do affect and work upon it, and making the whole more restlesse, breaking his sleep, and taking away his appetite to his meat, do so cause lingring and languishing diseases.

For she was a virgin, and Amnon thought it hard to do any thing unto her] *i. e.* He was out of hope of enjoying his love, and satisfying his lust with her, not only because being a virgin, she was according to the commendable custom of those times, and manner of those countries, kept from gadding abroad, and strictly observed, (which discipline Dinah taking liberty to disspatce with, was ravished by Shechem, Gen. 34.) but also, because, being the kings virgin daughter, she had tome appointed to take care of her, and to wait upon her daily, whithersoever she went; especially, she being (for ought we know) his only daughter among so many sons, and withal, very fair and beautiful, and therefore, no doubt, most diligently attended, as a rare and precious Jewel, and her fatheis dearest darling.

V. 3. *But Amnon had a friend whose name was Jonadab*] *i. e.* A friend, in respect of that neer relation of kindred that was between them, and intimacie of their counsels, but not in respect of true friendship, which adviseth only to that which is good, and to compassie it by good and lawful means.

and Jonadab was a very subtill man] *i. e.* Politique and crafty, wise to do evil, but to do good having no knowledg, as the Prophet speaketh, Jer. 4. 22.

V. 4. *Why art thou, being the King's son, lean from day to day*] *i. e.* Discerning by his carriage, that he was rather sick in mind, then in body, he asketh him what should be the cause of it; or rather implyeth, that he could have no just cause at all, thus to languish, and pine away; seeing he being the Kings son, yea, his eldest son, and heir to the Crown, his present condition and future hopes, might make him easily to dispatce with small matters, though they might be grievous to others of a low condition; and besides, he was of that power and authority, if he would make use of it, that there was no stop or grievance lying in his way, that he might not easily remove when he pleased.

wilt thou not tell me?] *i. e.* Wilt thou smother thy griefs in thy own breft, till they eat out thine heart, and kill thee? and not impart it unto me, who will be faithful to keep thy secrets, and ready and willing to give thee advice?

And Amnon said, I love Tamar, my brother Absaloms sister] As if he had said, though it be a fault to love in a lustful manner, Tamar, that is so neer in blood to me, yet it is not so great as it may seem, seeing she is only my half sister, by the fathers side, whereas she is Absaloms sister by father and mother, though afterwards, when he was upon another design, which was to perswade his father to send her unto him, he calleth her his sister Tamar, v. 6.

V. 5. *Let my sister Tamar come and give me meat, and dresse the meat in my sight*] Where he adviseth him to call her sister, the rather, to avoid all jealousie and suspition of so foul a fact to be intended by him; but withal, implying, that the was such a dear sister unto him, that he conceived and fancied (as men are apt to do in a languishing disease,) it would do him more good to have his meat of her cooking, and given unto him by her own hand, then if it should be dresst, and brought unto him by any other.

V. 6. *And Amnon lay down, and made himself sick*] He was vexed before with a pining sicknesse, v. 2. but now he counterfeited, that his sicknesse had so far prevailed, that he was fain to keep his bed, and thus (like wax to the seal) no sooner had Jonadab given this wicked counsel, but Amnon was ready to receive the impression, and to imbrace and put it in practise.

Let Tamar my sister, come and make me a couple of cakes] *i. e.* Some hearty cordial thing, or pleasing dish, fit for one in my languishing condition, as the word may signifie. Whence we may observe the simplicity and humble plainesse of those times, wherein the only daughter of a great King, scorned not to put her hand to so mean an office, as being a nurse to dress meat for her sick brother; which surely she could not have done, if she had not been taught and trained up to it, and sometimes exercised in such employments. So Sarah, Gen. 18. 6. Which might be a good president for great Ladies in our times, that they should not think themselves too good, or great, to act that part for which they were created, *i. e.* to be helpers unto men in sicknesse and health, and to play the part of a good housvife, as it is described by a great and glorious King, and (as he professeth) taught him by his mother, who, her self also, was a Queen, as is expressed, Prov. 31. 1, 10. to the end of the chapter.

V. 7. *Then David sent home to Tamar*, Being a most indulgent father to his sons; and now seeing him sick who was his eldest, he presently seeketh to satisfie him in his longing desire; and not having the least jealousie (as there was just cause) that he had any ill intention in his suite, (for none are lesse suspitious of ill in others, then those, who are innocent, and have in their hearts, no fraud, or guile;) he sendeth her unto him, as the ewe to the shambles, or the innocent sheep to the ravenous Woolf, which doubtlesse, added much to his grief, when he saw what mischief come of it, and that his dear daughter fell into this great misery, by obeying his commands.

V. 9. *And she took a pan, and poured them out before him*] To wit, out of the baking, or frying pan, into a dish.

And Amnon said, have all men out from me] Being resolved, now, to act that filthinesse, which he had before plotted, he would have no eye, or ear-witnesse of his villany, *for every one that doth evil, hateth the light*, Joh. 3. 20.

V. 10. *And Amnon said unto Tamar, Bring the meat into the chamber*] *i. e.* Out of that room where they now were, into an inner chamber, that he might act his villany with more secrecies and that none might hear her, and breake in to succour her, if when the rape was in acting she cryed out for help.

V. 12. *Nay my Brother doe not force me*] where she useth divers arguments which might have dissuaded him from his wickednes, had not blind lust been also deafe. And first she calleth him Brother, both to convince him, that the foul act which he was going about, was an incestuous rape, and such an unnatural filthinesse, as might work abhorrency in the heart of a brother, who should be so far from thus dishonouring their sister, that they should be ready, even with the hazard of their lives, to protect them against any other, who would offer them such an indignity.

do not force me] Where she useth another reason to deter him; as if she had said, it were a great sin to intice me, being thy sister, to commit this filthinesse, but a transcendent villany, to compel me against my will, seeing unto incest thou wilt add a rape, both which, by Gods law, are to be punished with death, Gen. 34. 7. Levit. 18. 6, 9. Deut. 22. 25.

for no such thing ought to be done in Israel] Who are by profession, Gods own peculiar inheritance, and an holy people; in which respect, such an example of abominable wickednes committed amongst them, and that by one of such eminency as thou art, would bring a great scandal upon the whole nation, and cause religion, and even the Name of God, to be blasphemed, by all the heathen that are round about us.

do not thou this folly] For though thou hast used all thy wit, in the subtile contriving of it; yet as the greatest sin is the greatest folly in it self, as transgressing the law of a dreadful God, who is both able and willing to punish it with all severity, it will, in the issue, prove extream foolishnesse in thee, and make thee ridiculous to all who shall hear of it, that thou, who mayst have choyce of wives where thou pleasest, with their love and liking, shouldst force me with violence, to commit this loathed act, who am thy own sister.

V. 13. *And I, whither shall I cause my shame to flye*] That is, which way, or by what means shall I cleer my self of this dishonour and reproach; or, how shall I be ever able, for shame, to show my face in any place where I come?

and as for thee, thou shalt be as one of the fools in Israel] *i. e.* esteemed among all men, notoriously infamous, a son of Belial, desperately vicious, and so branded and stigmatized with folly and wickednesse, that all men will think thee most unworthy to succeed such a glorious and gracious father, in the government of the Kingdom, who are so unable to govern thy self.

I pray thee speak unto the King, for he will not withhold me from thee] This she saith, not because there was any hope, that the

King, who was a strict observer of the law, could ever be perswaded to give his consent to such an incestuous marriage, but only to allay the rage of his lust for the present, and to escape his violence, knowing, that if this brunt were past, her father would take order to keep her from him, such a match being incestuous, Levit. 18. 6, 9, 11.

V. 14. *Howbeit he would not hearken to her voyce*] That is; the louder cry of his lust, did so out-cry her whollome counsel, and the devil so hardened his heart, that he was stark deaf to her perswasions, and so pursued his wicked purpose.

V. 15. *Then Amnon hated her exceedingly*] As it often happeneth to those, who have sold themselves to work wicke dnesse, when one lust is satisfied, to run into the contrary extream. For now his eyes being opened, which lust had blinded, he is filled with horror of conscience, and seeing plainly what shame and reproach he had brought upon himself, by his abominable filthinesse, he hated her, because her beauty was the bait that had allured him to fall into this snare of shame and misery. This hatred now befall him as a necessary concomitante of the satisfying his lust; for we see the quite contrary effect in Shechem, after he had deflowred Dinah, Gen. 34. 2, 3. but it came to passe, by a special providence of God, so disposing of it, that his sin hereby might be discovered, and a way made for the inflicting of those heavy judgments which God had threatned against David, to bring upon his family, for his sin of murther and adultery.

And Amnon said unto her, Arise, and be gone] Where the rage of lust is turned into the fury of folly, and desperate madnesse; wherein he hath no respect to his credit, nor care to shun shame and reproach. For whereas, if he, after he had abused her, had used her civilly and kindly, keeping her still in his chamber, till her grief had been somewhat disgested, he might have been perswaded, both for his, and her own credit, to have concealed the injury she had received from him: now thrusting her out of doors, into the open streets, in the view of all men, what doth he else but proclaim his own sin and shame to all the world; which, indeed, was the end at which God aymed, in thus giving him over to his impetuous folly and wilde rage, that by the discovery of his foul fact and fruitlessnesse, a way might be made into his slaughter; and the punishment threatned of David's sin.

V. 16. *Arise, he said unto him, There is no cause*] To wit, that I should be gone in this poll haste, being, at the present, in such a vrgent condition, no doubt being yet taken, to preserve my reputation, or to keep men from falling into much mischief and misery.

this evil in sending me away, is greater then the other] That is, this wrong and injury which thou offerest me, is much worse then the other, of deflouring me. The which sine might yeildy say, in divers respects. For this, though a foul and filthy fact, proceeded from natural lust, unto which he was tempted by the allurring bait of beauty; but that proceeded from more then barbarous inhumanity, and savage cruelty, against all sence and reason. This being committed, might be concealed, and the shame avoyded; but that of thrusting her out of doors, proclaimed his sin, and exposed her to open shame and reproach, seeing she might be suspected to have willingly yeelded to his villanie; or at least, though she were but a meer pitiner, yet she should be so stained and blemished in her reputation, that none worthy of her, would desire her in marriage. Besides, Gods Name will be blasphemed amongst his enemies, when they hear of so foul a fact committed amongst his peculiar people; his true religion, and the true professors of it scandalized; their fathers heart extreamly grieved, Absolom her brother, enraged and excited to take revenge. All which mischiefs might be avoyded, by concealing his sin, especially, if having said forsaking it, he did turn into God by sincerend repentance.

V. 17. *Then he called his servant that ministred unto him*] Who did presently execute his commaund, v. 18. For evill masters seldome want evill servants, to humour them in all their wicked courses and designs.

V. 18. *And she had a garment of divers colours upon her*] i. e. Of wrought and imbroidered work. For as in all ages, men and women have been by God, differenced from the another in their estates and degrees, so also the comlinesse and meanness of their habits and apparrel. So Gen. chap. 37. v. 3. Judg. 5. 30.

V. 19. *And Tamar put ashes upon her head, and rent her garment*] As they used to expresse their bitter mourning, and heartpenitting grief. See Josh. 7. 6. & Ch. 1. 2. and the note upon Jeremy.

And laid her hand upon her head] To expresse her sorrow and shame, as though she desired to hide her self, that none might see her. So Jer. 2. 37.

and went on crying] i. e. She addressed her self to her brother Absalom, to bemoan her misery unto him, who was her only brother, both by father and mother; and complained as she went along, that she had been shamefully wronged and abused; that when it came to be discovered, it might appear, that she had not willingly consented unto it. Though, for the present, (it may be) the did not particularly expresse either the action, or the fact, to those whom the passed by; till she did it to Absalom, upon his enquiry.

V. 20. *And Absalom her brother said unto her, Hath Amnon thy brother been with thee*] i. e. Abused thee in that foul matter, as thou relatest?

But hold now thy peace my sister, he is thy brother] And therefore this fact of his were best to be concealed, seeing the publishing of it, would redound both to the dishonour of the King, and also the shame and disgrace of our whole family.

regard not this thing] i. e. Set not thine heart too much upon it, to be thereby vexed and tormented, seeing it was forced upon thee, and done against thy will, which will make all men excuse thee. And what is done, cannot be helped; and that which is past cure, ought to be past care. And thus he seeketh to pacifie his sister; though, at the same time, his own heart were enraged, and breathed after revenge.

so Tamar remained desolate] i. e. In a forlorn and mournful condition, none being able to give her comfort.

V. 21. *But when King David heard of all these things, he was very wrath*] Not only because his elder son had committed such an heynous sin, as had exposed him to shame and obloquy; but also, because it trenched upon his own honour, who had bred him no better. But this was not enough, for David to be angry, seeing he was the supream Magistrate, who ought to have seen the law of God executed upon the offender, without partiality, or respect of persons. Which he neglecting to do, did hereby shew himself to be an indulgent father, like Eli in the like case; and moved God, in his just displeasure, to pull the sword out of his hand, for neglecting his duty, being his vicegerent, and himself to see justice executed upon him by such an executioner, as afflicted his soul with double grief. The which his neglect of justice proceeded (as it seemeth to me,) not only from his fondnesse and indulgence towards his son, but also from an inward guilt in himself, whereby he was convinced in his own conscience, that he, not long since, was defiled with the filthinesse of lust, and with the blood of his innocent servant; whereby he had deserved death in the rigour of justice, had not God in mercy forgiven his sin, and remitted his punishment. And this blunted the edg of his justice, so as it was not so keen to cut off another in the like case with himself, as otherwise it would have been. Neither will that serve for David's excuse, which some alledg, that he saw that Amnon repented for his sin, seeing there is no warrant for it in the text: and though it had been so, yet this should not have exempted him from temporal punishment, though it might be available for his everlasting salvation. For in executing justice, respect must be had not only to the offender, but to the whole Common-wealth, to keep others from offending by exemplary punishments; into which none would be brought, if it were sufficient to make show of repentance.

V. 22. *And Absalom spake to his brother neither good nor bad*] i. e. Having out of an inveterate hatred, and unreconcileable grudge, resolved upon revenge, he smothered his malicious purpose, that he might get the fitter opportunity to execute it; and knowing, that professed hatred leaveth no place for revenge, seeing the party fore-warned is also fore-armed against any intended mischief, he spake neither sense nor more unto him, concerning this abuse offered unto his sister, lest he should suspect that he intended revenge; and so should prevent his neither was he sullenly silent, lest he should thereby suspect that he bare a grudge, but spake occasionally unto him, as in other times, though not about this matter.

V. 23. *And it came to passe after two full years*] Which time is purposely noted, to shew the inveterate rancor and malice that was all that while lodged in Absaloms heart; seeing so long time could not wear it out, or mitigate it.

Absalom had sheep-shearers in Baal-Hazor] Or, *the Plain of Hazor*. Situate on the borders of Ephraim, and Benjamin; Josh. 15. 25. upon which occasion, he made a feast, as the manner was in those times, to entertain their friends, and to encourage their servants and workmen. So 1 Sam. chap. 25. 36.

And Absalom invited all the Kings sons] i. e. Because he had expected thus long, and saw that his father, out of his fondnesse of affection towards Amnon, neglected to execute justice, and to punish his heynous crime, he was hereby so much incensed, that he would no longer wait, but resolved himself to take revenge. And to this end, he layeth hold of this opportunity, they not suspecting after so long time past, that he had any such bloody design.

V. 24. *Let the King, I beseech thee, and his servants, go with thy servant*] Where he invites the King and all his sons, with their retinue, to avoid all suspition and jealousie of any ill intention against Amnon. Neither can I think (as some Expositors imagine,) that he in truth desired the Kings presence, because he would have him a spectator of his sons murther, in regard that he himself had so long neglected to execute justice upon him; seeing he had little reason to provoke him to wrath, who had power in his hand to punish his heynous crime, or to desire his presence, which would have been an hinderance to his intended flight, after he had committed so foul a fact.

V. 25. *Howbeit he would not go, but blessed him*] i. e. wished that he might have much joy in his feast, and gave him thanks for his kinde invitation. So ch. 14. 22.

V. 26. *If not, I pray thee let my brother Amnon go with us*] Which he so much desired, under colour, that being the kings eldest son, and by lineal descent, to succeed him as heir to the Crown, he would (in his absence) represent the Kings person, and so much grace and honour his feast; whereas otherwise, his earnest pressing and importuning him, to have him in particular, to bear them company, might well have made both David, and Ammon, in respect of former carriages, jealous and suspitious, that he intended him some mischief, had not God deprived them of prudence and understanding, for the bringing them both to punishment for their former sins.

V. 27. *But Absalom pressed him*] i. e. Was importunate, and would take no denyal, and so in the end, prevailed and obtained his suite.

V. 28. *Mark ye now, when Amnon heart is merry with wine*] Of this time he maketh choice, to perpetrate this bloody design, and treacherous villany, that it might be the more secretly acted, when Amnon being intoxicated with excess of wine, was destitute of counsel and strength, to make any resistance. And here Davids sin is punished by retaliation; for as he had made Urish drunk, that he might work his design upon him; so doth Absalom deal with Amnon, to the same purpose.

And when I say unto you, smite Amnon, then kill him] Where he maketh his will to stand for law, yeelding no reason for his bloody command. Howsoever, it might well be judged, that he did it in revenge of his sisters wrong, whom he had defiled and ravished; though, it may be, he had a further end, being proud and ambitious, to make way for his aspiring to the Crown, by taking his eldest brother out of the way.

fear not; have not I commanded you?] As if he had said, is not my warrant sufficient to bear you out, and excuse you, who am so potent in my self, and so highly in the Kings favour, that he will never question either me, or you, seeing it is done in the just revenge of so foul a fact; and seeing also when he is removed out of my way, I shall be Prince, and as heir to the Crown, succeed my father, and sit upon his throne.

V. 29. *And the servants of Absalom did unto Amnon, as Absalom had commanded*] i. e. Like wicked men, they obeyed the command of a wicked master, being more willing to please him, then either God, or their King.

then all the Kings sons arose, and every man gat him upon his mule and fled] i. e. Not knowing how far Absaloms bloody treachery might extend, they hasted away to secure their own lives. And it is said, that they gat them upon their mules, which great men in that country used to ride upon, 1 King. 1. 33. For though the Israelites might not breed them, by causing beasts of divers kinds, to gender together, Levit. 19. 19. yet they were not forbidden to make use of mules, which were so engendred. See Gen. 36. 24.

V. 30. *And it came to passe while they were in the way*] i. e. Posting from Absaloms house to the Court.

tydings came to David, saying, Absalom hath slain all the Kings sons] The which flying fame was increased in her flight, God so ordering it by his special providence, that David might be the more throughly humbled, by hearing the report of such an heavy judgment; and yet afterwards, might be made more capable of comfort in the true loss of his eldest son, when it proved far lesse then he expected.

V. 31. *Then the King arose, and tore his garments*] See chap. 1. 11. and 12. 16. and the notes upon them. And well might David thus express his great grief, when being such a tender loving father, as placed much of his happinesse in his children, he saw one of them murthered by another; yea, (as it was related) till of them by one, and that in such a base and treacherous manner, and without looking back to his own sin; as the fountain and cause of all this mischief and misery; and also because, both by his sin and punishment, he had given occasion to Gods enemies to blaspheme.

and lay on the earth] As one dejected with extream grief, in the apprehension of Gods wrath upon his house, before threatned, and now inflicted for his sin, ch. 12. 10.

V. 32. *And Jonadab the son of Shimah* ——*said*] This subtle man was able, above all others, rightly to judge of this accident, because, by his counsel and contrivance, Ammons rape was consummated, which was Absloms motive to this murther: and at may be, he bing his bosom friend, and of his secret counsels, he had expdessed to him his hatred towards Amnon, and his purpose of revenge, and therefore limited it here to him alone. Where the impudence of this Court-favorite, and his impenitency for his sin, notwithstanding he saw what mischiefs it had produced, appeareth, in that he could thus talk of Tamars rape, which himself had plotted, without any blushing, as if it had been a matter that nothing concerned him.

V. 33. *Let not my lord the King, take the thing to his heart*] That is, to mourn excessively, above that for which there is just cause.

V. 34. *But Absalom fled*] He was before, the fin committed, so courageous, that he would have his servants to act it without fear; now it is done, is so pursued with the guilt of an evil conscience, that himself fleeth to escape the sword of justice, ready to pursue him for his fact.

the young man that kept the watch lift up his eyes and looked] And having discovered the people approaching, brought word of it to David.

there came much people by the way] To wit, which did lye between Baal-hazor and Jerusalem.

V. 35. *As thy servant said, so it is*] Heb. *according to the word of thy servant*. To wit, that all the Kings sons are alive, and onely Amnon is dead.

V. 36. *the Kings sons came and lift up their voyce and wept*] Bewailing the great loss that happned in their family of two of their eldest brethren, the one being lost by an horrid murther, and the other lost himself, having forfeited his life to the hand of justice, by his treacherous cruelty.

V. 37. *But Absalom fled and went to Talmai*] Who was his mother-father, from whom he hoped for protection, or, to get pardon from his own father, by his mediation, chap. 3. 3.

the son of Ammihud] Or, *Ammihur*.

and David mourned for his son every day] That is, for the death of his son Amnon, who was so treacherously murthered by his own brother, and also was so dear unto him, whose unnatural and untimely death he bewailed for the space of three years every day, having no intermission in his mourning, vers. 38.

V. 38. *went to Geshur, and was there three years*] Where he stayed so long, in hope that his fathers displesure would be worn out, in process of time, as it also hapned.

V. 39. *And the soul of David longed to go forth unto Absolom*] Or, *was consumed*. That is, he so vehemently longed to see his beloved Absolom, that even he languished in his desire. Or, he so much desired to have him return unto him, that he could willingly have found in his heart to have gone for him himself, or, to have met him in the way; or at least, to have sent for him some other to fetch him home, if he could have done it for fear of shame; seeing he was guilty of so foul a murther, that by shewing favour to such a flagitious and wretched son, he should not onely expose himself to Gods displeasure, but to the common obloquie of all the people.

for he was comforted concerning Amnon, seeing he was dead] That is, had ceased his mourning for Amnons death, because mourning could not fetch him again, chap. 12. 23. And, it may be, because now he considered, that his foul offence had justly deserved death, though Absolom had failed in the manner of execution.

CHAP. XIV.

Vers. 1. NOw Joab ——*perceived that the Kings heart was towards Absolom*] That is, longed to have hirs fetched home; whereby it appeareth, that all his following endeavours to reduce Absolom into his favour, did not proceed from any true love, or faithful friendship towards Absolom, but merely out of self-love; because he looked upon Absolom, not onely as heir to the Crown, who might do him either a pleasure or displesure, when he came to reign; and therefore perceiving that he was now likely to recover the Kings favour, he thought it good policy to purchase his love, by the wing himself forward, and a chief means in working his reconciliation; but also, as upon Davids jewel and chief favorite, whee whom his heart now earned and longed, not being able any longer to indure his exile and absence; therefore, like a cunning Courtier, he applyeth himself to please the Kings humour, and to perswade that he might be sent for home, because he saw that David much desired it; which plainly appeareth by this that followeth; for when, after his return, the King seemed displeased, and would not suffer him to see his face, Joab likewise would not, for a long time, give him to much as a visit,

yea, would not come at him, though sent for, till he was constrained by the injury he had done him, in burning his barley.

And Joab sent to Tekoah] A city eight miles distant from Jerusalem upon a hill, on the North borders of Judah, 2 Chro. 11. 6. where the Prophet Amos lived, Amos 1. 1.

V. 2. *And fetch thence a wise woman*] That is, he made choyce of one there, in such a distance, rather then of one dwelling at Jerusalem, or near hand, because coming with a feined tale, she might not be so easily known and discovered; and because also he knew her to be prudent and politick, witty, active, and of ready speech, and thereby fit for such an imployment, being able to deliver her minde and message, and to answer the King upon the sudden, as any occasion should be offered. And he thought fitter to use a woman then a man, and a widow, rather then a wife or maid, because the parable was to suit with a woman, and of such a condition; and that sexe being more passionate, was the more apt to move compassion, and more fit to act the part of a mourner, having teares and lamentations at command; and that, being a widow, she might (being unable to help her self) the better crave and implore, from David, his assistance, who being God's vice-gerent, would administer justice to all, but especially to the fatherless and widows, with all lawful favour, seeing they had from God special promises of his protection.

and anoynt not thy self with oyl] To wit, in token of mourning. For otherwise, they used to anoynt their faces with oyl, to make them seem more cheerful, Judg. 9. 9. Ruth. 3. 3. Psal. 104. 15. Matth. 6. 17.

V. 3. *So Joab put the words into her mouth*] That is, the whole form and frame of speech, which he would have her speak to the King; the which he would have delivered, (not plainly and directly, but) darkly, and by way of parable, which was usual in those times, because they moved much, and lett behinde them a strong and deep impression; and thought to be the more fit, upon this occasion, because, being an evil cause, it needed to be masked and disguised under oblique and indirect colours and shews, seeing it would have appeared to be an unlawful and dishonest suit, if the had desired, that he, who had murthered his brother, should be protected.

V. 4. *and said, Help, O King*] Heb. *save*. That is, succour and relieve me, that I may be delivered out of this distress and danger, in which now I am, according to thy place, and that power which God hath been pleased to put in thine hand, and hath appointed there to exercise, for the relief of distressed and oppressed widows, Esai. 1. 17. Deut. 27. 19.

V. 5. *And shewnfowered, I am indeed a widow woman*] And therefore more need to be pitied and relieved in my distressed condition, seeing I am not able to help my self, and want an husband, to protect and assist me; which in it self is misery enough. But how much more intollerable, if I should, with him, loose also both my sons, as I am now in danger to do, unless thou wilt be pleased to help me, seeing I am unable to defend my self, against those that are risen against me.

V. 6. *And thy hand-maid had two sons, and they strove together in the field*] That is, they quarrelled with one another, upon some sudden occasion accidentally offered, and not upon any pretended malice before this hapned.

and there was none to part them] And consequently, no witness to prove the fact, as the law requireth, Deut. 17. 6.

but the one smote the other and slew him] As the avengers say, but cannot prove.

V. 7. *And behold, the whole family is risen against thine handmaid*] That is, the kindred, who are adpointed by the law to be the avengers of blood, are risen to prosecute justice against the offender, Numb. 39. 19. Deut. 19. 12. which they pretend as hot zelots of the law; but doing it (as may well be thought) out of self-love, knowing that my sons inheritance, by his death, shall come unto them, as their own words import, in saying, that they would destroy the heir allso.

and so shall they quench my coal which is left] That is, kill mine onely remaining son, by whom mine husbands name and family may be continued and preserved; even as a fire ready almoit to go out, may yet be revived and kindled by a coal, that yet lyeth hid under the ashes, being kept alive and blown upon; but if that also be put out and quenched, then no hope remaineth, Deut. 25. 6. 10.

V. 8. *And the King said*——*I will give charge concerning thee*] To wit, that thy cause may be heard and examined, and thy son may be preserved, if that which thou faiest appear to be true.

V. 9. *The iniquity be on me and on my fathers house, and the King and his throne be guiltless*] That is, I am so well persuaded of my sons innocency, that I am content, if there be any fault in protecting him, to take it wholly upon my self and mine, that the King and his Kingdom, may not lye under the guilt of blood, for preserving my son that is alive; or, if there be any injury in that, which the King shall grant as my request, let the guilt be upon me and mine. So Matth. 27. 25. Which though it were not a sound argument, to move the King to grant her suit, because, if it were unjust, God would punish, both her for making it, and him for giving way unto it; yet, it might be some kinde of motive to make him think, that her request was good, seeing she was so confident of the goodness of it, that she was willing to bear the whole burthen and blame of it, if it prove evil, and might somewhat incline his heart to favour her suit; seeing out of her great care of his good, she would rather suffer in her self, and hers, any evil, then that any harm should redowa to the King, or his Kingdom. And thus Rebeccah, perswaded Jacob, to hearken unto her, in getting his fathers blessing by deceit, Gen. 27. 13.

V. 10. *He shall not touch thee any more*] That is, not put thee to any more trouble.

V. 11. *Then said she, I pray thee, let the King remember the Lord thy God*] That is, how the Lord, by his law, hath provided, that they who have slain a man at unawares, should be preserved from the avengers of blood, Numb. 35. 12. and seeing there were many that sought her sons life, she desireth that the King would be pleased to take order, that he might be preserved against the perfections of them all. Others take it, (and that very probably) that the, in these words, desireth him, that he would remember his promise, now made in the presence of God, which he might haply forget, through the multitude of his other weighty occasions, and secretly moved him to ratifie what he had said, concerning her son, by an oath, unto which he condescendeth in the words following.

And he said, as the Lord liveth, there shall not one hair of thy son fall to the earth] See 1 Sam. 14. 45. that is, I will take order, that thy son shall not be hurt in the least degree or manner. So Act. 27. 34. The which oath of David was very unlawful, seeing, by the law of God, her son, who had slain his brother wittingly and willingly, though it were in heat of blood, ought to have dyed, Numb. 35. 10, 17, 21. But it was his own case, in respect of Absolom, which maketh him so favourable in passing this sentence, and so ready to ratifie it by such a solemn oath.

V. 13. *Wherefore then hast thou thought such a thing against the people*] Where she subtilly applyeth the parable to the King particular case, taking so much as lovted her turn, and leaving out all that made against her. For there were divers and great differences, between the case of her son and his brother, as the propounded it, and that of Absolom and Amnon. For he slew his brother suddenly in the heat of blood; But Absolom killed Amnon after a long meditation, and in a treacherous manner; one of them assaulted the other, in a duel or equal fight, but Ammnon was slain at a feast, where love was pretended, and for the present, no offence given. There no witnesses were present, but here all the Kings children and their retinue. She pretended that this was her only son, who being cut off, there remained no heir, nor any remembrance of her deceased husband, to preserve his house from being utterly extinguished: But Absolom had many brethren, and much better then he; and therefore, if he were taken away, there would have been no losse. But herein they agreed, that they were both, the one and the other, wilful murderers, and therefore could have no benefit or protection, by the cities of refuge, which were appointed only for those that killed another at unawares.

for the King doth speak this thing, as one that is faulty, in that the King doth not fetch home his banished] That is, as one who having given a just sentence, in the case of another, doth fail in the execution of it, when it is his own. For David, who (as she chargeth him) would have no rigour used against her son, for killing his brother, which would extend to her great grief and loss, could be contented, that it should be exercised towards his own son Absolom, though it redounded much to the grief and detriment of the whole Common-wealth, seeing they looked upon him as his heir, who should succeed him in the Kingdom, and as a light that should shine unto them, when as he, who was now their sun, should set. And all this for killing Ammon, who, by committing an haynous crime, had deserved death, and highly provoked Absolom to inflict it, by ravishing his sister, and thereby dishonoured him and their whole family.

V. 14. *For we must needs dye, and are as water spilt upon the ground*] That is, we take his absence so much to heart, that we can no longer subsist without him, seeing we shall be desperately lost, (even as water spilt upon the ground which cannot be recovered) if such an hopeful successor be cut off.

neither doth God respect any person] To wit, to exempt him from death, of what degree soever he be.

yet doth he devise means that his banished be not expelled from him] Or, *because God hath not taken away his life, he hath also devised*

devised means, &c. That is, it is a sign that it is God's will he should succeed thee, in that he hath preserved him all this time of his banishment, and now offeth means to preferade thee that he may be restored. Others understand it of our state of mortality and the necessity of death; seeing such is our condition, as that we must all needs dye first or last, and when we are dead, there is no returning, like water spilt which cannot be gathered up again; and therefore it is in vain to take Absolom away before his time, for killing Ammon, seeing, by his death, the other could not be revived nor brought back into the world. Or, it may thus be meant, That seeing all men are mortal, it must needs be the case, also, both of David and Absolom; and if David should dye, who was now, whilst he lived, the light and life of Israel; yet if Absolom survived him, he would, as a living coal, again kindle the fire ready to go out; whereas if David should happen to dye, (as there is no certainty in mans mortal condition) and Absolom also should miscarry, through grief, before his time, by living in exile, then this coal being quinched, all their hope and happines would be quite extinguished.

V. 15. *It is because the people have made me affraid*] That is, either that thou art so much incensed against him, that thou art fully resolved to continue him in his banishment, or, that they will be so enraged to have their hope cut off, of enjoying such a desired successor, when thou dost go on, that they will rise up in rebellion, and bring him back against thy will. Or it may be; *by the people*, it is thus passively understood, that the was affraid for their sake, that there might come attempts be made against them, in the way of invasion, by Absolom, assisted by his father in law, the King of Geshur, and his allies; or else, lest by Absolons long living among the idolaters, he should be corrupted, and so escrupe the people in their religion, when he came to reign over them.

And thy hand-maid said, I will now speak unto the King] That is, fearing that some mischief would ensue, if the King's son continued in banishment, I resolved with my self, to use the best means I could to prevent it, and to speak in his behalf to the King, that he would cause him to return, hoping that when he heareth what dangers will arise, both to him and the Common-wealth, by his still remaining in exile, he will hearken unto me, and grant my suit.

V. 16. *For the King will hear to deliver his hand-maid*, &c.] That is, knowing that the King is so just, that he will be always ready to hear the cause of the oppressed, and to right their wrongs; I thought it best, in a parabolical way, to propound it, and to make his case my own, hoping, that when he saw the equity of the cause, in my person, and had judged right, concerning me and my son, that we ought to be delivered from those that pursue us; he would be no lesse equal and just, to himself and his own son, when he should see the parable brought home and applyed unto them, considering how dear he is to the people, which are Gods inheritance.

V. 17. *Then thine handmaid said, the word of my lord the King shall now be comfortable*] That is, upon this ground, she concluded with her self, that she should receive from the King a gracious and comfortable answer to her suit, concerning his sons return:

For as an Angel of God, so is my lord the King] Where she insinuates her self into his favour, for the obtaining of her suit, by her commending and extolling him; and because there was none on earth to match him, she compareth him to an Angel of heaven, both in his wisdom, in discerning between right and wrong, good and evil; dexterity in judging, and uprightness in judgement; perswading her self, that like an Angel, he would judge, without passion or partiality, of her suit which the made unto him, and constantly observe his promise, which he had made unto her, under the name of her son, for the reducing of his own Absolom.

therefore the Lord thy God shall be with thee] That is, cause thy Kingdom to flourish, and prosper thee in thy government, and give good successe unto all thy undertakings; because thou art wise and upright in thy judgement, and will now approve thy self to to be, in this particular case, between thee and thy son.

V. 19. *Is not the hand of Joab with thee in all this?*] That is, hast thou not spoken and done all this, in this business, by Joabs counsel and direction?

none can turn to the right or to the left, from ought that my lord the King hath spoken] That is, thou hast judged to right, that none can decline from that which thou hast spoken, and not speak an untruth.

he put all these words in the mouth of thine hand-maid] That is, he gave me special directions for all that I have spoken.

V. 20. *To fetch about this form of speech*] That is, to speak thus unto thee in a parabolical manner, propounding the matter in my own case, that thou might the more unpartially judge of it, being applyed unto thy self.

and my lord is wise, according to the wisdom of an Angel of God] By which transcendent and superlative praises, the insinuateth her self into David's favour, that he might the more easily condescend unto her suit. As if the had said, Thou art so deep a reach, to dive into the secrets of all our counsels; that thou excellest others in wisdom, as far as Angels excel men.

V. 21. *And the King said unto Joab, Behold now, I have done this thing*] That is, I have granted thy suit, which by the woman of Tekoah, thou hast moved me in.

V. 22. *And Joab*——*thanked the King*] Heb. *blessed*. That is, with all lowly reverence, he gave him thanks for granting his suit; and wished unto him all happinesse and prosperity.

To day thy servant knoweth, that I have found grace in thy sight] That is, I know it experimentally, and am further confirmed and assured of thy favor, by granting my suit.

in that the King hath fulfilled the request of his servant] Joab well knew, that it was Davids desire to have Absolom brought home, which was the chief motive inducing him to make it his request, because he knew that it would be very pleasing unto him, to have it prest d upon him, by the importunate suit of the General of the Army, who was in high place, and favour of the people; especially when he knew not how, that which he so much desired, could be better done, for his own credit; yet bring him no knowledg of this, he maketh it his own suit, and sheweth his thankfulnesse for having it granted, that hereby, he might gain the Kings affection to him, by expressing his love towards his children, and how careful he was of their welfare and prosperity.

V. 23. *So Joab arose*] That is, addressed himself with all speed, to set upon his journey, that he might fetch Absalom home.

V. 24. *And the King said, Let him turn to his own house, and let him not see my face.*] *i.e.* Not be admitted into my presence, as being reconciled, and in my favour; for otherwise, it is more then probable, that in the whole space of two years, Absalom saw his fathers face; for else he could not at that time have come at the place of Gods publique worship; from which it was not Davids purpose to have him banished. And this he did, partly, to bring him to a sight and fence of his sin; and to keep him for the time to come, from falling into the like, as in the pride of his spirit he would have been too apt to do, if he found his fathers favour easily remitting to foul a fact. And to deter others allso by his example, from doing the like; and partly, to avoid the scandal of easie remitting to foul a fact. And it may be allso, that herein he had respect unto Ammons friends, avoyding to give them just offence, by his easie admittance of him that had murthered him, lest they should hereby be provoked to seek revenge.

V. 25. *But in all Israel there was none to be so much praised, as Absalom, for his beauty*] Which is here brought in, either to commend Davids gravity and power over his affections, that could moderate and restrain himself, though sweeting any countenance, or love, to so lovely a son; or it is specified before the story of his rebellion, as being one special cause of it, because his beauty made him insolent, proud, and ambitious; and being admired of the people, he became thereby popular, and highly in their favour. In which respect, one compareth beauty to a goodly Oak, which bringeth forth no other fruit but mastle and akornes, fit to feed and fatten hogs.

V. 26. *And when he polled his head*——*he weighed the hair*——*as two hundred sheekels after the Kings weight*] To wit, common and civil shekels, which weighed a quarter of an ounce, or two drams, that is, fifteen pence apece of our coyn.

V. 27. *And unto Absalom there were born three sons, and one daughter*] All which dyed before him, as appeareth, chap. 18. 18.

V. 28. *And saw not the Kings face*] See v. 24.

V. 29. *Absalom sent for Joab, to have sent him to the King*] Namely to mediate in his behalf, that he might be admitted into his grace and favour.

And when he sent the second time, he would not come] Thereby shewing himself a right Courtier, whose love carried him no further on to act in his business, then flood with the favour of the King. And therefore, fearing (as it may be thought) that the King might suspect some secret counsels and practises between them, he shunned to come neer him, that he might avoyd such jealousies.

V. 30. *See, Joabs field is near*——*go and set it on fire*] To the end, that he that would not come at his request, out of love, might be forced to do it for his own sake, to expostulate this injury.

V. 31. *Then Joab arose*] *i.e.* Made all the haste he could, to come unto Absalom.

V. 32. *Wherefore am I come from Geshur?*] Thus he would have

have him with all earnestnesse, to expostulate with the King, concerning his withdrawing from him his face and favour; as though he were so full of love towards him, that he was now grown impatient of any further delay; whereas contrariwise, being discontented with his restraint, he grew ill-affected towards his father, and entertained thoughts of rebellion against him, and aspiring to the Crown; and not seeing any means of compassing his design, whilest he was banished from the Court, he vehemently desireth, that he might be restored thither, to raise a party, and make friends by his popular carriage.

It had been good for me to have been there still] Or, It had been better for me to have remained there still, then come home to be banished out of the Kings sight, and to live out of his favour, the which is the life of my life, and the want of it a living death. For the neerer that I am to my father, the more sensible I am of my misery, that I cannot enjoy him; and it more tendeth to my disgrace and reproach, when the people by my being heere, take notice of his displeasure in debarring me to come into his sight, which they would not have been so apt to do, if I had lived from him in a further distance. And there also I had more liberty to come to the Court, or go whither I pleased; whereas now I am confined, by the Kings command, to mine own house, or, at least, banished from the Court; for it is not likely, that the King restrained him from the place of Gods publike worship, though he, in his prophanesse, maketh no account of enjoying such a priviledge, which he was wholly deprived of, whilest he lived at Gesshur.

V. 32. *And if there be any iniquity in me, let him kill me*] Where he justifies himself, as though he had done nothing amisse in murthering Amnon, feeling, thereby, he had justly revenged that wrong and dishonour which he had offered to his sister. Or, if he had failed in the manner of executing justice, he was content, for that, to suffer, because he had rather dye, then live in such disgrace. But then he desired that his father should sentence him to death, who was supream judge, because he knew that he had such interest in his favour, that he was sure enough to be out of danger. And thus wicked men justifie themselves in their evil actions, especially when they presume upon the favour of their Judge.

V. 33. *So Joab came unto the King, and told him*] That is, related unto him Absoloms speeches, by which he made shew that he laid it to heart, and that he was so much grieved for his being excluded out of his fathers presence, that he chose rather to dye then to live; whereby David, deluded by his hypocrisie, and out of his own indulgency, being perswaded that he was now sufficiently humbled for his sin, yielded to his suit, and to admit him to come into his presence, though there was in him no true repentance, nor hearty desire to recover his fathers favour, but onely that he might come unto the Court, to worke his own mischievous and ambitious ends, by gaining the love and applause of the people.

And the King kissed Absalom] To give him full assurance, that now he had forgiven his offence, and was throughly reconciled unto him.

CHAP. XV.

Vers. 1. *And it came to pass after this*] That is, after David had thus reconciled himself to his wicked son, and again received him into grace and favour, neglecting to execute justice, by inflicting upon him that punishment which Gods law required, and his bloody sin deserved; God, in his righteous judgement, begun to execute upon David that heavy doom which he had threatned against him, for his sin of adultery and murther; that is, that he would *raise up evill against him in his own house*, chap. 12. 11. And to this purpose he gives up his graceless son, out of his pride and ambition, to plot and practise against him; that dethroning him he might reign in his stead. And though being now his eldest son, he might hope to attain his desire, if he would have staid his time till his fathers death, which now, in respect of his old age, could not be far off, yet he was so impatient of any delay, that nothing could content him but present possession, though he could no otherwise ascend into the throne, then by making the dead karcase of his father a step unto it. Of which his hastie (besides his restlesse ambition) one cause might be an old grudge, conceived against his father, because he had dishonoured him in the eyes of the people, by his long banishment for killing his brother, though he approved it a just act, which might make him be thought unworthy to come into his presence whilest he was living. And another cause might be, his jealousie of Solomons succeeding his father, though he were the elder brother, because he was so well beloved, both of his father and God himself, ch. 22. 24, 25. and was a true Israelite, both by father and mother; whereas he descended of Maacah, which was a stranger, and of a heathenish Nation. And therefore to put the matter out of all doubt, he resolveth, whatsoever it cost, to get present possession; and to this purpose, he putteth diverse policies in practice, to further him in his ambitious design; and first, to have a princely retinue to attend him, as it followeth in the next words.

Absalom prepared him chariots and horse-men, and fifty men to run before him] Which he did to this end, that by taking upon him the port and state of a Prince, the people might take notice of him as heir to the Crown, and so use him with suitable respect. And because, such unusual pomp and state would much commend him to the popular esteem of the people, who are much taken with novelties, and apt to admire and adore outward appearances of glory and greatnesse. Of which height of pride David taketh no notice, nor seeth any means to crosse his ambition in the first rise, being much blinded with fondnesse of affection.

V. 2. *And Absalom rose up early, and stood beside the way of the gate*] To wit, of the Kings Court out of the city; (which was appointed to be the place of judicatory:) the which pains and diligence, he useth as another politick means to insinuate himself into the hearts of the people; seeing he was so zealous of their good and wel-fare, that he spared for no pains, to inform himself in their causes and suits, that they might have right.

then Absalom called unto him] That is, he was so forward to gratifie them in their suits, that he did not stay till they made their addresses unto him, but prevented them, by shewing his readinesse to do them good.

thy servant is of one of the tribes of Israel] That is, of this or that city, scituate in such or such a tribe.

V. 3. *And Absalom said unto him, See thy matters are good and right*] That is, thus it was his manner to say unto any man that had a suit, that their cause was just and good, though it were never so bad, and would make them fair promises of his assistance, though he never intended it, but onely aymed, out of a footking flattery, to gain their love, which was an easie purchase, costing him no more then the price of his breath.

but there is no man deputed of the King to hear thee] Or, *none will hear you from the King down-ward*. That is, he hath not appointed any of his Judges, or inferiour officers, to hear thy cause, and do thee right. Where he traduceth the King, that he might work him out of the hearts of the people, by telling them of his ill government in his old age, seeing he had no care to execute justice himself, nor of having it done by others under him; either not appointing them to do it, or not calling them to account if they neglected it. Which was a shamefull slander of a graceless son; seeing it is said, that *David reigned over all Israel, and executed judgement and justice unto all the people*, ch. 8. 15.

V. 4. *Absalom said, moreover, O that I were made Judge in the land*] So Gaal, Judg. 9. 29. where he plainly sheweth, that his end in traducing his fathers government, was, to advance himself, though the eyes of the common people were so dazled with his glosing glosses, that they could not discern it.

V. 5. *And it was so, that when any man came nigh unto him to do him obeysance——he kissed him*] That is, seeing his plot was to inveigle all the people with his allurements, he put no great difference between one and another, rich or poor, but used the same humanity and affability to all alike; and putting forth his hand pulled them to him, imbraced and kissed them, which was that common complement, that was used in those times, for the expressing of their love. And this he did, to shew how unpartial he was, and that in all these cursetsies he had no respect of persons, but onely aymed at justice, and the common good of all the people.

V. 6. *So Absalom stole the hearts of the men of Israel*] To wit, from David his father, whose they were by right and duty, as being their lawful King and Sovereign lord, unto himself, to whom they belonged not, in that relation; for though they might lawfully love and honor him as their Prince, yet not so as to set the Crown on his head, which was only his fathers right. In which respect, he is said to have stolne their hearts, because he sought to take away that which was due only to his father; and in that he did it secretly, and deceitfully; so as neither the people, nor David himself did discover it. Though it may be well admired, that he, who was so wise a man, and a King also, (who are usually very jealous in matters which concern their Crown,) should suspect nothing, seeing it was his common carriage to all the people, and his daily practice, which could hardly be kept from the Kings ears, by the relation of one, or another, had not their love silenced their tongues; and Davids fondnesse stopped his ears, that he had neither power nor will, to hearken to any reports against his son. But principally, because it was Gods pleasure to have it so, intending to use Absalom, as his rod, to correct his father, and to bring

bring upon him those judgments, which he had by Nathan threatned against him, for his adultery and murther.

V. 7. *And it came to passe after fourty years*] From what period of time these fourty years are to be computed, is a great question among Expositors. For the determining whereof, I will let passe divers of their conceits, which have no probable ground, and insist only upon two, which are most likely. The first is of those, who think that this account is to begin with David's reign. But seeing he reigned but fourty years in all, it doth not seem unto me very probable, that this reckoning can stand, which taketh up his whole time, from his first anoynting at Hebron, to his death. And though it be said, that the things afterwards related from Absaloms rebellion, to the end of Davids reign, were all transfected in a short time, and as they conceive, in the last year before his death; yet it seemeth to me to be far otherwise, and apparently contrary to the plain text. For besides the time required to the raising of the rebellion of Absalom and Sheba, and the suppressing of the rebels; we read of a three years famine that followed in the dayes of David, inflicted upon the land for the sin of Saul and his bloody house; of execution done upon Sauls sons, and of Rispahs attendance upon their dead bodies, which were hung up in the hill of the time of the harvest, chap. 20. ver. 10. mention also is made of wars raised by the Philistims three several times, and of Davids victories over them; for the obtaining whereof, he went out and fought against them in his own person, and was in danger to have been slain, had not Abishai succoured him, chap. 21. ver. 15, 16. which surely he could not have been able to do, when the same year he had conceived good hope, that having drawn them from the Kings party at Jerusalem, to come among his own friends at Hebron, they might easily be perswaded to be on his side, seeing they could not with any safety, now they were there, shew their dislike, by forsaking the faction, and returning home; especially, considering how generally he was beloved of the people, ver. 6. But howsoever, though he could not so far prevail with them, as to withdraw them from David, yet now at least, they were in his power; and under restraint, that they could not give him their assistance, though they should much desire it.

V. 12. *And Absalom sent for Achitophel the Gilonite Davids counsellor*] Who it seemeth, though he had been formerly in great esteem with David for his wisdom; yet now there was some breach between them; either because David had, upon good experience, discovered him to be a crafty unconscionable politician, and a wicked man, or some other quarrell; and as some think, (though I see no reason for it,) for abusing Bathsheba, supposed to be his grand-childe, seeing he had made her large amends, by taking her to wife, and making her a Queen. But howsoever manifest it is, that he proved unfaithful to David, and became Absaloms Counsellor, in plotting his conspiracy; though at this time he was gone home to his own house, that he might more easily disguise himself, and not be known to have his hand in this rebellion.

From his City even from Giloh] Which was a City in Judah, Josh. 15. 51.

whilest he offered sacrifices] To wit, his peace-offerings, unto which he invited Achitophel, as one of his guests.

the conspiracy was strong, for the people increased continually with Absalom] Which was no small wonder, that a King of so wise, just, and prosperous in all his undertakings, should be so ungratefully forsaken by his people, who notwithstanding made profession of Gods true religion. But this came to passe, partly, from the fickle and unconstant disposition of the common people, who are soon weary of the present government, if at least they finde any wants of the present government, if at least they finde any wants and weaknesses in it, which cannot wholly be avoyded in the very best; and partly, because they were great with childe of those swelling hopes, which Absalom, by his fair shews and flatteries, had begot in them; and partly, because the Conspirators had blacked and blasted David, by divulging and aggravating all the errours and faults of his life and government; as his adultery with Bathsheba, the murther of Uriah, with divers others of the army, his pardoning of Amnon for his incestuous rape; to which, they might have added, his not punishing of Absalom, as a treacherous Parricide, but that it would have made against their cause; which because it did not make for, but against them, therefore it is likely, that instead of that, they justified Absaloms fact, as being an act of his just revenge for the abuse of his sister; and contrariwise, laid it as a great fault to Davids charge, that he had dealt harshly and rigorously with Absalom, in disgracing and discountenancing him so long a time for so good an action. But principally, this came to passe by Gods special providence, who chiefly ruleth all the affaires of men, and their events, by ruling and inclining their hearts which way he pleaseth; and so here, the hearts of the people, in turning them from holy David, to impious Absalom; that hereby he

V. 10. *But Absalom sent spies throughout all the tribes of Israel*] To wit, to this end, that he might discover how the chief of every tribe stood affected towards him; and withal, that they might prepare a way for his rebellion, by perswading and drawing the people to his party, who were already too much inclined towards him, v. 6.

As soon as ye shall hear the sound of the Trumpet, then shall ye say, Absalom reigneth in Hebron] When the Trumpets shall be sounded in every tribe, at the same time which shall be agreed upon and appointed by Absalom, then, at the hearing thereof, when the people wondred what it should mean, the spies and others, which were to be sent for this purpose, should inform them, that Absalom was anointed King in Hebron, with all regal ceremonies and solemnities, and was so accepted and proclaimed by the people. Or else, when these trumpets sounded in every tribe, they were appointed to tell them the cause of it; namely, that it was to summon them to resort unto Hebron, to give their improbation and acclamation to their new crowned King in Hebron, and to cry out, as it was usual in such inaugurations, *God save King Absalom*.

V. 11. *And with Absalom went two hundred men out of Jerusalem, that were called, and they went in their simplicity*, &c.] That is, Absalom invited two hundred special men of note, to come to the feast of his peace-offerings, whom he acquainted not with his conspiracy, and were therefore wholly innocent in the point of his rebellion. Of which he made choyce, as being eminent men, and so fit to grace his action, and by their example, to draw on others to joyn with them; and because he had conceived good hope, that having drawn them from the Kings party at Jerusalem, to come among his own friends at Hebron, they might easily be perswaded to be on his side, seeing they could not with any safety, now they were there, shew their dislike, by forsaking the faction, and returning home; especially, considering how generally he was beloved of the people, ver. 6. But howsoever, though he could not so far prevail with them, as to withdraw them from David, yet now at least, they were in his power; and under restraint, that they could not give him their assistance, though they should much desire it.

V. 12. *And Absalom sent for Achitophel the Gilonite Davids counsellor*] Who it seemeth, though he had been formerly in great esteem with David for his wisdom; yet now there was some breach between them; either because David had, upon good experience, discovered him to be a crafty unconscionable politician, and a wicked man, or some other quarrell; and as some think, (though I see no reason for it,) for abusing Bathsheba, supposed to be his grand-childe, seeing he had made her large amends, by taking her to wife, and making her a Queen. But howsoever manifest it is, that he proved unfaithful to David, and became Absaloms Counsellor, in plotting his conspiracy; though at this time he was gone home to his own house, that he might more easily disguise himself, and not be known to have his hand in this rebellion.

From his City even from Giloh] Which was a City in Judah, Josh. 15. 51.

whilest he offered sacrifices] To wit, his peace-offerings, unto which he invited Achitophel, as one of his guests.

the conspiracy was strong, for the people increased continually with Absalom] Which was no small wonder, that a King of so wise, just, and prosperous in all his undertakings, should be so ungratefully forsaken by his people, who notwithstanding made profession of Gods true religion. But this came to passe, partly, from the fickle and unconstant disposition of the common people, who are soon weary of the present government, if at least they finde any wants of the present government, if at least they finde any wants and weaknesses in it, which cannot wholly be avoyded in the very best; and partly, because they were great with childe of those swelling hopes, which Absalom, by his fair shews and flatteries, had begot in them; and partly, because the Conspirators had blacked and blasted David, by divulging and aggravating all the errours and faults of his life and government; as his adultery with Bathsheba, the murther of Uriah, with divers others of the army, his pardoning of Amnon for his incestuous rape; to which, they might have added, his not punishing of Absalom, as a treacherous Parricide, but that it would have made against their cause; which because it did not make for, but against them, therefore it is likely, that instead of that, they justified Absaloms fact, as being an act of his just revenge for the abuse of his sister; and contrariwise, laid it as a great fault to Davids charge, that he had dealt harshly and rigorously with Absalom, in disgracing and discountenancing him so long a time for so good an action. But principally, this came to passe by Gods special providence, who chiefly ruleth all the affaires of men, and their events, by ruling and inclining their hearts which way he pleaseth; and so here, the hearts of the people, in turning them from holy David, to impious Absalom; that hereby he

he might chastise his sins, by bringing upon him that punishment which they had deserved, and he had threatned.

V. 14. *And David said unto all his servants — arise, and let us flee*] Though David were very valiant in himself, and now in a place of great strength, the Fort of Sion, and had a friend party to make it good, and had him against all the forces of his traytorous son, yet he resolveth not to stay by it, but to flee away with all speed. Yet not out of cowardly fear, or distrust in Gods power and providence; for it is manifest by the third Psalm, which is said to have been penned upon this occasion, that by faith he relyed upon God as his shield; and resting upon his strength and protection, he professeth, that he would not be afraid of ten thousands of people setting themselves against him round about, Psal. 3. ver. 3, 6. But out of his wildom, he useth his flight, as a means to serve Gods providence, as being the likeliest way to escape Abfalons fury, and not certainly knowing how they in the City stood affected towards him, nor whether there might not be many, in this fearful distraction and rebellion, that would desert him, and adhere to his son; seeing it is usual with the common people to adore the Sun rising, rather then the Sun setting; he thought it his wisest course to decline the present danger, by departing for a time, till he saw to what party they were inclined; and in the mean while, might use the best course to allay the rage of his rebellion; and either to regain them that were distaffected, or to strengthen his own party, that they might subdue them. Besides, his care of preserving the City from being spoyled and plundered, if they stood on their defence, by the Rebels of Abfalons army abroad, assisted by the malignant party within, made him willing to secure it by his departure, preferring (like a good King) the common weal before his own personal interest. But chiefly, this came to passe by a powerful providence over-ruling him, and inclining his heart to take this course, that hereby a way might be made, for the bringing that judgment to passe, which God had threatned, of giving his wives to be defiled by his graceless son, ch. 12. 11.

V. 16. *And the King left ten women which were concubines, to keep the house*] Which he did, thinking that they would not be so barbarously inhumane, as to offer any violence to them, being of the weaker sex, and unable to make any resistance; and much more, that they would out of reverence forbear to do it to them, who were in so mean a relation to their King. But principally, this came to passe, by a special providence over-ruling his heart, that being thus left behinde in the house, they might become the subjects of Abfalons filthy lust.

V. 17. *And the King went forth, and all the people after him*] *i. e.* Not only his houshold, with his Courtiers and officers, but also the Cherethites, and Pelethites, and Gittites, that were his chief guard, and with them all the Citizens that were known to be his faithful friends and subjects, who would have been endangered to the rage of Abfalons party, if they had stayd behind him.

and tarryed in a place that was far off] That is, when he had gotten himself in some good distance out of the city, he made there some stay for a time, both to rest and repose himself and his weary followers, and also as a rendevous for his friends to resort unto, that being collect ed into one body, they might be the better able to stand in their own defence, if they were attempted by their enemies; and also, that he might observe what course and counsels Abfalom and his party would take, that he might accordingly use means to prevent or frustrate their proceedings.

V. 18. *And all his servants passed on besides him, and all the Cherethites, and all the Pelethites*] See chapter 8. ver. 18. and the note upon it, and 1 King. chapter 1. verse 38.

and all the Gittites] Which were (as Junius thinketh,) the garrison souldiers, who were appointed to keep Gath, which David, not long since, had taken from the Philistims, chap. 8. ver. 1. which were valiant men, and long experienced in warlike affaires, and so the fitter to guard Davids person in a time of danger.

Then said the King to Itai the Gittite] Who was Captain over the six hundred Gittites that came from Gathand as some suppose, the King of Gaths son, who was become a Proselyte to the Jewish religion; and being highly in the Kings favour, as one of his great Worthies, and a wise and valiant Captain, he committed unto his conduct, a third part of his Army in that battle against Abfalom, chapter 18. ver. 2. Others think, that he was a native Israelite, but called a Gittite, and a stranger, as likewise all the six hundred over whom he commanded, because of their habitation, they living at Gath, as the garrison of that City, and Itai, their Captain. But this will not stand with the text, seeing he calleth him not only a stranger, but also an exile, who (as it may seem) was fled from the Philistims, and left all his lands and means in their Country; and (it may be) for conscience sake, hating their idolatry, and desiring to become a Proselyte to the true religion; to which purpose he came to live with David, and for the same cause was much esteemed of him.

V. 19. *Wherefore goest thou with us, return to thy place*] As if he had said, Thou hast no reason to expose thy self to such troubles and dangers, as thou art likely to meet with, if thou dost accompany us in our flight; but it were thy wiser course to return to Jerusalem, and to endeavour thine advancement, by complying with the new King.

V. 20. *Whereas thou camest but yesterday*] That is, seeing thou hast as yet reaped so small benefit by my favour, as coming but very lately to my Court, there is no reason why thou shouldst put thy self to so much trouble; as to partake with me, I know not where, nor how long, in all my miseries and afflictions. Whereas, if thou returnest to the new anointed King, he will receive thee, and not suspect, or hurt thee or thy followers, seeing ye are strangers.

and take back thy brethren] *i. e.* Thy countrymen and followers who are under thy command.

mercy and truth be with thee] *i. e.* As thou hast shewed thy self merciful in commiserating my miseries, and a faithful and true friend, who is best known in adversity; so the God of mercy and truth recompence it unto thee and all thy followers, with his chief and choycest blessings.

V. 21. *As the Lord liveth, and as my lord the King liveth*] See 1 Sam. chapter 20. ver. 3. and the note upon it.

surely in what place my lord the King shall be] That is, nothing shall make me leave thee, prosperity, or adversity, life or death.

V. 22. *And David said to Itai, Go and passe over*] *i. e.* The river Kidron, v. 23. which lay between the City and the mount of Olives.

V. 23. *And all the country wept with a loud voyce*] *i. e.* All the people inhabiting about Jerusalem, lamented the woful and afflicted condition of their good and gracious King.

and all the people went over] To wit, which accompanied David in his flight.

the King also himself passed over the brook Kidron] Called also Cedron, Joh. chapter 18. ver. 1. which was a small river or torrent, running in a dark shady valley near Mount Olivet, and without Jerusalem, into which the good Kings of Judah, in the times of reformation, used to cast idolatrous reliques; and over which our Saviour is said often to have passed, when he with his Disciples resorted into that garden, in which he was betrayed and apprehended, Joh. 18. 1. 2.

towards the way of the Wilderness] Which was Eastward from Jerusalem, between it and Jordan.

V. 24. *And lo, Zadok also, and all the Levites with him bearing the Ark*] *i. e.* He, who was second Priest, and next the high Priest Abiathar, joyned with the Levites, in carrying the Ark, as they sometimes used to do in weighty and solemn occasions, Josh. chap. 33. ver. 6. (for otherwise, ordinarily the Levites were appointed to bear it, Numb. chap. 4. ver. 4. 1 Chr. chap. 15. ver. 15.) And to Zadoks turn, it seemeth, this service now fell, according to that distribution of attendance, which David had made on this holy ministry, 1 Chr. chap. 9. ver. 22. & chap. 15. ver. 11. And the cause of this service of carrying the ark with David at this time, was, that in his troubles and dangers they might pray to God, and consult with him before it, to cleer their doubts and difficulties, and to crave his direction.

and they set down the Ark of God] To wit, in the place where David purposed to rest and repose himself, with the rest of his company.

And Abiathar went up] That is, to the top of the mount of Olives; (as it is likely) to this end, that they might from thence take a view of the people, as they passed by with David out of Jerusalem over the brook Kidron, to the place where they had set down the ark; and that also from thence he might discover when they left coming out of the City.

V. 25. *And the King said unto Zadok, Carry back the Ark of God into the city*] Though David highly esteemed the ark of God, as being the visible sign of his presence; before which such great wonders had been wrought in former times, as the drying up of Jordan, and the falling flat of the walls of Jericho, and never more needed the comfort of its presence, then in this his great affliction and distresse; yet he commandeth it to be carried back, as more relying upon Gods powerful presence and assistance, which was the substance, then upon the Ark, which was but a sign and shadow of it. And this he did, partly, because he could not enjoy the Ark, unlesse he had also the Priests and Levites to attend

attend it; whom he was loth to expose to Abfalons fury, for deserting him, having had former experience what had befallen them in the dayes of Saul upon his displeasure, for adhering to David. And partly, he was willing to leave them behind him, because he knew none so faithful and able as they, to do him service in his absence, by observing all the passages, counsels, and courses of the rebels, and acquainting him with them from time to time, as they got any fit opportunity. And this cause is expressed, v. 25, 26.

if I shall finde favour in the eyes of the Lord, &c.] Where David sweetly and meekly submitteth to Gods good pleasure, and wholly denying himself and his own will, he resignetn up his person, crown, and state, to be disposed of, as it should seem good in his eyes, knowing that he is infinitely wise, and understood what was best; omnipotent, and able to do what he pleaseth, and incomprehensibly good and gracious to his children that love and fear him; and therefore will convert all to their everlasting good. Wherein he left himself an example to all future ages, of relyance upon God, and of sweet and comfortable contentation in all conditions, unto which he shall be pleased to call us.

and shew me both it and his habitation] *i. e.* His Tabernacle, or Tent, in which the Ark stood, the sign of Gods grace and presence.

V. 26. *But if he thus say, I have no delight in thee*] *i. e.* If he doth not accept of me, because of my sins and great unworthinesse, but is pleased to correct and try me further, I wholly submit to his good pleasure.

V. 27. *And the King said to Zadok the Priest, Art not thou a Seer*] 1 Sam. 9. Whereby is meant, either that Zadok had the extraordinary gift of prophecy; or rather, in respect of his neer approaches unto God in his office and ministry, he saw more into Gods secrets then ordinary men, and so accordingly was able to teach and instruct the people in the knowledg of his Will, Mal. 2. 7. Who more needed at this time his presence and guidance, then at others; and therefore he could not now be well missed, especially, considering, that it was (as it is very likely,) his course to give his publike attendance at the Tent or Tabernacle, according to that *order which David and Samuel the Seer, had ordained*, 1 Chr. 9. 22. And in this respect, he being a publique Minister, who was bound to attend the Ark for the service of the whole Church and people, David chose rather to dispense with his absence from him, then he would withdraw him from his publique service; seeing also, in some respects, he might by his staying behinde, be very serviceable unto him.

V. 28. *Hitill there some word from you to certifie me*] *i. e.* Till you give notice of what shall be done in the City, and in the Court of the new King.

V. 29. *Zadok therefore and Abiathar carried the Ark of God again*] Not taking their sons Ahimaazz and Jonathan with them, as David directed them; but causing them to stay, upon some special occasion, at Enrogel, in some distance from Jerusalem, that lying there in obscurity, they might receive their fathers instructions, and so acquaint David with them, as occasion was offered, ch. 17. 17.

V. 30. *And David went up by the ascent of the mount of Olives, and wept as he went up*] Not so much bewailing his present misery and affliction brought upon him by his ungracious and unnatural son, whom he tenderly loved, as because he had moved God in his just displeasure, thus to correct him for his grievous sins of adultery and murther.

and had his head covered] In token of mourning and deep humiliation, according to the manner of close mourners, ch. chap. 19. ver. 4. Hesth. chapter 6. ver. 12. Jer. chapter 14. ver. 3. Who used to cover their heads, that men might not see their faces blubbered with tears; and to keep their own eyes from wandering and gazing after such outward objects, as would divert and hinder them in their mourning.

And he went barefoot] As a sign of sorrow and shame, Isai. 20. 3, 4.

And all the people that was with him, covered every man his head] *i. e.* Partaking with the King in his afflictions and sorrowes, they conformed themselves to his example, in the like expressions of their mourning.

V. 31. *And one told David, saying, Ahithophel is among the Conspirators*] Which report was brought to him by a special providence, the more to humble David, and to make him to seek unto God with more fervent prayer, to defeat his policies, because he was well acquainted with his deep reach, and great wisdom.

O Lord I pray thee, turn the counsel of Ahitophel into foolishness] Which prayer of faith and fervency God heard and granted, ch. 16. 21. & 17. 14, 23.

V. 32. *When David was come to the top of the mount — he worshipped God*] *i. e.* The mount of Olives, from whence he took this present occasion of worshipping God, not only because he might from thence turn himself towards Mount Sion, where the Tent was pitched; *the* which was the place of the Ark, the sign of Gods presence and type of Christ; to which, when they prayed, they used to turn their faces, 1 King. chap. 8. ver. 44, 48. Dan. chap. 6. ver. 10. But because also, he might at this time behold the Ark in its passage; as it was carrying thither, and thereby be moved to pray with more fervency of affection, seeing he knew not how long it would be, e're he should again enjoy this sign of Gods presence, of which by his flight he was now deprived.

Behold, Hushai the Archite came to meet him] So called from the place, either of his birth or habitation, which was Arkia in the borders of the children of Joseph; of which, mention is made, Josh. 16. 2. Whereby David had the first return of defeating Achitophels counsel, according to his prayer, which was no sooner made, but God presently provided and sent Hushai to meet him, whom he had qualified with such wisdom, that he was able to do it.

with his coat rent, and earth upon his head] See chap. 1. 2. and the note upon it. By which ceremonies, they used to expresse their deep humiliation, Josh. 11. 6. 1 Sam. 4. 12. and chap. 13. 19.

V. 33. *Unto whom David said, If thou passest over with me, thou shalt be a burthen unto me*] *i. e.* Altogether unprofitable and troublesome; to wit, because thou and thy company will but add to my care, in protecting you from danger; and it will be but an unnecessary charge also, to provide for you victuals and necessaries, of which I am as yet scanted, having little enough for the company that already attend me.

V. 34. *But if thou return to the City, and say unto Abfalom*] Where he teacheth Hushai to dissemble himself to be Abfalons friend and servant, though it were his chief intention to defeat all his counsels, and to hinder him in all his traytorous courses and proceedings. Wherein he discovereth humane frailty, which putteth men, in their extreamities, to use unlawful means, as dissimulation, lyes, and equivocations, to compasse their end and desires, as not thinking the simple truth to sufficient, as they may safely rely upon it, without these shifts.

V. 35. *And hast thou not there with thee Zadok and Abiathar*] That is, thou shale surely have them there, to assist thee with their counsel, and all their endeavours, See Judg. 4. 6.

V. 36. *Behold, they have there with them their two sons*] To wit, as David thought, who sent them away to the City together, not knowing that upon their fathers command, they stayed at Enrogel, ch. 17. 17.

CHAP. XVI.

Vers. 1. *And when David was a little past the top of the hill*] That is, the Mount Olives, where he had worshipped God, ch. 15. 32. and was going on towards the Wilderness.

Ziba the servant of Mephibosheth met him] Though David for the present, were in an afflicted condition, and dethroned by his son, yet Ziba was willing to make an adventure, by presenting him in the time, of his extreamity and necessity with gifts of some value and more use, in hope of his restitution to his former state and dignity, because he had long experience of Davids piety and justice in all his reign, and how God had prospered him in all his enterprizes, and considered also Abfalons wickednesse and rebellion, in which it was not likely, that God would give him good successe. Which if it came to passe, he then assured himself, that he would bountifully requite all his kindnesse in his prosperity, who had thus helped and relieved him and his followers in their adversity and want. Wherein (as I conceive) the adventure was not great, being compared with his hopes; seeing it is very probable, that he, who had the managing of all his masters estate, and all his goods at his disposing, did furnish this Present out of Mephibosheths treasure and store, and took advantage by thus using his goods, to betray his master, and enrich himself. Seeing it look upon him as a false, faithless, and treacherous servant, who being destitute of the fear of God, made conscience of nothing, but only aymed at his own gain.

V. 2. *And the King said unto Ziba, What meanest thou by these?*] Though he might easily perceive, that Ziba brought these things as a Present; yet because he was but a servant, with whom it was not usual to present things of such value, he supposed: that he might be sent unto him by his master, and that he only was appointed to bring them, as his Messenger; and therefore he propounded this question, that he might be more fully resolved from whom they came.

And

And Ziba said, the asses are for the King's houshold to ride upon, &c.] Though he intended them chiefly for Davids use, yet comparing the smallnesse of the gift with his greatnesse, he doth in a seeming modesty, extenuate his present as far unworthy so great a King; though upon such a sudden occasion, they might be of some use for his followers, in which respect, he might be pleased, graciously to accept of his humble love and duty, though the things themselves were but of small value.

V. 3. *And the King said, And where is thy masters son?*] *i. e.* Mephibosheth, the sonne of Jonathan. For seeing he had spoken nothing of him, as he might expect, in answer to his former question, but took upon himself alone, the Present which he had brought, he taketh occasion to enquire further of him, what was become of Mephibosheth in those troublesome times.

And Ziba said —— *he abideth at Jerusalem; for he said, To day shall the house of Israel restore me the Kingdome of my father*] The which was a shamelesse and improbable slander, both because of this poor cripples unfitnesse to reign, as King; and also, because all the peoples hearts were set upon Absalom, whom they had already chosen to be their King, and applauded him and themselves in their choyce: And yet David, out of a Kingly jealousie, (which maketh them very tender and credulous in things that concern their Crown) doth over-readily, and easily, believe the base slander of this fainthesse Sycophant, upon the weakest surmises, and slightest grounds; as that he aspired to Soveraignty, because he was the next heir to the Crown, of Sauls line; though it were apparent, that God rejected him and his posterity from being Kings, and had published David on the throne; and though that race had not been cut off, yet this poor impotent man was far unlikely to lay any claim unto it; seeing he was so uncapable and unfit, that he was passed by, and neglected before; and Ishbosheth (though a man of no great worth, and having no just title,) was preferred before him. And another poor groaud of his suspition might be, because, all this time of his trouble, he had neglected to see him, when as those that were his faithful friends, had resorted unto him, to do him service; whereas he was a poor cripple, who could not come on foot, and his servant had absented and hindred him from coming, by depriving him of the use of his asse. ch. 19. 26.

V. 4. *Then said the King to Ziba, Behold, thine are all that pertained to Mephibosheth*] Which was a most unjust sentence, sat unworthy to be passed by so just a King, and that so rashly, upon the bare suggestion of one single man; yea, a servant against his master, in his absence, not so much as hearing what he could say for himself, without examining the cause, or producing of two or three witnesses, according to the law. But much more unworthy David was, it thus to censure the only son of his dearest Jonathan, to whom he had been so deeply and strongly engaged, by his true worth, incomparable love, and singular favours; yea, by covenant and oath, solemnly made again, and again in the presence of God. All which David now forgetteth, being transported with passion and high displeasure conceived against Mephibosheth, because he had neglected those many and great favours, which he had formerly shewed him; but especially, out of his jealousie, toward him, as one that aspired to the Crown and Kingdome, which admitteth not of co-partners, or corrivals. The which fault of David, is much aggravated by the circumstance of time, that he should now so much forget himself, contrary to all justice and common humanity, as to pronounce such an unjust sentence, when the hand of God did lye heavy upon him. But this plainly shewes, that the best men are but men, and so frail, and feeble in their own strength, that they are ready to faint, fail, and fall, if the Lord leaveth them to themselves never so little in the time of temptations; and withal, it discovereth how dangerous a thing it is, for men in place of Judicature, to receive gifts and bribes, *which blind the eyes of the wise, and pervert the words of the righteous*. Exod. 23. 8.

And Ziba said, I humbly beseech thee, that I may find grace in thy sight] As if he had said, though I humbly acknowledg, that I am much bound unto my lord the King for his bounty, in confirming upon me so great a gift, for such a small service, and do with all humble thankfulnesse accept of it; yet I do not so much desire to be enriched with my mastere goods, as to deserve the continuance of thy grace and favour towards me, in which I shall enjoye.

V. 5. *And when King David came to Bahurim*] A City, situate on the frontiers of Judah, in the tribe of Benjamin, an houre journey beyond Bethanie, ch. 3. 16.

there came out a man of the family of the house of Saul] Who therefore maligned David, because Saul was rejected, and he chosen King in his stead.

he came forth, and cursed still as he came] *i. e.* Being enraged, and even mad with malice, he was content to vent his spleen and hatred against David, when he saw him in this affliction, as thinking that he would wholly sink under it, though it were with the extream hazard of his own life, whereas being but one single man, he incensed all Davids friends and followers, by his opprobrious speeches, and malicious slanders against him, 1 King. 2. 1.

V. 6. *And all the mighty men were on his right hand, and on his left*] Which is added, to note his desperate fury and folly, in thus provoking David, when he had such a strong guard about him, who were able, at their pleasure, to revenge upon him these horrible wrongs and indignities.

V. 7. *And thus said Shimei* —— *come out, come out, thou bloody man*] Where he redoubleth his words, to express his rage and indignation. Where (according to his sence) he chargeth him most falsly with cruelty and blood-shed, as imputing unto him the death of Ishbosheth and Abner, and the blood that was shed in the wars against them, that he might get the Kingdom; of all which David was most guiltless and innocent, seeing they were slain without his privity, and sore against his will; and the wars begun by Abners provocation, when Joab did not intend it, ch. 2. 14,27. For no other blood had been yet spilt of the house of Saul, unto which only, his speech had reference, v. 8. But God, in his secret providence, otherwise intended it, namely, to direct those shafts, shot at rovers, home, to the wounding of David: heart with true grief, for the innocent blood of Uriah, and the rest of the army slain with him, of which David was guilty, and desired to be cleansed from it, Psalm, 51. ver. 14. *Deliver me from blood-guiltinesse, O God.*

and thou man of Belial] *i. e.* One, who being desperately wicked had shaken off the yoke of government, and would be under no law. See Judg. 19. 22, wherein he shamelesly slandereth David, who being an holy and just man, was a strict observer of all Gods commandments, Psalm 119. ver. 6.

V. 8. *The Lord hath returned upon thee all the blood of the house of Saul*] *i. e.* Doth now justly call thee to account for all the blood of Sauls family, which thou hast unjustly spilt: that thou mightest aspire to the Kingdom. Where he most falsly chargeth him, that he had gotten the Kingdom by ambitious usurpation, and made way unto it, by slaughtering those of Sauls house, who had right unto it. Whereas David never aspired unto it; but, when he least thought of it, was called and chosen by God, and anointed King by Samuel, and did afterwards patiently wait upon God, till Sauls death, for the possessing of it, though he had divers times opportunities put into his hand, of cutting him off.

and the Lord hath delivered the Kingdome into the hand of Absalom thy son] So calling him, the more to fling and vex his heart, in that his own son should be appointed by God, to be the means and instrument to supplant him; which had fome shew of truth, in respect of the secret acting of Gods Will and providence, and the present event; but utterly false, in respect of Gods revealed Will, which condemned Absaloms act, as horrible and unnatural rebellion.

Behold, thou art taken in thy mischief] *i. e.* By Gods just judgment, punished for all thy wickednesse, and that in a way of retaliation; for as thou hast rebelled against thy father in law, and usurped him Kingdom; so thy son hath rebelled against thee, and usurped thine.

V. 9. *Then said Abishai* —— *Why should this dead dog curse my Lord*] *i. e.* Why should this base and contemptible wretch be suffered to go unpunished, for reproaching the Lords anointed to his face, and before all his followers, seeing he hath justly deserved death, and we have power sufficient to revenge these wrongs upon him? See 1 Sam. 24. 15, and chap. 3. 8. & 9. 8.

V. 10. *What have I to do with you ye sons of Zeruiah*] That is, meddle not with my matters which belong not unto you, for I regard not your counsel in this way of revenge. Where he speaketh in the plural number, though Abishai onely had offered his service, because, as it is likely, his brother Joab had given the same counsel, though Abishai alone had offered to execute it. The which counsel David rejected, not as unjust in it self, seeing he well deserved death for reproaching the Lords anointed; but because it was unseasonable, seeing now it was no time to revenge his personal quarrel, when he was in this afflicted condition, and greatly humbled under Gods correcting hand; and because, in this time of commotion and rebellion, this private revenge might haply exasperate the minds and hearts of some of the people, especially the tribe of Benjamin, of which Shimei was, which now needed to be rather composed and won unto David by his humanity and clemency.

because so the Lord hath said unto him, curse David] To wit, not by his word or law, which expressly forbiddeth, *to revile the Magistrate, or to curse the Rulers of the people*. Exod. 22. 28. but by a secret command of providence, so ordering and disposing of Shimei his malice, that it might be a rod of correction, to chastise David for his sins, and for the time to come might be a cause of his own ruine. So 1 King. 2. 21,22. compared with 2 Sam. 24. 1. and 12. 11, 12.

Who shall then say, Wherefore hast thou done so?] That is, Who can then expostulate with the Lord, and call him to account, seeing he hath justly corrected David for his sins; chap. 12. 10, 11. Though Shimei sinned haynously in cursing and reviling the Lords anointed, and was afterwards by Solomon called to account, and justly punished for it, 1 King. 2. 9. 44, 46.

V. 11. *Behold, my son which came forth of my bowels, seeketh my life*] That is, if my son which had his being from me, and of whom I have so much deserved by my intirenesse of love and innumerable favours, doth not onely ambitiously usurp my Kingdom, but sticketh not, for the compassing of his desire, to take away my life, which heavy crosse God hath given me some strength to bear it; How much more may I with patience endure these reproaches, which are offered unto me by a stranger; yea, in respect of his relation to Sauls family, an enemy, from whom I might expect such indignities.

Let him curse, for the Lord hath bidden him] That is, hath so disposed of it, by his providence, that he should, out of his own malice, thus curse and rail, to correct me for my sins.

V. 12. *It may be the Lord will* —— *requite good for his cursing this day*] That is, turn his cursings into blessings, when, by his fatherly chastisement, he hath humbled me and fitted me for them. The which his hope is not grounded on any thing in himself, as though, by his patience in bearing this affliction, he had deserved it; but on the observation of Gods ordinary dealing with his children, whom he usually exalteth after he hath humbled them, as appeareth in the examples of Joseph, Job, and many others. The which he speaketh not out of an infallible confidence, but doubtingly, as having no expresse promise from God of these temporal blessings.

V. 13. *Shimei went along on the hils side* —— *and cursed as he went*] Where is shewed, Shimeies desperate and indefatigable malice, in that he continueth to provoke David and his followers with such reproches and indignities, notwithstanding it was with the extream hazard of his own life; and David's admirable patience being now supported by God, who being lately in the cause of Mephibosheth and Ziba (which was a far lighter trial) left to himself, discovered much impatience and impotent weaknesse.

V. 14. *and refreshed themselves there*] That is, at Bahurim, ver. 5.

V. 15. *And all the people, the men of Israel*] That is, all that adhered unto him in this conspiracy and rebellion.

V. 16. *Hushai said to Absalom, God save the King*] Heb. *Let the King live*. Where Hushai, to curry favour with Absalom, to bring about his design, wisheth unto him all health and happinesse, but, in the mean time, deludeth him with amphibologies and doubtful speeches, which he applyed to Absalom with his tongue, but to David with his heart, as here, *God save the King*; which though spoken to Absalom might be intended to King David, and so in the rest; but such equivocations and mental reservations, howsoever they may silence the cry of a carnal conscience, yet they are but shifts and shuffles, which have no warrant out of the word of God.

V. 17. *Is this thy kindness to thy friend?*] As if he had said, if thou be no more faithful to David thy friend, who hath done thee so many favours, how should I expect fidelity from thee, who have not so much deserved it? Where it is observable, that he doth not say, is this thy kindnesse to my father, but to thy friend; both because his minde was alienated from him, that he would not so much as acknowledg him for his father, and also, because he should have secretly taxed and condemned himself of far fouler disloyalty then that which he reproved in him: for if it were an hainous fault to revolt from a friend in his adversity, how much more for a son to rebel against such a father as had been so indulgent unto him, and thereby to bring him into such affliction and misery, as made his other friends to desert and leave him? But this he slipperth over, and frameth onely such an expostulation, as might try him, whether he would be true to him, or no, in his present cause, and then not caring whether he loved or loathed true friendship, so he would serve his present turn.

And Hushai said —— *nay, but whom the Lord and this people and all the men of Israel, his will I be*] And that was none but David and Solomon after him; but he pretended this of Absalom, that he had made choyce of him, and would adhere to his cause, upon this reason, because it appeared by the event, that God had chosen him, and the people also, to be King, and therefore no private obligation ought to hinder him from yielding unto him all due subjection and service as his leige lord, seeing if he did otherwise, he should, being but a private man, resist Gods ordinance, and the publike decrees and sanctions of the whole Common-wealth.

V. 18. *Should I not serve in the presence of his son?*] As if he had said, I have greater reason to serve thee, then any other, seeing the Kingdom is translated by common consent of the people, not to a stranger of another family, but unto thee, who art his son and next heir to the Crown, being the eldest of thy brethren. And thus Hushai, to avoyd the suspition of treachery, upon these reasons, tendreth unto him his service, that so, being neer unto him, he might dive into his secrets, and defeat his counsels and intendments.

V. 20 *Give counsel among you what we shall do*] *i. e.* How to carry on this whole businesse, as that we may promise unto our selves prosperous successe.

V. 21. *And Ahitophel said to Absalom, Go in unto thy fathers concubines*] *i. e.* Lye with, and defile them in a publique manner, to as all men may take notice of it.

and all Israel shall hear that thou art abhorred of thy father] *i. e.* That thou hast made thy self odious unto him by this act, and utterly without hope of being ever reconciled.

then shall the hands of all that are with thee be strong] That is, They will, with all resolution, go on with thee in this rebellion, when they are assured, that thou hast thereby cut off all hope of any reconciliation between you. Whereas, if the least hope should remain of making thy peace with him, if thy war should prove unprosperous, they would be fearful to proceed, least being deserted by thee, they should be in danger to be punished by thy father, for rising against him.

V. 22. *So they spread Absalom a tent upon the top of the house*] *i e.* The flat roof, or terrace of the Kings Palace. See Deut. 22. 8. From which place, it is very probable, that he espyed Bathsheba washing her self, and lusted after her, chapter 11. ver. 2.

and Absalom went in to his fathers concubines, in the sight of all Israel] Wherein, though Absalom committed an act most abominable, yet was his sin so ordered and over-ruled by Gods providence, that hereby his righteous judgment was executed, which he had by Nathan denounced against David for his adultery and murther, ch 12. 11, 12. But this did not at all lessen Absaloms sin, seeing it was on his part committed, not by any compulsion of his will, by this Divine providence, but freely and voluntarily; and that not so much to satisfie his impetuous lust, as in the cause of Amnon, but out of a malicious and politique design, which did much aggravate his sin. And yet, though this wicked man seemed so much to abhor Ammons rape, that nothing but his blood could quench his inflamed rage; doth here himself make nothing of it, to commit, even in the sight of the people, an higher degree, and much more heynous incest with his own fathers concubines; and only to satisfie his proud ambition, and to strengthen himself in his rebellion and usurpation.

V. 23. *And the counsel of Achitophel* —— *was, as if a man had enquired at the Oracle of God*] *i e.* Was highly esteemed and applauded, as if his counsels had been of Divine authority and truth, because the event commonly answered with satisfie successes; to his counsel and advice; and not because it was in it self Divine and good; for here it was most damnably wicked, but yet, in the policy of it, most perilous and pestilent.

CHAP. XVII.

Vers. 1. A*chitophel said to Absalom, Let me now chuse out* 12000 *men*] Where this arch-rebel sheweth himself so forward in Absaloms cause against his lawful King, that he is not content to be only his counsellor to plot his mischievous designe, but also offereth himself, in his own person, to act and execute them as a Captain and Commander, to draw out, and lead an army to surprize him.

and I will arise, and pursue after David this night] He doth not entitle him his King, for so his mouth should have proclaimed him if a rebel, but calleth him only David, as a man deposed by the people, who had now no right to the Kingdom. Neither would he have the execution of his design deferred, but it must be presently undertaken that night, both because he would prevent David by his speed, from gathering more forces, or from entring into some City and place of strength, where he could not be easily surprized; and also, because, seeing upon him suddenly in the night, he might, by striking their hearts with terror and amazentent, obtain a more easie victory, v. 2.

V. 2. *And I will come upon him while he is weary and weak-handed*] *i e.* When he and his company are tyred and spent, with their sudden and long march, which might have been forced unto, to get out of reach, that they might not be supplanted with thine army, and have neither counsel nor courage to make any resistance. See chap. 4. ver. 1. and the note upon it.

and will make him afraid] *i. e.* I shall strike terror and astonishment into him and all his followers, coming upon them suddenly and unexpected.

and

and I will ſmite the King only] *i.e.* When the people poſſeſſed with ſudden fear, are put to flight, I will let them go, and ſpend no time in purſuing them, but only my work ſhall be to kill their King, which is the thing chiefly to be deſired, for the ſetling thee in the quiet poſſeſſion of the Kingdom.

V. 3. *And I will bring back all the people unto thee*] *i.e.* The King being ſlain, I will ſound a retreat, and proclaim a ceſſation of arms, and peace, and ſo reduce them to be under thy government; for the man whoſe life thou ſeekeſt, being ſlain and taken out of the way, it is all one, as if all were done, ſeeing all the people being deſtitute of a head to lead and guide them, will peaceably ſubmit themſelves unto thy government.

V. 4. *And the thing pleaſed Abſolom*] Whereby it appeareth that this bloody rebel and graceleſſe ſon, deſireth not onely the Kingdom, but alſo the death of his father, who had ever been ſo loving, and even too indulgent towards him. Where alſo the wiſe and powerful providence of God, is clearly manifeſted, indefeating and bringing to nought their wicked counſels, by over-powering and inclining Abſoloms heart to miſlike afterwards this counſel of Achithophels, which now, for the preſent, much pleaſed him.

V. 5. *Then ſaid Abſolom call now Huſhai,——And let us hear likewiſe what he ſaith*] Though the counſel of Achithophel much pleaſed him, yet becauſe, in a weighty buſineſſe, in the multitude of counſellors there is ſafety, he would not reſt upon it alone, but would, at leaſt, hear what Huſhai could ſay, whom he reputed to be a wiſe man; that ſo according to his pleaſure he might make his choyce. God ſo over-ruling his heart, by his providence, that he might turn Achithophels wiſe counſel into fooliſhneſſe, according to Davids prayer.

V. 6. *Shall we do after his ſaying? If not, Speak thou*] That is, Doſt thou think this the beſt courſe unto which he adviſeth, that if it be ſo, we may follow it; or if otherwiſe, ſpeak thou thy minde, and let us know the reaſons, why thou diſſenteſt from them.

V. 7. *And Huſhai ſaid to Abſolom, The counſel which Achithophel hath given is not good at this time*] Where, though it were his main drift to croſſe Achithophels, politick and pernicious counſel; yet conſidering how great and gracious he was with Abſolom, he carrieth on the matter with as much reſpect towards him, as would ſtand with his purpoſe; as if he had ſaid, Though I acknowledg Achithophel to be ſo prudent and politick a man, that he, commonly, giveth ſuch good counſel as is accompanied with proſperous ſucceſſe, yet at this time, and in this particular caſe, he is, as I conceive, much miſtaken.

V. 8 *Thy father and his men are mighty men, and they be chafed in their minds*] That is, ſo wiſe and valiant, that they will not be eaſily daunted and diſmaied with any danger; and beſides their ordinary courage, they are at this time ſo bitterly enraged with this affront of their being forced to flee, and to leave their wives, children and habitations, that they will redouble their ſtrength and reſolution to recover what they have loſt; and like a Bear robbed of his whelps, will put themſelves upon the extreameſt hazards and uttermoſt of their endeavours, to recover thoſe things that are ſo dear unto them.

and thy father is a man of war, and will not lodge with the people] That is, a prudent and old experienced ſouldier, who will not, eſpecially in the civil wars, wherein men of all conditions and diſpoſitions are mingled together, intruſt himſelf to lodg in the camp, becauſe, among many friends, there may be ſome enemies and traitors, in ſo great a number, that will watch for an opportunity to betray him, and do him miſchief: So as it will not be ſo eaſie a matter to ſurprize the King, as Achithophel would make it.

V. 9. *Behold, he is hid in ſome pit, or in ſome other place*] Which either may have reference to that which went before, and then the meaning is, that he would be hid in ſome ſecret cave, well known unto him, ever ſince he uſed to hide himſelf when Saul purſued him; and therefore would not be ſo eaſily found out and ſurprized, as Achithophel ſuppoſed; Or, it may related to that which followeth, and then it is thus to be underſtood, that David being an old experienced ſouldier, and well acquainted with war-like ſtratagems, would lay an ambuſh in ſome cave or ſecret place, and from thence, ſuddenly, aſſault Abſoloms men, as they marched by them, and give them ſome defeat; which if it ſhould happen, then preſently it would be divulged among the people, that a part, at leaſt, of the men of Abſoloms 12000. army were overthrown, from whence would ariſe ſuch a general diſparagement, as would leave no hope of any good ſucceſſe.

V. 10. *whoſe heart is as the heart of a lyon, ſhall utterly melt*] That is, thoſe of thy followers that are now moſt valarous and couragious, will grow faint-hearted, and will be diſſolved with fear, even as the hardeſt and ſtrongeſt mettal, groweth weak, when it is melted with the fire. See Joſh. 2. 11.

For all Iſrael knoweth that thy father is a mighty man] And therefore will be the more apt to receive ſuch a report, and to entertain any jealouſie or fear, which is grounded upon his prudence and valour.

V. 11. *Therefore I counſel that all Iſrael be generally gathered together, from Dan even to Beerſheba*] That is, from the utmoſt limits of the land in the length of it, from the North to the South. See Judg. 20. ver. 1. From which his following ſpeech, we may in the general obſerve, that he fitteth his counſel to the proud humour of a vain-glorious Prince, ſtuffing and filling up the emptineſſe of it, with the bombaſt of lofty and hyperbolical flouriſhes; And firſt, he puffeth him up with the vain thought of being King and General over a numerous and invincible Army, and that he himſelf ſhould go out in his own perſon, and ſo have the honour, both of command and victory. The main end of which his counſel was, to make him to ſpend time by delayes, that David, in the mean while, might gather ſtrength and increaſe his forces, by his friends coming and joyning with him, ſeeing ſuch a numerous Army, as he ſpeaketh of, could not in any ſhort time be gathered together.

V. 12. *And we will light upon him as the dew falleth upon the ground*] That is, as the dew falleth at once in all places, ſo thou with thy numerous Army, wilt over-ſpread the whole country, ſo as he ſhall not be able to eſcape whitherſoever he goeth.

V. 13. *Then ſhall all Iſrael bring ropes to that city and we will draw it into the river*] That is, with engines of war faſtned with ropes, they ſhall draw it, either into the river, becauſe cities uſually had their rivers running along by their walls. Or, ditches and trenches filled with water, which encompaſſed the walls of the city for their defence. Which is nothing elſe but a hyperbolical and glorious expreſſion uſed by ſouldiers boaſting of their own ſtrength, in reſpect of their multitude. So 1 King. 20. 10.

until there be not one ſmall ſtone found there] That is, until it be utterly deſtroyed, Pſalm. 83. 14. Matth. 24. 2.

V. 14 *For the Lord had appointed to defeat the good counſel of Achithopvel*] It was not good in it ſelf; (for no counſel is good which is not honeſt and agreeable to Gods word) yea, contrariwiſe it was evil and wicked, as tending to the ſtrengthning of graceleſſe Abſolom in his rebellious courſe, and the ruin of his holy father; but it is called good, that is, very ſubtle, politick and effectual, if it had been followed, for the attaining of Abſoloms end, to wit, the overthrow of David, if he had preſently purſued him, and had given him no time to raiſe and gather an army; but God, in his wiſe and over-ruling providence, had otherwiſe appointed it, uſing Huſhaies counſel to defeat Achitophels. Which is here given as the onely reaſon, why it took no effect, 1 Cor. 1. 20. and 3. 19.

V. 15. *Then ſaid Huſhai to Zadok and Abiathar*] That is, having by his counſel defeated Achitophels deſign, he taketh preſent care, as before David and he had agreed, to ſend him word of what was done, that he might make uſe and have the benefit of it.

lodg not this night in the plains of the wilderneſs, but ſpeedily paſs over, &c.] Which advice Huſhai prudently giveth David becauſe he obſerved the fickleneſſe of Abſolom, who, though he had applauded the counſel of Achitophel, yet afterwards, miſliked and fell from it, and hearkned unto his; and therefore, thinking that he might do ſo again when Achitophel, being a politike man, and holding it a great diſgrace to have his counſel rejected, would, in all likelihood, preſſe it harder on with new arguments and perſwaſions, [and diſcover the weakneſſe of Huſhaie's advice, he now for more certainty and ſafety, counſelleth David to be ſpeedily gone out of his reach, over Jordan. Where it pleaſed God to exerciſe David, by bringing him into theſe afflictions and troubles. For after he and his company had tyred themſelves all the day with a long and tedious march, when night cometh, he muſt have no time to reſt; but with much anguiſh of mind, he muſt go on to Jordan, and ſpend the whole night in paſſing over himſelf with his army, even to the very dawning of the next morning.

Now Jonathan and Ahimaaz ſtayed by Enrogel] Signifying the Fullers fountain, Scituate in the borders of Judah and Benjamin, neer unto Jeruſalem, Joſh. 15. 7. & 18. 16. where they ſtayed by their fathers appointment, to hear all the news, and bring it unto David, ch. 15. 27.

and a wench went out and told them] *i.e.* Becauſe they durſt not be ſeen in the City, as being known to be of Davids party, and ſo Zadok and Abiathar could not come to ſpeak immediately with them, they ſent by a maid their meſſage, that they might report it unto David, becauſe ſhe might ſafely go out of the City, under the colour of going to the Well, either to waſh clothes, or fetch water.

V. 18. *Neverthelesse, a lad ſaw them, and told Abſalom*] Who knowing them to be of Davids party, and miſſing them in the City, laid wait for, and enquired after them; this lad taketh notice of it, and caſually eſpying them, reporteth it to Abſalom.

But they went both of them away quickly] *i.e.* Perceiving by ſome ſigns, that they were obſerved and in danger to be diſcovered, they haſte away, that they might hide themſelves.

and came to a mans houſe in Bahurim] See ch. 4. 16.

V. 19. *And the woman took and ſpread a covering over the wells mouth*] That is, the mans wife, and miſtriſſe of the houſe, being quick of wit, (a thing uſual with many of that ſex, being put to it on the ſudden, as we ſee in the example of Rahab, in the like caſe, Joſh. 2. 6.) uſed this meanes to hide them, by letting them go down into a well, in which there was little or no water, and covered the mouth of it with a cloth, on which ſhe ſpread ground corn or meal, under pretence that it needed drying, being moiſt, or ayring being muſty.

V. 10. *And the women ſaid, they are gone over the brook of water*] Where ſhe telleth an officious lye, to preſerve them from danger of being apprehended by Abſoloms meſſengers, which though it were unlawful and unneceſſary, becauſe God needeth not a lye to preſerve whom he pleaſeth; yet he is pleaſed to accept of the bent of the minde and heart to do his will, though there be a failing in the uſe of the means, as we ſee in the example of the Egyptian midwives, and Rahab, Exod. 1. 21. Joſh. 2. 4.

V. 21. *and paſs quickly over the water*] To wit, Jordan.

for thus hath Achitophel counſelled] That is, to purſue thee in all haſte, even in the night.

V. 22. *By the morning light there lacked not one of them*] Which was a ſingular comfort to David in theſe his extream troubles, that by Gods ſpecial providence, they were all thus preſerved in ſuch a dangerous paſſage, and that in the night.

V. 23. *And when Achitophel ſaw that his counſel was not followed*] That is, when he perceived that Abſolom neglected his advice, and preferred Huſhaies before his, he grew deſperate and diſcontented; partly, out of pride, when he ſaw another better eſteemed then himſelf; and partly, becauſe he ſaw this neglect tended to the ruin of Abſolom and all his friends, and himſelf chiefly among the reſt.

and gat him home——to his city] That is, Giloh, chap. 15. 12.

And put his houſhold in order] That is, diſdaining that Huſhai his counſel ſhould be preferred before his, which if it ſucceeded would be a diſhonour to him, who had oppoſed it, and make him to live ingloriouſly for the time to come, who had been ſo highly magnified for his wiſdom and policy; but chiefly, becauſe he thought that Abſolom and his followers, for neglecting his advice, would be utterly ruined, and come to nought; and ſo fearing, that if David prevailed, he ſhould not eſcape condign and exemplary puniſhment, he reſolved rather to dye, then he would expoſe himſelf to this hazard; and hereupon he made his will, and diſpoſed of his eſtate, like a wiſe politician, that he might not, pfter he was dead, be cenſured of folly and improvidence; in the mean time, diſcovering his carnal folly and madneſſe, in taking no care for eternity, and the everlaſting ſalvation of his ſoul.

and hanged himſelf] Fearing, that if David prevailed, (as it was moſt like he would) he ſhould be put to exemplary ſhame and puniſhment for his baſe treachery; wherein he was a type of Judas, who hanged himſelf, after he had betrayed his Maſter, deſpairing of mercy.

V. 24. *And David came to Mahanaim*] See ch. 2. ver. 8. and the note upon it.

And Abſolom paſſed over Jordan] Yet not immediately after David, but after he had gathered a great Army, according to Huſhaies counſel; in the mean time, giving him opportunity of collecting a ſtrong party of his faithful friends and ſubjects, to encounter Abſolom in a ſet battel.

V. 25. *which Amaſa was a mans ſon whoſe name was Ithra*] Who is alſo called Jether, of whom Abſolom made choice to be General of his Army, in Joabs ſtead, 1 Chron. 2. ver. 17.

an Iſraelite] Who is ſaid, in Chronicles, to have been an Iſmaelite. And ſo either he was an Iſmaelite by birth, and called an Iſraelite, becauſe he was a Proſelyte to the Jewiſh religion, and ſo by profeſſion and life; or elſe he was by birth an Iſraelite, and called an Iſmaelite, becauſe he had lived among them.

that went in to Abigail] Whereby is implyed, that he was ſpurious, and not lawfully begotten in marriage.

the daughter of Nahaſh] Whom ſome think to have been the wife of Jeſſe, and called her ſon, as Joab and his brethren were called the ſons of Zeruiah, taking their denomination from the mothers ſide. And others ſuppoſe that this Nahaſh was Jeſſe himſelf, called here by another name, as it was uſual with other men to be called by two divers names. But howſoever manifeſt it is, that they were both of them Davids ſiſters, and conſequently the daughters of Jeſſe, whoſe ſons were couſin germaines one to the other.

V. 26. *So Iſrael and Abſolom pitched in the land of Gilead*] In which alſo Mahanaim was ſcituate, where they pitched, to environ David with their numerous Army, or to provoke him to battel.

V. 27. *And it came to paſs when David was come to Mahanaim*] To wit, by Gods good providence, who raiſed up friends to relieve him in his extreamity and neceſſities, and to ſupply all his wants of neceſſaries, for the comfort of him and his followers. Wherein they approved themſelves to be moſt faithful friends, by performing ſuch duties of love, in ſuch a manner, at ſuch a time, and when he was in ſuch a condition. For they did it voluntarily, out of their true love, when as their help was not required. They did it in a moſt ſeaſonable time, when they were in neceſſity, hungry, thirſty, weary, harbourleſſe in the wilderneſſe, and quite unfurniſhed of all neceſſaries; and that when they could not thus expreſſe their love, without incurring much danger from Abſoloms ſtrong party, who were at hand, and ready to fall upon them for relieving their enemies.

Shobi the ſon of Nahaſh of Rabbah] Who was (as ſome probably think) the brother of Hanun, the ſon of Nahaſh, whom David, after he had depoſed Hanun for abuſing his meſſengers, whom he ſent to comfort him, made King of Ammon in his ſtead. Who now, in token of his thankfulneſſe, ſheweth his kindneſſe to David by ſupplying his wants, ch. 10. 1, 2. and 12. 30.

and Machir the ſon of Ammiel of Lodebar] Who ſecretly entertained Mephiboſheth when David came to the Crown, fearing leſt he would not deal well with him, becauſe he was of Sauls family, and by lineal diſcent, next heir to the Kingdom, ch. 10. 4. But finding afterwards, when he was diſcovered and called to the Court, that David uſed him with all kindneſſe, he was ſo much taken with his unexpected love and bounty, that with all willingneſſe he miniſtreth to his preſent neceſſity, and ſupplyeth his wants, ch. 9. 4.

of Lodebar] See ch. 9. ver. 4. and the note upon it.

and Barzillai the Gileadite] Of whom, read ch. 19. 31, 32. 1 King. 2. 7. Theſe three, as principal men, are mentioned; whom God, watching over his children in all their extreamities, by his ſpecial providence, raiſed up to relieve and comfort David in his great affliction, even when his own ſon moſt unnaturally perſecuted him, even to the taking away of his life, had not God prevented him. Wherein David was a type of Chriſt; for as theſe who were ſtrangers unto him, and of other tribes, miniſtred to his wants, when as his own kindred of the tribe of Juda, yea, his own ſon purſued him; ſo did it fare with Chriſt, who, though he were the great Prophet, was not eſteemed in his own country, and hardly cenſured by his own kindred; when, in the meantime, God raiſed up ſtrangers, highly to eſteem and miniſter unto him.

V. 28. *Brought beds, and baſins, and earthen veſſels, &c.*] That is, all manner of furniture and houſhold-ſtuff, with neceſſary food fit for their preſent uſe, and for the relieving and ſatisfying his hunger, and of the reſt of his followers. Where we have a notable example of the mutability of earthly things. He that, not long ſince, commanded a Kingdom, and abounded with plenty, befitting a Regal ſtate and dignity, is now deprived of all, wanting bed to lye on, baſins and earthen veſſels, yea, even bread to put into their mouthes; wanting the help of ſtrangers to ſupply theſe neceſſaries. Which is a fit mirrour, wherein Princes and Potentates may behold the fickleneſſe and uncertainty of their condition, and how eaſie a thing it is for God, when they are in their higheſt pitch of pomp, pleaſure, and plenty of all things, to pull them down, and bring them into ſuch a ſtate of indigency, that they may need the help of their friends for ſupplying of neceſſaries; yea, alſo, (if ſo he pleaſe) may deprive them of friends, or, their friends of hearts to adminiſter to their wants.

CHAP. XVIII.

Verſ. 1. AND *David numbred the people that were with him*] That is, muſtred all his forces, which were much increaſed by thoſe that reſorted unto him out of the two tribes and an half, which inhabited beyond Jordan; who being far diſtant from Jeruſalem and the Court, had not been inveigled with Abſoloms flatteries, nor alienated in their affections from David, by thoſe aſperſions which were unjuſtly caſt upon his government; and looking upon his great afflictions, together with his innocency, and the horrid and unnatural rebellion of his wicked ſon, by which he was brought into all theſe miſeries, they pitied his preſent condition, and adjoyning themſelves to that ſmall Army which he had brought with him, they became ſuch a conſiderable number, as were fit to take the field, and put their juſt cauſe (in hope of Gods protection) upon the trial of a pitcht battel. What Davids number was

is not expressed, and therefore men have their various opinions about it. Josephus saith, that they were in all but four thousand; Others hold that they were seven thousand; Others somewhat more. But for my own part, I conceive, that (though victorie consisteth not in the multitude of an Army) yet there were many more of Davids party; seeing it is said, that he set Captains over them by hundreds and thousands; and the people with him would not let him go out to battel, because he was worth ten thousand of them; the former words seeming to imply, that this number was but half of their Army: to say nothing of his dividing the Army into three parts, and placing over them three Generals. Which reasons, though they be not demonstrative and unanswerable, yet they make it probable, that his Army was not so small as many Expositors make it.

V. 2. *And the King said——I will surely go forth with you my self also*] The which offer he maketh, (though he were now grown in years) partly, to approve himself a wise and valiant General, whose office it is to go forth with his Army, both to govern and direct them, and also to hearten and encourage them by his presence and good example; partly also, because they fought, and ventured their lives in his quarrel, and therefore he thought it not fit that they should run all the hazard, and that himself, in the mean while, should be exempted from all danger; but especially (as it may be probably thought by that charge and motion which he made to deal gently with Absolom) it might be a chief cause why he desired to be present at the battel, because he would take order, being there in person, to have him savoured and spared.

V. 3. *But the people answered, Thou shalt not go forth*] Which they do not speak, as seeking to crosse and over-power his will, but out of their love and reverence towards his person, by which made them careful to provide for his safety; and by way of counsel and advice, which they grounded upon good reasons.

For if we flee away they will not care for us] As if they had said, Thou art the onely mark at which they aym in this rebellion; and if they could cut thee off, they have their desire, which is to set up Absolom in thy stead, chap. 17. 2. And therefore if they should know thee to be in the field, they would bend all their strength against thee, 1 King. 22. 31. In which respect it is necessary, that thou shouldest stay at home to avoid this danger. Whereas though half of us should flee away or be slain, they will not much regard it, if thou be in safety, seeing as long as thou liest, thou wilt be able to raise new forces, and to make a strong party against them.

But now thou art worth ten thousand of us] That is, in respect of true worth, dignity and excellency, as being our King and General, protector and director of the whole Army and Kingdom; by whose death the Common-wealth would suffain more losse; and the common enemies, who chiefly aym at thy ruin, would more rejoyce and triumph, then if ten thousand of us were slain.

therefore it is better that thou succour us out of the city] That is, Mahanaim, to wit, as there shall any occasion be offered, according to the several occurrents and casualties of war; as chiefly, by thy prayers which are prevalent with God; by thy direction and counsel, as we shall have occasion to desire it; by commanding men, ammunition, and victuals to be brought unto the Army, as there shall be need; by rescuing and relieving the Army; if being too weak to hold out, they should be forced to make a retreat, and so by encouraging the souldiers, and recruiting the Army, to renew the battel. Besides, that it will also be a great disheartning to the enemies, when as thou staying in the city, they will be apt to conceive, that thou hast a strong guard about thee, and will be able and willing to send fresh supplies, if we stand in need of thine help.

V. 4. *And the King stood by the gate side*] To wit, that he might observe their marching out of the city, their order and discipline; and (as it is likely) to speak unto them, as they passed by, and to encourage them to go on, in this expedition, valiantly, in assurance of good successe, though this, in particular, be not expressed.

And the King commanded Joab——saying, Deal gently, for my sake, with the young man, even with Absolom] Where, relying upon God by faith, in assurance of victory, he giveth them this charge, as if it had been already gotten, that they should not pursue their victory against his son with too much rigour; seeing though his fault were haynous, yet it was but the errour of a young man, out of the heat of youth; and if he were spared, that he might live till he came to be older, age and experience would make him wiser, and to repent of what he had done. But howsoever though his crime were so horrid, that it would admit of no excuse or extenuation, nor suffer him to be in any capacity of receiving favour in himself, yet it was his earnest request, that they would spare him, and save his life for his sake, seeing his death would be very grievous unto him. Which earnestnesse David utteth, not onely because he was so indulgent a father, that his excesse of love would make him dispence with the greatest fault, in one that was so dear unto him; but also because he had respect to his souls eternal salvation, of which he was like to make an utter and hopelesse forfeiture, if he should be taken away in his sins without repentance. And not only so, but because also he looked upon his own sin of adultery and murther, as the prime cause which had moved the Lord to give Absolom up to his own lusts and wicked courses, that he might take occasion thereby to inflict upon his house the heavy judgments which he had formerly threatned, chap. 12. 10, 11.

and all the people heard] That is, many of them immediately by themselves, and all the rest, by the report of these, who were ear-witnesses of it, when he gave this charge to his Captains and Commanders.

V. 6. *So the people went out into the field against Israel*] That is, Davids Army went out of the city to fight with that Army which Absolom had gathered out of all Israel

and the battel was in the wood of Ephraim] Lying on the East side of Jordan, in that part of Gilead which belonged to the tribe of Gad, not far from Mahanaim; But was called Ephraims wood, from that great defeat which was given to this tribe there, Judg. 12. 5, 6. though it was no part of the land belonging to Ephraim. Others (though not so probably) think that it was so called, because lying on the other side of Jordan, right over against the tribe of Ephraim, the Ephraimites feed there their cattel which they did drive over Jordan.

V. 8. *And the wood devoured more people that day then the sword devoured*] That is, Being disordered and routed in the battel, they fled into the wood among the bushes and trees, hoping there to hide and secure themselves. But being pursued thither, by their enemies, they were easily slain there in that disorder and fear; and besides all those that fell by the sword, there were many of them that perished by falling, in their hasty flight, into marishes, pits and ditches.

V. 9. *And Absolom met the servants of David*] That is, whilest in great fear he fought to flee from them, he suddenly and unawares fell upon them; and seeking to decline the danger, riding on his mule, he left the open and common-way, (as it seemeth) and rode among the bushes and trees, till at last he was carried under the thick boughs of a great Oak.

And his head caught hold of the oake] i. e. Either striking among the thick boughs, his head was catched among them in some crotch, and so he hung by the neck, between the heaven and the earth, his mule going from under him; or else, the long, thick hair of his head, being (it may be) parted and playted into locks, (like Sampsons, Judg. 16. 13.) did catch and winde about the thick boughes of the oake, God making and ordaining it, to be the means of his ruine; and his hair, in which his pride is to be the means of his ruine; and his hair, in which he so much gloried, to be his halter; and so reserved him from falling among others by the sword, to a more ignominious and cursed death, Deut. 21. 23. causing him to hang between the heaven and the earth, as unworthy to live in either of them.

V. 10. *And a certain man saw it, and told Joab*] Not daring himself to hurt him, because of the Kings command, ver. 5, 12.

V. 11. *And Joab said——Why didst thou not smite him there*] Being desirous that Absolom should dye for his rebellion, whereby he had caused the death of many; but willing withal, that another, rather then himself, should run the hazard of Davids displeasure, who had laid a strait charge upon him and all the rest, that they should deal gently with him, he blameth him, being a professed Souldier, for not killing him, as by law of arms he might justly have done, seeing he was an enemy and a rebel.

and I would have given thee ten sheekels of silver] That is, the common sheekel, which was in weight and worth, but half so much as the shekel of the Sanctuary, that is, a quarter of an ounce of silver, which amounteth to about 14 or 15 pence sterling.

and a girdle] i. e. A military belt, to be worn by him, as an honourable ensign and reward of his valour.

V. 12. *Beware that none touchedh the young man Absolom*] Where he giveth the meaning of Davids words, *deal gently with the young man*, to wit, that they should not use him with rigor, nor do him any hurt, and then much lesse kill him.

V. 13. *Otherwise I should have wrought falsehood against my own life*] i. e. I should have been false to my self, in betraying my life to Davids revenge; or if I had made a lye to save my life, the King is so wise, that examining the matter, he would soon have found it out, and so have punished me for transgressing his command. Others understand it thus, that if he had uled falsehood, in hope, by his lying, to conceal the fact, it would have been vain and boulesse, tending to his own ruine, seeing the King by his wisdom would have discovered it, and so have punished both his fact, and his falsehood in depying it.

and

and thou thy self wouldst have set thy self against me] i. e. Thou wouldst have been so far from standing for me, that thou wouldst have been one of the first to hasten my ruine, laying the whole guilt and blame upon me, to clear thy self, and avoyd the Kings displeasure. Others read the words by way of interrogation, thus; *Wouldst thou have strove against me?* i. e. have stood up in my defence, and pleaded my cause, opposing thy self against the Kings sentence? as thinking that an ordinary Souldier would not so unmannerly have charged his General to his face.

V. 14. *Then said Joab, I may not thus tarry with thee*] i. e. I may not thus fruitlessly spend my time in arguing with thee about this businesse, and so let slip this opportunity which is now offered, of putting an end to the war, seeing the matter in hand more needeth execution, then consultation, or dispute.

and he took three darts in his hand] To wit, to make sure work for his quick dispatch, that if one failed or broke, lighting on some rib or privy coat, he might make use of another.

and thrust them through the heart of Absalom] i. e. The middle of the body neer the heart; for there was still some life remaining in him after these wounds received; which Joabs ten young men afterwards did wholly take away, v. 15. The which fact of Joabs some condemn, as being expresly against the Kings strait charge and command, & think that he did it out of spleen, either upon an old quarel he had against him, for burning his corn, or, which is more likely, because Absalom had lately usurpished him out of his Generalship, and put Amasa in his room: But others justifie and commend him. For though he did that which was contrary to the Kings personal command being transported with indulgency and fondnesse of affection; yet it was not against his legal authority, which required that justice should be done and executed, even in the field, according to martial law. For which he had good grounds and reasons; for first, he had no hope of Absaloms amendment, seeing after he was reconciled to his father, and that by his mediation, he had falsifyed his faith, and was now become a dangerous traytor against King and State. Secondly, because he had murthered Amnon, and now was the chief cause of the slaughtering 20000 of the Lords people, whom he had first led into rebellion; and therefore, as General of the army, he might lawfully put him to death, being fallen into his hands, and execute martial law upon him. Thirdly, because he knew that, in all likelihood, Absalom, if he lived still, would be a dangerous enemy to the whole State; and therefore he thought it best to cut him off, preferring the safety of the Common-wealth, before the private affection of the King. Upon which grounds, it seemeth, David was so convinced of the lawfulnesse of Joabs fact, that he did not, after the battle, blame him for it, nor maketh it any part of his charge, when afterwards he accused him to Solomon, for killing Abner and Amasa; although it may be probably thought, that it was not the least part of his quarrel against him, in that, contrary to his express command, he had slain his beloved Absalom, that through his fondnesse of affection was too dear unto him.

V. 15. *Smote Absalom and slew him*] i. e. Killed him outright, who had before received divers mortal wounds, by the hands of Joab.

V. 16. *And Joab blew the trumpet, and——held back the people*] i. e. He caused a retreat to be sounded, and a cessation of arms, after the arch-rebel was cut off, who had misled all the rest, like a good General, pitying their seduction, and being loath and sparing, like a wife Common-wealths-man, to have any more blood unnecessarily spilt.

V. 17. *And they took Absalom——and laid a very great heap of stones upon him*] As it was their manner when they meant to inflict an ignominious death with the like burial. So they did to the King of Ai, Josh 8. 29. and the five Kings, Josh. 10. 17. and Achan. See Josh. 7. 26. and the note upon it.

V. 18. *Now Absalom in his life-time had taken and reared up for himself a pillar*] Like one of the Pyramides of the Kings of Egypt, that it might serve after his death, as a monument to eternize his memory to after-ages. Which is here inserted, to shew his pride and vain glorious ambition to perpetuate his name, and how God was pleased to crosse his proud humor, by causing him to be buried in a great pit under a heap of stones, as a malefactor, in an ignominious manner.

which is in the kings dale] A place neer Jerusalem, called allo the valley of Cedron, or of Jehoshaphat, Joel, 3. 3. lying between Jerusalem and the mount of Olives; which was named the kings dale, as some conjecture, because, being very pleasant and fruitful, it was a place fit for Kings, and accordingly used by them for their sports and recreations. And therefore made choyce of by Absalom, as the fittest place for his monument, in respect of the great resort of noble personages that did frequent it. Some think it to be the same with that which is called the valley of Saveh, where the King of Sodom, and Melchizedek the king of Salem met Abraham, when he returned victorious, having vanquished the four Kings, and recovered the prey, Gen. 14. 17. and that upon this occasion it had first its name; though it might be continued, or renewed, in respect of that use which the Kings of Judah did afterwards make of it.

for he said, I have no son to keep my name in remembrance] Whereby it appeareth, that hole sons mentioned, 3. ch. 14. 27. were now all dead, God justly cutting off his posterity that should have continued his name, and in whom after his death, he should in a sort have lived, because he disinherited his father by his rebellion, and sought to take away his life, from whom he had received his.

V. 19. *Then said Ahimaaz the son of Zadok, let me now run and bear the king tydings*] Because he and Jonathan were appointed by the King, to bring him the news from time to time, how things went and were carryed with Absalom and his followers, he now offereth himself to do him this service; and having joyful tydings to relate unto him, he desireth to be the first man that should report it, because he thought it would be very acceptable to David, who all this time, whilest the fight lasted, could not but hang in suspence, and therefore must needs long to hear the issue.

V. 20. *And Joab said unto him, Thou shalt not bear tydings this day, &c.*] Joab out of his love to him, denyeth to let him go, because there was in the news a mixture of joy and grief, and he would have him to be the messenger of glad tydings only, and promiseth, that he should then be the messenger before any other, when such an occasion should be offered.

but thou shalt bear no tydings, becau ethe kings son is dead] Joab out of much experience well knew, that such was Davids indulgency and extream fondnesse over his son, that the news of his death would so imbitter the joy of his victory, as he would have but a cold welcome that should report it unto him; and therefore loving Ahimaaz, he was unwilling that he should fet so great pains, be rewarded with no better entertainment.

V. 21. *Then said Joab to Cushi, Go tell the king what thou hast seen*] Who this Cushi was, it doth not appear. Some think, that he was not only the Kings servant, v. 29. but also his footman, and so fit for such an employment; and because of his name, they guesse that he was a Chushite, or an Ethiopian by nation, as the word is taken, Jer. 13. 23. but a Proselyte to the Jewish religion; whom because of his blacknesse, Joab made choyce of, as thinking him the fitter to be the messenger of such sad and mournful news, as he supposed this would be to David, concerning Absaloms death.

V. 22. *Then said Ahimaaz——but howsoever let me I pray thee also run, &c.*] Heb. *be what may, I &c.* Come on it what will; which and so fit for such an employment; and because of his name, they guesse that he was a Chushite, or an Ethiopian by nation, as the word is taken, Jer. 13. 23. but a Proselyte to the Jewish religion; whom because of his blacknesse, Joab made choyce of, as thinking him the fitter to be the messenger of such sad and mournful news, as he supposed this would be to David, concerning Absaloms death.

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wherefore wilt thou run my son, seeing thou hast no tydings ready?] To wit, none that will be pleasing to the king; and besides all that, Cushi that is gone before will relate all that is, before thy coming.

V. 23. *Then Ahimaaz ran by the way of the Plain, and over-ran Cushi*] There were two ways from the wood of Ephraim to Mahanaim; the one mountainous and uneasie for a race; the other fair and plain; that Cushi chose, as being the shorter; this other Ahimaaz, in his prudence, choose, though the longer, knowing, that sometimes the neerest way is furthest about.

V. 24. *And David sate between the two gates*] To wit, of the city Mahanaim, which for more strength, use, and ornament, used to be double; one outward to the high way, and the other inward towards the city, between which they had a fair and large entrance (and a chamber over it) where was their place of judicature, and transacting publike businesses. And here David sate waiting to hear the news, and having heard it with much grief, could stay there no longer, but ascended into the chamber, that he might take his full liberty to vent his sorrow, So 1 Sam. 4. 13.

and the watchman went up to the roof over the gate] i. e. The turret, appointed to the watchman, that from thence he might descover all comers.

V. 25. *And the King said, If he be alone there is tydings in his mouth*] For they that are beaten in battle do flee by troops, whereas the victors use to dispatch one or two to carry news, being otherwise busied in pursuing their victory, and taking the spoy.

and the King said, He is a good man] i. e. One who useth to bring me good tydings; and besides, he is a valiant Souldier, and therefore would not be one of the first that did flee, if the battle were lost, but purposely cometh after it is won, and all danger past, to bring news of the victory.

V. 28. *All is well*] Heb. *peace*; or, *peace be unto thee*: under which phrase, the Hebrews signifie all prosperity and happinesse.

Blessed be the Lord thy God which hath delivered up the men] i. e. The men that did rise up in rebellion against thee, to be slain by the Kings servants. So 1 Sam. 24. 19. & 26. 8. where he ascribeth

as cribeth the whole glory of the victory unto God, and no part of it to Joab, the other Commanders, or the whole army.

V. 29. *And the King said, Is the young man Absalom safe?*] He was not so much rejoyced to hear of the victory, nor thankful for it, as solicitous for Absaloms safety; thereby discovering his extream indulgency and fondness over an ungracious son.

when Joab sent the King's servant] *i. e.* Posted away with all haste, Cushai, to carry the news of the victory.

I saw a great tumult, but knew not what it was] Ahimaazz, no doubt, knew well enough of Absaloms death; for Joab gave it as a reason why he would not have him run and carry the news; but through humane frailty he speaketh an untruth, that he might conceal it from David, upon these reasons; (if at least any reason can be readred for lying.) First, because he was loth to grieve him, by telling him ill news; the end of his coming being to rejoyce his heart with glad tydings. Secondly, because he desired to be accepted of David, and therefore would only relate so much of the news as he knew would please him, leaving that which was bad, to be reported by Cushi. Thirdly, because he thought it not fit, that the King all at once, on the sudden, should be told of his death whom he dearly loved, least he might be oppressed with grief, but held him in suspence, that he might by degrees, be the better prepared to hear it, and bear it with patience.

V. 32. *The enemies of my lord the king —— be as that young man is*] *i. e.* Overthrown, and dead.

and the King was much moved] To wit, upon those grounds which are touched in the note upon the fifth verse, as Absaloms desperate and lost condition, dying in his sin without repentance; and withal, remembring his own sin of adultery and murther, which had occasioned his sons misery; both which, and other motives were set on, as the greatest aggravation of his grief, by his excessive love and unabounded affection towards his dear Absalom, which doth so wholly engross and take him up, that he doth not so much as mention other and far greater causes of grief, as the slaughter of twenty thousand of his subjects, who perished also in their rebellion without time of repentance; who were misled and seduced by his flattery and hypocrisie.

and went up to the chamber over the gate] *i. e.* He was so full of grief, that it must needs have a vent, or else break his heart; and therefore being utterly unable any longer to refrain, and restrain his passion, and lest also that those in the gate should discover his weakneſse, he doth not go home to his house to ease himself there, but goeth up into the chamber over the gate, there to vent his grief; yea so much was he transported with the violence of passion, that he could not hold out so long, till he came thither; but in his very passage up the staires to that room, he breaketh out into such wofull lamentations, that those in the gate were ear-witnesses of it.

would God I had dyed for thee] David could not chuse but know what miseries and mischiefs would have befallen the whole State and Common-wealth, and especially those that were godly and religious, when they saw and were brought under such a woful change as would have been, if Absalom had out-lived his father; but either the violence of his passion maketh him to forget this as the present, or else in this compassion, he hath only respect to his own death, as temporal, seeing he was sure of Gods favour, and dying so, should have no loss, but gain; and so Absaloms as eternal, seeing in all likelihood he dyed in Gods displeasure, having no assurance of his salvation. In which regard he was willing (if it had been possible) to have prevented and redeemed his Absalom from this danger of everlasting misery, by dying for him a temporal death.

CHAP. XIX.

Vers. 1. *And it was told Joab*] It is not expressed by whom, though it be likely, that Ahimaazz and Cushi reported it when they returned unto him, and so it came to be noised throughout the whole army, that the king thus immoderately mourned and lamented the death of his son, v 2.

and the victory that day was turned into mourning] *i. e.* Whereas they expected joy and triumph for so great salvation and deliverance by so glorious a victory, contrariwise it came to passe, that the kings mourning caused all the people to mourn, the body sympathizing with the head, and not enjoying its health, when the head aketh, Prov. 16. 15; Rom. 12. 22.

V. 3. *and the people gat them by stealth into the City*] *i. e.* They came not like a victorious army with joy and triumph, but scattering themselves here and there, they secretly conveighed themselves into the City, as they could, not desiring either to see the King, or to be seen of him. Others take it in another sence, therein following (as they conceive) the text as it is in the Hebrew, thus, *The people stole away in entring*; and so the vulgar latine readeth it, *The people declined that day to enter the City, even as people fleeing before their enemies*, *i. e.* they came not into the city at all, but withdrew themselves into other places, through shame, grief, and discontent; being about to enter, when they heard how heavily and heyneously the King took the death of his son. The which Joab observing, told the King, that if he did not forthwith cease his mourning, and go out and speak comfortably to the people, there would not any one of them tarry with him that night.

V. 4. *But the king covered his face*] To wit, after the manner of close mourners. See ch. 15. 30. and the note upon it.

V. 5. *And Joab came into the house to the king*] *i. e.* Either into the chamber into which he ascended when he first heard the news of Absaloms death, or into house in the City whither he had now retired himself.

and said, Thou hast shamed this day the faces of all thy servants] The which speech of Joab, though it were very harsh and saucy, proud and peremptory, and in respect of the manner, much to be condemned, as far unbecoming a subject to his Soveraign; and in part also, very false, and wrongfully applyed to David; yet thus far it admitteth of some excuse and extenuation, that it was for the most part true, in respect of the matter and substance of it; and for the rest, though he failed in the manner, yet what he spake, was out of love and faithfulneſse, to prevent greater mischief which might have followed, if David had held on in his course of mourning, and uttered by a friend, whom David had always found faithful, true, and trusty to his person and cause, and no more, as it seemeth, (all circumstances considered, compared with the event and issue of it,) then was profitable, and even, at this time, almost necessary. For David was so deeply and dangerously sunk and sowced into a gulph, and even (as it were) a very whirlpool of passion, that he could have been no otherwise pulled out of it, and preserved from sinking deeper, then by such a rough and rude hand. So that though the sauce was over tart and sowr, and far unfitting the palat of a King, yet the food it self was wholsom, and fit to strengthen and recover him out of his languishing passion. And first he telleth him, that *he had shamed the faces of all his servants*; that is, had so discountenanced them by disrespecting their service, that not daring to come into his presence, they were, in great discontent, ready to leave and forsake him, as not deserving their future service, seeing he had no better rewarded their former; by which both himself and all his sons and daughters, wives, and concubines, had been preserved from utter ruine. So also he had confounded their faces with shame, by disappointing them of their hopes, in not accepting of their faithful service, which they had performed with the extream hazard of their lives; nor any wayes encouraging them with praise or reward, as they well expected.

V. 6. *In that thou lovest thine enemies, and hatest thy friends*] *i. e.* Hast expressed so much love to Abalom, who was an enemy and traytor, by thy mourning and bitter lamentation for his death; and so much hatred to thy friends and followers, by withdrawing thy person, and discountenancing their service. Where he chargeth David with that which was untrue, and sinisterly misinterpreteth both his passions and actions; for he bemoaned Absalom, not as an enemy, but as a son; nor withdrew himself from his friends and followers, out of any hatred to them, but because he would not discover unto them his weakneſse, in his excessive mourning, which for the present he was unable to temper and moderate, being transported by the vehemence and violence of his inordinate affection, and unruly passion.

for this day I perceive, thou if Absalom had lived, and all we had dyed —— then it had pleased thee well] Which words, as they were extreamly harsh and bitter to be uttered by a subject to his Soveraign, especially, being wounded already in his spirit, and dejected with grief, so also they were utterly false; for David desired the life and welfare of all his friends, but of Absalom also among the rest, though he had shewed himself his mortal enemy. Neither doth Joab moderate and qualifie this sharp censure, by saying, that if he went on in this course, he would seem to his Princes and people to be thus ill affected towards them, but positively affirmeth out of his own knowledg, that it was so indeed.

V. 7. *Now therefore arise, go forth, and speak comfortably to thy servants*] *i. e.* Congratulate their victory, give unto them due honour and praise for their well deserving, in fighting and venturing their lives in thy cause, and encourage them, by giving or promising unto them rewards for their good service. Where he giveth unto him wholsome good, and faithful counsel, but embitereth it in a proud and peremptory manner, not foreswearing it with humble intreaties, but making it dissaſtful by insolent commands, not beseeming a subject to his King, like a good potion, or pills, profitable for the cure, but not so prepared and sweetned, as that the patient might take it without great loathing and reluctancy.

for I sware by the Lord, if thou go not forth, there will not tarry one with thee] That is, all thy people will forsake thee as unfit to govern them, who are not able to rule thine own passions, and think of chusing another King, who is more moderate in himself, and just to them; and then thy case will be miserable, though thou retainest the title of a King; seeing *in the multitude of the people, is the Kings honour; but in want of the people is the destruction of the Prince*, Prov. 14. 28. And this Joab confirmeth by a solemn oath, the more to startle and move the King to follow his counsel, though he had no certain knowledg that it would so fall out, but only guessed, that so it would be by probable conjecture, which was no sufficient warrant for an oath.

and that will be worse unto thee then all the evils that befell thee from thy youth, till now] *i. e.* Though thou hast gone through many troubles, and endured great afflictions in former times, especially through Sauls persecution, and Absaloms late rebellion, yet this will exceed them all, when in thy old age, thou shalt be deposed, and exposed to contempt and desperate dangers.

V. 8. *Then the King arose, and sat in the gate*] *i. e.* He addressed himself to follow and act Joabs counsel; because though he disliked it as harsh and tart, yet he saw that it was profitable and necessary. And therefore, for the present, he shakes off sorrow; and that he might win the peoples hearts, by shewing himself graciously unto them, he sate in the gate, which was the ordinary place of Judicature, and publike assemblies.

and they told unto all the people] *i. e.* Davids friends and followers, who were appointed for this service, did give notice thereof to all the rest of the people, to wit, all those who were of David's party for Israel, who followed Absalom in his rebellion, and were all those of his party that had escaped out of the battle, they were fled, and returned to their own houses.

V. 9. *And all the people were at strife*] To wit, recounting now in their second thoughts, the great and manifold benefits which they had long enjoyed by Davids government, and their unworthy requital of him, by rising against him with his son, in that horrid rebellion; God working a great change in their hearts, they begin to repent and condemn that cause for which they had formerly taken; yet none being willing to bear the whole blame on it, every man was willing to put it off from one to another; and now mislaking their own slacknesse in making him some amends, they begin to think and speak of hasting his return with honour to his own home at Jerusalem, that he might be re-established on his throne; and to this end, provoke one another, and call upon their Magistrates and Elders, to hasten the work.

the King saved us out of the hands of our enemies] To wit, the Moabites, Ammonites, Idumeans, Syrians, and especially the Philistims; and therefore little reason had we to rebel against such a King, by whom we have had so many and mighty deliverances; but seeing we have done it, great cause we have to make him some amends, by hasting his return, that we may peaceably submit to be under his government.

V. 10. *And Absalom whom we anointed over us, is dead*] As if they had said, though there had been reason that we should (if Absalon had lived) have liked our course, and proceeded in it; (as it seemeth there was none, seeing God hath shewed his dislike, by rending it unprosperous and fatal, both to him and us;) yet now it were madneſse to proceed in this rebellion, and not to submit to David, as our King, seeing he in whom we trusted is taken away.

and King David sent to Zadok, and Abiathar the high Priests] Whom he had left at Jerusalem, as most able and faithful to negotiate his busineſse.

speak unto the Elders of Judah, saying, Why are ye the last to bring the King back] Because they were the first and chief that had strengthened Absalom in his rebellion, they were more apt to despair of pardon and reconciliation, and so were (as it seemeth) afraid, and loath to addresse themselves to the King, seeing they were so highly in his displeasure. Therefore, to take off this fear and jealousie, he sendeth to the Priests, and giveth them commission to acquaint them with his minde, and tenderneſse of affection towards them, notwithstanding their former errour, if they now repented of it, seeing they were in a nearer relation to him then any other tribe, as being his friends and kinsmen, who had anointed him for their King, whilest the other tribes adhered to another. Wherein David was a lively type of Christ, who stayeth not till his enemies seek unto him, but sendeth his Ministers unto them, to seek and sue, that they will be reconciled, 2 Cor. 5. 20.

seeing the speech of all Israel is come to the King] To wit, expressing their resolution of coming to fetch him back to his house from Mahanaim.

V. 12. *Ye are my brethren, ye are my bones, and my flesh*] *i. e.* Stand in a most intimate relation, and near conjunction with me; and therefore no more possible it is, that I should remember former wrongs, and revenge my self upon you, then that I should hate or hurt my own flesh and bones. And so this phrase is used, Gen. 2. 23. Judg. 9. 2. Eph. chap. 5. 29, 30.

V. 13. *And say ye to Amasa, Art not thou of my bone, and of my flesh*] Who was Davids Nephew, as being son to Abigail, Davids sister, 1 Chr. 2. 16, 17. and by Absalom made General of his army, ch. 17. 25. unto whom David sendeth, as being desirous to gain him, and make him firm to his service, because he was potent with the people, having been their General, and able to draw a great party after him. But because, having so highly offended him, he might despair of pardon, or at least, of being received into his favour, that this might not hinder his design in bringing him in, he assureth him, that he was not only ready to forgive and forget all that was past, but was willing in respect of that neer relation that was between them, to advance him to the highest honour.

God do so to me and more also] See Ruth 1. 17. and the note upon it.

If thou be not Captain of the host before me continually in the room of Joab] Though Joab had incurred Davids just displeasure by divers acts, as the killing of Abner and Absalom, contrary to his express command, and by his harsh and insolent speeches, and peremptory expostulations, unbecoming a subject to his Soveraign; yet considering how faithful he had alwaies been unto him, what good and succesful service he had ever done; and that in these particular failings his main intention was, to promote the good of the King and the whole Common-wealth; and contrariwise, how faithless, disservicable, and rebellious Amasa had been unto him, I cannot see how it could stand with Davids justice, to advance Amasa, who had ill deserved, and to turn Joab out of that place which of right belonged unto him, by David's promise, and his own purchase, in hazarding his life in such a dangerous service, as was the assaulting and taking the strong Fort of Zion. Neither can I think his policy justifiable, in using such a means, to reduce that party that had stood out against him, into their obedience, as he had formerly done to Abner with like successe. Nor can I but (as I conceive, justly) suspect, that his chief quarrel against Joab, was the death of his dearest Absalom, though it brought so much good both to him and the whole Common-wealth, seeing he pardoned greater faults in Amasa and others; yea, instead of punishing, did reward and advance them. But though David were an holy and just man in his ordinary course, yet he was but a man, that had his failings, and this among the rest. Nor can I think, (as some do) that he did this by a secret instinct of Gods spirit; (for what were this but to make it the vail to hide mens failings?) and it is like, that if he had done this by an inward spiritual motion, he should have had better successe both in Abners case, and in this of Amasa.

before me continually] *i. e.* As long as thou and I live.

V. 14. *And he bowed the hearts of all the men of Judah*] *i. e.* David by this friendly message, and gentle speech, delivered by the Priest from him to the men of Judah, inclined their hearts with unanimous content towards him. Some understand it of Amasa, that he having received from David this comfortable message concerning himself, perswaded the men of Judah to fetch him home.

V. 15. *So the King returned, and came to Jordan*] *i. e.* The other side of Jordan towards Mahanaim.

And Judah came to Gilgal] *i. e.* A place on this side Jordan, neer Jericho, where Joshua first pitched his camp after he came over and circumcised the people, from whence it had its name. See Josh. 5. 9. and the note upon it. Hither now the men of Judah came, and passed over the river to fetch the King homewards from the other side.

V. 16. *And Shimei —— hasted and came down with the men of Judah*] Taking this opportunity of reconciling himself to the King, and obtaining pardon for those grosse abuses which he had offered unto him, hoping to speed the better, because the men of Judah also came to make their peace, and to obtain pardon for their rebellion.

V. 17. *And there were a thousand men of Benjamin with him*] Which he brought to intercede in his behalf for the kings favor. Whereby is implyed, that he had some relation to the house of Saul, and that he was a potent man in that tribe.

And Ziba the servant of the house of Saul] Who being guilty of his treachery in slandering his innocent master, came among others, to see how things would go, and to make the best shift he could for himself, to retain the Kings favour if he were qualified, though Davids partiality made this care needlesse.

and they went over Jordan before the King] *i. e.* To meet him on the other side, and to conduct him over.

V. 18. *And there went over a ferry-boat to ferry over the kings household, and to do what he thought good*] *i. e.* To bring over some of the chief of his family, as his wives, children, or whom he pleased; or to be imployed for such other uses as he thought good, the rest and grosse of his company making shift as they could to passe over by the fords and fourds; or as Josephus will have it, by a bridg made of boats.

and Shimei fell down before the King] Not to excuse his heynous fault, which was altogether unexcusable; but to make

humble acknowledgment of it, crave pardon, and deprecate deserved punishment.

V. 19. *Let not my Lord impute iniquity unto me]* *i.e.* Though my fault be heynous and capital, yet do not (as in justice thou mayst) lay it to my charge, but pardon it, seeing nothing more adorneth a King then clemency; neither do thou only forgive, but also forget it, that thou mayst not still harbour hard thoughts in thine heart against me, as my fault deserveth.

V. 20. *For thy servant doth know that I have sinned]* That is, the guilt of my sin so overburtheneth my conscience, that it presseth from me this humble acknowledgment, not any ways extenuating or excusing my fault, but wholly relying upon thy mercy and clemency.

therefore, behold, I am come] *i.e.* Not wholly desirous of grace; but presuming on thy goodnesse, I have not run away, but have taken the boldnesse to presse into thy presence, that I may obtain mercy and forgivenesse.

the first this day of all the house of Joseph] *i.e.* Out of an earnest desire to regain thy favour, I have, with my care and diligence, prevented others far nearer to this place then I, to wait upon thee, and to finde grace in thy sight. Where he names the house of Joseph, not because he was of that family, either Ephraimite, or Manassite, for it is plainly said, that he was a Benjamite; but his meaning is, that he came first of all the tribes of Israel, Judah only excepted. For it is usual in the Scriptures, to divide all the tribes of Israel into these two, Judah, and Ephraim; Judah having Benjamin joyned to it; and Ephraim comprehending under it the ten tribes, which are all called by its name, because it was the chief of them all, and had still the preheminence above all the rest, having all the rights and privilédges of the primogeniture and birch-right by Jacobs blessing divided between it and Judah. So Zach. 10.6. Hos. 7.11. & 11.3. Jer. 31.9. Mos. 4.13. Or else he might be said to have come first, and before all the house of Joseph, because he came now with the men of Judah; before any of the ten tribes came. Judah and Benjamin were so joyned and mixed together, that they were accounted but as one tribe. Now Shimei maketh use of this precedency, as of an effectual argument, to move David to pardon him; seeing by his coming in, submission, and reliance upon Davids mercy, he had given a good example to all others for their imitation; and if he, in so doing, found good successe, it would be a singular encouragement for them that had risen against him to do the like; whereas, if he should deal with him in the rigour of justice, it would deter and dishearten others, that had been in the rebellion, to come in and submit themselves, seeing there was no hope to finde mercy.

V. 21. *Shall not Shimei be put to death for this?]* As if he had said, surely he cannot in justice be spared, seeing the law of God condemneth it as a great sin, Exo. 22.28. 2 King. 21. 10,13.

V. 22. *What have I to do with you ye sons of Zeruiah]* As if he had said, why do you so over-busily interpose your selves into my regal affairs, hindring me from exercising my kingly prerogative, in pardoning and shewing mercy to whom I please. See ch. 16.1. and the note upon it.

that you should this day be adversaries unto me] *i.e.* However you would seem friends, and thus advise me out of your zeal to mine honour, yet your counsel is so ill at this time, (all circumstances considered,) that you could not have given me worse, had you been my enemies; hindring me in that which is good, and exciting me to evil, to wit, unseasonable revenge.

shall there any man be put to death this day in Israel?] That is, seeing God, by giving me victory over mine enemies, and restoring me to my Kingdom, hath made it unto me, and all that love me, a day of rejoycing and thanksgiving; should I cause it, by shedding of blood, to be unto any a day of mourning and lamentation? So 1 Sam. 11. 13. See the place, and the note upon it.

for do I not know that I am this day King over Israel?] That is, that I am as if I were newly created King, my last Kingdom being restored; and what better becometh and more adorneth a King, or winneth and knitteth the hearts of his Subjects unto him, then clemency? especially in the day of his inauguration, or restitution to his Kingdom, when the eyes of all are upon him, and read his disposition in his actions? or what more alienateth their hearts and affections from him, then rigour and severity, which are at this time so unseasonable?

V. 23. *Therefore the King said unto Shimei, Thou shalt not dye. And the King sware unto him]* Which is not simply and absolutely to be understood, but in reference to his former faults, for which now he craveth pardon. For if he committed any new offence, this oath would not priviledge him from deserved punishment; neither could David undertake for future times after his death, but only for his own life, and the time of his reign. Yea but how could it stand with Davids oath, to give order to his son Solomon, to put him to death when he came to reign, 1 King. 2. 9? I answer, his oath did not binde him to restrain his son from doing justice, in punishing his offence, which was so heynous and scandalous, that he did not think it just, that it should be wholly remitted, least others should be encouraged by his immunity to do the like; and therefore he leaveth it to his successor, to call him to an account for it, and not hold him guiltlesse. For though respecting seasonable circumstances, and the prudent carriage of things, with reference to State policies and purposes, he had sworn, that he would not put him to death with the sword, as he sporaken in his charge given to Solomon, 1 King. 2. 8, 9. Yet he setteth him at liberty to execute justice. Yet not directly to punish him for that fault, which he had remitted, but upon the committing of some new transgression, into which he foresaw (knowing the malice and wickednesse of his heart) that he would readily fall, if in his procedure he would lay any law or injunction upon him, and strictly hold him to the keeping of it. And if so, then he might take occasion, thereby, to put him in mind of his former wickednesse, and punish him for one, as well as the other.

V. 24. *And Mephibosheth the son of Saul]* *i.e.* The nephew, or grandson of Saul, father of his father Jonathan.

and had neither dressed his feet, nor trimmed his beard, nor washed his clothes] That is, come in all respects of habit and deportment, as a true mourner for Davids long absence and many troubles.

when he was come to Jerusalem to meet the King] Where it seemeth, that this passage in the story is transposed; seeing it is afterwards said, that the King was not come to Jerusalem, but was still at Barzillai's near Jordan; unless we will read the words thus, as others do, when the King was coming to Jerusalem, Mephibosheth met him, wanting (as it seemeth) opportunity of coming sooner to him, through Ziba's treachery.

Wherefore wentest thou not with me Mephibosheth] To wit, as the rest of my friends and followers did, being willing to partake with me in my condition? Which question he asketh, to see how he would answer to those things which Ziba had laid to his charge, ch. 16. 3.

V. 26. *My lord, O King, my servant deceived me]* Though he knew that Ziba had most unjustly slandered him, yet he doth not charge and accuse him for doing him this great wrong, until he was necessitated by Davids question, to make his just apology.

For thy servant said, I will saddle me an asse] *i.e.* I made known my purpose to Ziba, and commanded him to make ready my asse, and he neglected to do it, carrying him away for his own use, and so disappointed me.

V. 27. *But my lord the King is as an Angel of God,]* That is, of excellent wisdom, to discern truth and falshood, good and evil. See ch. 14.20. and the note upon it.

do therefore what is good in thine eyes] *i.e.* If thou judgest me faulty, punish me how thou pleasest; for thou mayst justly do it, seeing all my fathers house have deserved to be punished with losse of goods and life, by rising against thee our lawful King, and siding with Ishbosheth.

V. 28 *What right therefore have I yet to cry any more to the King?]* *i.e.* To make further complaints of my servants ill dealing with me; though thereby I should lose both my honour and lands; seeing thou hast given them unto me of thy free love and bounty, without any of my desert; mayst at thy pleasure, justly take them away, and dispose of them as thou thinkest good.

V. 29. *And the King said unto him, Why speakest thou any more of thy matters? I have said, thou and Ziba divide the land]* Which sentence of Davids some excuse, and justly, as if this were his meaning, that he should not need to trouble the King or himself, in making any long apology, seeing he did accept of his excuse; and was content, that howsoever upon Ziba's information he had passed an hard doom, now to revoke it, and that his first sentence should stand, to wit, that he should enjoy the right and inheritance of all the lands of Saul wholly to himself, and that Ziba should till and husband them to the halves; and for his care and pains, should have an equal mility with him in the profits, according to that, ch. 9.9,10. though no such order of husbanding the lands to die halves appeareth in that place, but only, that as a servant he should do his business, and for his pains have a servants reward. But howsoever, to justifie David, I would willingly subscribe to this Exposition, yet I see not how I can do it, seeing it cannot (as I conceive) stand with truth; for it is manifest, that David doth not here speak of dividing the fruits for tillage, but the land itself; as also Mephibosheths answer plainly implyeth, *yea let him take all*, *i.e.* both lands and fruits. And therefore those words, *I have said*, cannot have any relation to his former order, but to his preferit sentence of dividing the land; as it is plainly

plainly expressed. As if he had said, as he able are no more with thy matters, being at this time full of royalty business that concerns the State; for I have passed my sentence, and am resolved to have it stand, that the land shall be divided between you. Where David, though a most just King, much and satisfieth a most unjust sentence, being now blinded with Ziba's lyes, Sycophancy, flattery, and bribes, and with a kingly jealousie of his Crown and Kingdom, and rewarded a notorious villain, who for his treachery deserved severe punishment. And contrary to law, as we formerly had taken the single testimony of a servant against his master, and that in his absence; so now he ratifieth it, though there were no colour for it; mainely, that Mephibosheth, a poor cripple, should desire to the contrary, but it might appear to David by his habit, deportment, and utter neglecting himself, that he had, out of love to him, grieved and mourned all the time of his absence and trouble. Neither would he now, though the cause were so important, vouchsafe to give it a new hearing, for the reversing his judgment, but slubber it over, as relolving to stand to his sentence, whether it were right or wrong; yea, though he might plainly see Ziba's extreamt faultinesse, seeing, standing by, and hearing his masters accusation, he had nothing to say for himself in his excuse. The which unjustness of David was much aggravated, if we consider the person upon whom he did exercise it, even the only son of his dearest Jonathan, who even to the hazard of his life, had done him so many favours; all which he now ungratefully forgetteth, and with them, his covenant and oath also, which in Gods presence he had made with him, that he would for ever shew kindnesse, both to him, and all his posterity after him. So frail and infirm are the best men, if in the day of tentation God leaveth them to themselves, there being no sin so foul, and the wickedness which they are not apt to fall, if they stand only in their own strength.

V. 30. *Yea let him take all, for as much as my lord the King is come again in peace]* *i.e.* Both fruits and lands; and not a part only, but the whole; for seeing it goeth well with the King and State, it joyeth me so much, that I can easily dispence with my own private life.

V. 31. *And Barzillai — came down from Rogelim]* A City beyond Jordan where he lived.

V. 32. *For he was a very great man]* That is, in power and riches, seeing he was able so long to sustain the King and all his numerous followers, ch. 17. 27.

V. 33. *Come thou over with me, and I will feed thee]* Where David sheweth his humanity and gratefulnesse, by his readinesse to requite Barzillais bounty and kindnesse, though he, in respect of his wealth, needed it not.

V. 34. *And Barzillai said to the King, How long have I to live?]* *i.e.* I cannot, in respect of my great age, live long, and therefore have no reason to change my habitation and course of life for so little a time; especially being unfit, by reason of age, to enjoy the pleasures of the Court.

V. 35. *I am this day fourscore years old]* And therefore it is high time to prepare for death, rather then delight and solace; and yet, if I would, I am not at this age capable of it.

can I discern between good and evil] To wit, in meats, drinks, and other delights?

wherefore then should thy servant be yet a burthen to my lord the King] To wit, being unable to do thee any service in this my decrepit age.

V. 36. *And why should the King recompence it me with such a reward?]* That is, My poor kindnesse, in supplying thy late wants with so rich a reward, whereas all I did, was but my duty.

V. 37. *Let thy servant return that I may dye in my own country]* As if he had said, It becometh men of my age to think rather of their death and burial, then of enjoying courtly delights; and therfore the best way to gratifie me, if so thou art pleased, is to give me leave to return unto my own home, where, for the short remainder of my life, I may enjoy rest and retirednesse, fit my self for death; and after I am dead may be buried in the sepulchre of my father and ancestors, which is to all a thing acceptable.

Behold thy servant Chimham shall go over with thee] That he might not seem to slight and neglect his kind offer, he entertaineth it in a thing which would be to him more acceptable and profitable, namely, that Chimham, one of his sons, might be taken into his favour, and preferred, by him, as he should think good. The which motion David entertained, and in his old age, when he could not live to see it done, he commendeth him unto Solomon his son, 1 King. 2. 7. Of this Chimham we read, 41. 17.

V. 38. *Chimham shall go over with me]* To wit, to the other side of Jordan, and so to the Court.

V. 39. *The King kissed Barzillai and blessed him]* That is, taking his leave of him, he gave him thanks, and wished unto him all peace and prosperity. So ch. 14.22.

V. 40. *and also half the people of Israel]* That is, not precisely, the just half, but either those that had not rebelled, or had reconciled themselves to the King, or to many of them, as in that great hatte, could make themselves ready to go out to meet him.

V. 41. *Why have the brethren men of Judah stolen thee away]* That is, have fetchen thee downwards unawares to us, and not only that one company, thereby engrossing thee, and appropriating to themselves, all the glory of the action;

and have brought the King and all his household] where they change their speech from the second person to the third, which is usual with the Patriarchs, when the inferiour speaketh to his superiour, that he may modestly and shamefaslly abate himself.

V. 42. *Wherefore the King is of kin unto us]* That is, of our tribe, and dwelling among us.

have we eaten of the King's cost?] That is, have we done him this service for our own advantage, and not rather in the former respects?

V. 43. *Ten the men of Israel answered — we have ten parts in the King]* As if they had said, If David be considered as a private man, you have more interest in him then we, but consider him as a King over the whole land, and then we have a greater share in him then you, being ten tribes, and you only two, though Benjamin he also reckoned with you; and so are the far greater part of this Kingdom. In which contention, between Judah and Israel, the mutability and unconstancy of the common people, is very observable; leaving they who lately rejected him and rebelled against him, do in a hot contention, strive who should have the greatest interest in him; even as contrariwise the Jews dealt with our blessed Saviour, one day singing Hosanna unto him and blessing him, and the next day crying out, crucifie him, Matth. 21. 9. and 27.23.

And the words of the men of Judah were fierce then the words of the men of Israel] That is, they were more rough and stout, presuming upon their priviledges, that the King was of kin to them, and the Royal dignity fetled on their tribe, that they were the greatest and richest of all the rest, and in their wats had precedency before the other tribes. The which contention on the King hearing, and saying nothing to compose it, because he was loath to displease either party, it afterwards broke out into a further and greater inconvenience; and because Judah challenged the greatest part in the King, Israel impatient of such a disparagement, refused afterwards to have in him any interest at all, chap. 20. 1.

CHAP. XX.

Vers. 1. *And there happed to be there]* That is, when the Aten tribes contended with Judah, which is mentioned as the occasion of Sheba's rebellion and commotion.

a man of Belial] See Judg. 19. vers. 22. and the Note upon it.

whose name was Sheba the son of Bichri, the Benjamite] Who being a chief man of that tribe, and (as it is like) of Sauls family, was the more apt to raise sedition, having gotten this opportunity, out of his hatred to David, and his title to the Crown, with great desire and some hope to reduce back again to that tribe and family, and particularly to himself, as bring the chief head and Captain in this rebellion.

he blew a trumpet] Namely to assemble the Israelites, who were now discontented; and to stir them up to rebellion, chap. 17.41.42. Unto which they were the more apt, because, as yet they were not well fetled in their allegiance; like a broken bone, newly set, before it had time to knit together. And thus God was pleased to correct David for his sins, and to exercise his faith and patience, with a new affliction coming in the neck of the former, as one billow followeth another, not allowing him any time of rest or breathing.

and said, We have no part in David] Which was a form of speech used by the Hebrews, whereby they professed, that they would have no commerce with those who had displeased them. So 1 King. 12. 16. Act. 8. 21. But here occasionally taken up, because Judah had claimed a chief interest in the King, and Israel; as if he had said, seeing Judah challenged the whole interest in the King, therefore let them wholly have him, and let us make choyce of another, unto whom we may have as good right as they.

neither have we inheritance in the son of Jesse] So calling him in a way of contemptin respect of his mean parentages, whereby he discovered the spleen and scorne of a proud Benjamite, who had high thoughts of themselves, because they had formerly, the Crown and Scepter, worn and weilded by Saul, who was a man of their tribe.

every man to his tents, O Israel] That is, desist from prosecuting your purpose in bringing David home, and return back to your own houses and tribes, that you may there advise and consult what is to be done.

So every man of Israel went up from following David] That is, imbracing

imbracing Sheba's counsel they forsook David, not accompanying him any longer or further, but leaving him wholly to Judah, who still unanimously adhered unto him, and conducted him the whole way from Judah to Jerusalem.

V. 3. *And the King took the ten women his concubines*] To wit, which Absolom had defiled, ch. 16.22.

and put them in ward, and fed them] That is, provided fit nourishment, and all necessaries fitting for them. Wherein he deale graciously with them, if they were defiled by voluntary consent; seeing when they had justly deserved death, yet he favoured and spared them, because they had been his wives, and contented himself only with their confinement; yea, they deserved little lesse, though they were, in some sort, unwilling to be thus abused, if they did not, to the utermost of their power, make resistance; chusing rather to dye, then to become the subjects of such an horrid and shamelesse villany. Yea, if they were wholly innocent, and meer patients to Absoloms violence and wicked lusts, yet David deale piously and prudently with them, (especially if it were done by their consent) to put them in ward, and never more incompany with them, because they had, in incestuous manner, been defiled with his own son, and could not go abroad without shame to themselves, and some disgrace to him; whereby also, they should have renewed the memory, as oft as they were seen, of Absoloms filthinesse and wickednesse, which he rather, out of his tender affection, desired should be forgotten and buried with him.

living in widowhood] For though their lord and husband still lived, yet they were, in a sort widows, because they were divorced, and perpetually separated from him, and so he was to them as if he had been dead.

V. 4. *Then the King said to Amasa, Assemble the men of Judah*] That is, having appointed him to be General of his Army, instead of Joab, to ratifie his grant and confirm him in his place, he putteth him into present employment, fitable unto it; that is, to raise an Army to pursue Sheba, and prevent his design.

within three dayes] Which though it were a great work to be done, in so short a time, yet David thought this expedition necessary, lest, if Sheba had longer leisure, he would have encreased his number of mutiniers, and grown too strong.

V. 5. *So Amasa went—but he stayed longer then the time*] That is, either because the time was too short for such a dispatch; or, because most of the people were so much addicted to Joab, their old General, under whom they had formerly such good successe, that he could hardly perswade them to follow him who of late had prospered no better. But whatsoever was the cause, this delay might work some jealousie and suspition in David, he being but a reconciled enemy, that he was not true to him and his cause, and to make him think it fit to imploy another in that service, which required such quick dispatch.

V. 6. *And David said to Abishai*] Though David were impatient of Amasa's long stay, being resolved not to restore Joab to the place of Generalship, as fearing that if he should use him in this service, he would encroach upon him, and by gaining the peoples favour, would usurp it into his hands, he chuseth rather to imploy Abishai, in this expedition.

Now shall Sheba——do us more harm then did Absalom] That is, will raise up against us a more dangerous rebellion, if he be not speedily prevented, seeing many that would not adhere to Absalom, because he was Davids son, would now follow Sheba, because he was of Sauls tribe and family, and Davids professed enemie.

Take thou thy Lords servants and pursue after him] Which some understand of Joab, who had been General of the Army; and others, of Amasa, who was now in his place, ch. 11.11. But most probably it is meant of Davids own servants, and chiefly of the Cherethites and Pelethites, who were of his guard, with others of his faithful followers that were mighty men, and now about him, as it is expressed, v. 7.

V. 7. *Joabs men*] So called, because they had been under his command.

and the Cherethites, and the Pelethites] See ch.8.18. and the note upon it.

and when they were at the great stone] That is, when Abishai and Joab, with the rest of their company, were come to this great stone, which as a land-mark, stood neer Gibeon, they discovered Amasa and part of the army going before them, and so Joab hasted to overtake him, with a full resolution to kill him, as afterwards it appeared.

And Joabs garment that he had put on, was girded unto him] i.e. His Souldiers coat or cassock was tyed close to him, that it might not hinder him to act his design.

and with in a girdle, with a sword fastened upon his loyns] i. e. Hanged on the out-side of his coat in a Souldiers belt, that he might readily use it upon any sudden occasion.

and as he went forth, it fell out] i. e. Purposely going with Abishai, with a full resolution to kill Amasa, as he had formerly done Abner for the same cause; being encouraged (it seemeth) by his impunity, he put his sword into a wide scabbard, that being slib in the sheath, it might upon the moving and bending of his body, fall out, and that to falling, he might, without Amasa's suspecting any thing, stoop to take it up; and in his rising, might deadly wound him, whilest he imbraced him, and took him by the beard to salute and kisse him.

And Joab said to Amasa, Art thou in health my brother] i. e. My dear kinsman; for he was cousin-german, or sisters son; and it was the manner of the Hebrews, to call their kinsmen their brethren, 1 Chr. 2. 16,17. Mark 6.3. Nath. 2.47. Joh. 7.3.

and Joab took Amasa by the beard —— to kisse him] As their manner was in saluting. See Gen. chapter 29. ver. 11.

V. 10. *But Amasa took no heed to the sword that was in Joabs hand*] i. e. He suspected nothing, when slipping out of the scabbard, he stooped to take it up, thinking that it had slipped out by accident, and not by any design.

so he smote him therewith on the fifth rib] i.e. He stabbed him into the body under the fifth rib, neer his belly, so that his bowels came out. See chap. 2. ver. 23. and the note upon it.

and stroke him not again] Heb. *doubled not the stroke*. Because he had made sure to kill him already, and had given him his deaths wound with the first blow. See 1 Sam. chapter 26. ver. 8.

and he dyed] i. e. Received a mortal wound.

so Joab and Abishai his brother, pursued after Sheba] That is, having thus taken Amasa out of his way, he resumed his office of being General over the army, and as their Captain, led them out against Sheba.

V. 11. *And one of Joabs men stood by him*] i. e. By the body of Amasa, appointed by Joab (as it seemeth) to stand there, to make the following proclamation to the Souldiers, as he passed by.

he that favoureth Joab] i. e. Who loving him, desireth to restore him to his place of General, Amasa being dead.

and that is for David, let him go after Joab] That is, who desireth that David and his party should have good successe in this expedition against the common enemy, and the traitors that joyn with him in this rebellion, let not this accident hinder from pursuing them.

and Amasa wallowed in his blood] To wit, being in the pangs of death.

And when the man saw that all the people stood still] That is, when that man that was Joabs friend and follower, mentioned in the former verse, observed that notwithstanding his proclamation and encouragement to march on under Joabs conduct, many of the Souldiers as they were passing by, flood still to gaze upon Amasa's dead body, as a strange and formidable sight, he removed it out of the way, that they might march on.

V. 13. *When he was removed—— all the people went on after Joab*] Whereby it appeareth in what high favour Joab was with all the Militia and Army, in that notwithstanding Davids displeasure, and this bloody and treacherous fact, in murthering Amasa, none of the Souldiers, no not those who were lately under Amasa's conduct and command, refused to follow him. Which may somewhat excuse David for not punishing him for this foul fact, seeing it was not in his power to do it; though he may justly bear the blame, in that after his return he did not so much as sharply reprove him for it, if at least, the story reporteth wholly all that was said and done.

V. 14. *And he went through all the tribes of Israel unto Abel*] i. e. Joab and his army pursued Sheba with his followers, who went through all the tribes, to perswade and stir them up to joyn with him in this rebellion; that is, all those that did lye between Jerusalem and Abel, to wit, Ephraim, Manasseh, Issachar, Zebulon, and Naphtali.

unto Abel] Scituate in the tribe of Naphtali, in the North border of Canaan towards Syria, where were valleys called Maacha; From whence it is named, Abel Beth-maachah here, and 2 King. 15. vers. 29. and Abel-Maim, 2 Chron. 16. 4. to distinguish it from another City of this name, not far from Gadara, in the tribe of Judah. Some think that this Abel Maacah was a town scituate in the tribe of Manasseh, and that it was so named from the wife of Machar, who was called Maachah, and was of Manasseh, 1 Chron. chapter 7. ver. 16.

and all the Berites] That is, the inhabitants of the land and City of Beeroth, in the tribe of Benjamin, neer Abel, Josh. 18. 25.

and they were gathered together] i. e. The Israelites; which were the inhabitants of the fore-mentioned places, not hearkening to Sheba, followed after Joab.

V. 15. *And they came and besieged him*] That is, Sheba the rebel.

and

and they cast up a bank] To wit, for this end, that from, or upon it, they might fight with, and beat off those that defended the city wall.

and it stood in the trench] Or, *it stood against the ramwith wall.*

and all the people that were with Joab, battered the wall to throw it down] Heb. *werred to throw down.* To wit, with engines, and as the word implyeth, under-mined the wall.

V. 16. *Then cryed a wise man out of the city*] That is, from the city wall.

V. 18. *They were wont to speak in old time, saying, They shall surely ask counsel at Abel: and so they ended the matter*] Or, *they plainly spake in the beginning, saying, Surely they will ask of Abel and so make an end.* According to the former reading, some understand it thus, That the inhabitants of this city, in former times, reputed very just and prudent, were, in weighty affaires, resorted unto for counsel; whence it grew into a proverb, That they, who needed advice should ask at Abel. And when they had heard it, they acted it, that the controversie was ended and determined, and all was well and peacably concluded. Which course if Joab had taken before the seige, he might have saved that labour, and the city have been preserved from danger. Others think, according to the second readings That the proverb stirreth him in mind of the old law, which commanded, that before they besieged a city, they should summon it, and offer unto it conditions of peace; to which, if the citizens yielded, there should be a cessation of arms, Deut. 20. 20, 21. Wherein tacitely, she chargeth Joab, that he had failed, (as in truth he had done, and therein offended by transgressing Gods law,) for if by his messengers, he had sent such conditions of peace unto Abel, before he laid siege to it, they had yielded to them, and to the war had ceased.

V. 19. *I am one of them that are peaceable and faithful in Israel*] That is, I am one, among many others, in this city, who are as well as I, of a peaceable disposition, and not seditious and mutinous, and faithful to the King, and not apt to rise up against him in rebellion; though it may seem otherwise, seeing Sheba, a rebel and a seditious person fled hither for harbour, is here sheltred, and the gates shut against thee and thine Army; but that is, because he either suddenly came in upon us, or we did not know his end and aym in resorting to us. And the shutting of our gates was caused, not out of any disaffection to the King or thy self, but by a sudden fear, when we heard that an Army approached neer unto us, and we had from thee no intimation of the cause; and if the gates should have been left open, there being in every Army some unruly souldiers given to plunder and prey, they might have done us a mischief, and we should have had the amends in our own hands.

Thou seekest to destroy a city and a mother in Israel] Which she speaketh in the name of the city, that it was a mother of head city, having other towns and villages under it, which had ever been peaceable and loyal to the King. And this she useth as another argument to dissuade Joab from destroying or hurting of it, seeing it would be an act of great injustice, and very displeasing to the state, in that it would be much weakned by the ruine of such a famous city.

Why wilt thou swallow up the inheritance of the Lord?] As if she had said, If thou usest this unjust rigour, in ruining this city and the inhabitants of it, thou shalt not only much prejudice and endamage the whole Common-wealth, by cutting off such a helpful member; but also thou wilt hereby deal impiously and injuriously against God himself, in destroying a city in Israel which the Lord accepteth and loveth, as his inheritance; and robbing him of his right, commit abominable facinesse, and so make thy self obnoxious to much guilt and punishment. Where she useth this expression, of swallowing up the Lords inheritance, to intimate unto him, that if in fury and passion he proceed in his course, he would not shew himself a man, who lesurely chews what he eats and digests, but resemble a brute and ravenous wild beast, who, out of greediness and hunger, devours his prey at once, and, as it were, swallowes it down whole.

V. 20. *Far be it from me, that I should swallow up or destroy*] Where Joab wholly disclaimeth all that which this wise woman had laid to his charge, and protesteth in a redoubled speech, that his end and aym was not to destroy the city, and to endamage the Common-wealth, but rather to preserve both, by cutting off and taking from among them a common pest, which would infect all that came neer him, with the contagion of his sedition and rebellion, if he were suffered to live any longer.

V. 21. *But a man of mount Ephraim, Sheba——by name*] Who was by birth a Benjamite, but here said to be a man of mount Ephraim, because he dwelt in the confines of Ephraim. Whereas properly the Beerothites, of which Sheba was, were of the Benjamites. See ver. 2. and ch. 4.2. Josh. 8. 25.

And the woman said unto Joab, Behold his head shall be thrown to thee over the wall] The which this wise woman thus confidently promiseth, either because she already knew the minds of the Elders and chief Magistrates of the city, who had sufficient power in their hands to effect it, and (it may be) had put her upon this imployment, as being wise, and so fit to manage it; and a woman, as they thought, more likely to be heard with pity and compassion: or else, because she thought it a thing so reasonable, that they should cut off a rebel, to preserve the whole city, which was now in extreamity of danger, that she doubted not, but that wisely and prudently pressing the matter, she should easily perswade them all to hearken unto her.

V. 22. *the woman went to all the people in her wisedom*] That is, she perswaded the citizens generally, as well as the Elders, with her wise reason, to give Sheba's head to Joab, as she had promised.

and he blew a trumpet, and they retired from the city every man to his tent] Where again Joab shewed his wise moderation, and that he was a lover of the peace and welfare of the Common-wealth, and a prudent General, keeping his Army and souldiers in good order and discipline, seeing when they were so neer the taking of this mother-city, and rich in booty, they, upon his bare command were content to retire themselves, and so after all their labour to lose their expected prey.

and Joab returned to Jerusalem, unto the King] Who is not here said to have been reprehended, or reproved him for killing Amasa, or re-estating himself in the Generalship, against his order and without his consent, which, it is likely, would not have been omitted, if it had been done seriously, and severely, as it ought. And this he did not think fit to be done, at this time, because it was not seasonable; partly, because Joab had such good successe in this expedition, as gained the hearts of the souldiers; and partly, he saw that he could not well want his service, for the time to come, especially when as Amasa was taken away; for Abishai would have been incensed against him, if he had offered any hard usage against his brother; and partly also, because he durst not displease Joab, who was now so potent and powerful, and therefore he in a prudential and politick way, thought it in vain to reprehend that which he was not able to reform or punish, but chuseth rather a better opportunity, and if he could not do it himself, he thinketh it best to give it in charge to his son.

V. 23. *Now Joab was over all the hoste*] Here the names of Davids chief officers are expressed as they were, when he began to reign over all Israel, ch. 8. 16. because this new establishment was, as if he had been again anointed and crowned. And first, Joab is said to have been full General over the Army, being restored to his place after the death of Amasa; not that David desired it, but because another could not be substituted without danger of commotions. See chap. 3. ver. 29.

and Benajah——was over the Cherathites] Who was formerly also named. See ch. 8. 16. but here again repeated, with divers of the rest: because upon Davids restoring to the Kingdom, though there might happen many great alterations, yet these, for the most part, remained still the same. See chap. 8. ver. 16, &c. and the notes there.

V. 24. *And Adoram was over the tribute*] Which office and officer, were not mentioned before, chap. 8. But now it seemeth, were added to the rest, because David had use of them, there being many Nations, by reason of his conquests, become tributaries unto him.

V. 25. *And Sheraiah was Scribe*] Called Serajah, ch. 8. 17. as some think, the same man, having two names, as was not unusual with the Hebrews.

and Ira also the Jairite] Of the Country of Jair in Gilead, Num. 32. 41. Judg. 10. 4.

was a chief Ruler] Or, *prince.* Where Davids sons, before mentioned, are not here spoken of, because divers of the chief of them, as Amnon, Absalom, and (as it is very likely) Chileab, were now dead.

CHAP. XXI.

Vers. 1. *Then there was a famine in the dayes of David*] i. e. After the things related in the former story, concerning the rebellion of Absalom and Sheba, were done and ended, God sent a grievous famine upon Israel, which continued three years one after another. Some Expositors think, that this story of the famine, and Davids victories following, against the Philistines, is transposed, and that these things were done before the rebellions, grounding their conceit upon those fourty years mentioned, ch. 15. 7. which they reckon from the beginning of Davids reign, when he was anointed King at Hebron; but seeing it may be better taken from his anointing by Samuel, as I have shewed in my notes upon that place, and so the things which followed, might be done in that order as they are set down in the story; there is no reason to admit of

of such a transposition in the Scriptures, seeing it is never safe to allow it; but when it is necessary, and cannot be avoyded.

And David enquired of the Lord] That is, when by the long continuance of it, he conceived there was some supernatural cause of it, above the ordinary course of nature; in the fourth year (like a good King, who was careful of the welfare of his subjects, and that they might no longer lye under these calamities) he enquired (as it is most likely) by the high Priest, with the brest-plate, and Urim and Thummim, what was the cause of Gods wrath, which moved him to send this famine, that he might use means to appease it, and so the famine might cease, Numb. 27. 21.

Is it for Saul and for his bloody house, because he slew the Gibeonites] To wit, contrary to covenant, confirmed by oath, Josh. 9. 3. 15. 18. The which was an hainous sin in Gods sight, both because they had violated their oath made in his presence, and broken their covenant; and also, because they had used this bloody cruelty towards them who were Proselytes to the Jewish Religion, and by the long prescription of divers hundreds of years, were invested into the same privileges with Gods people, being of the same faith, and by their calling and profession serviceable to the sanctuary. The which sin is imputed to Saul and all his bloody house, and punished, both in them, and all the people, because they were accessary to his bloody fact, either by their advice and counsel; or, because they liked and approved it, or at least, did not seek to hinder and disswade him from it.

V. 2. *Now the Gibeonites were not of the Israelites*] To wit, by Nation and birth, though they dwelt among them.

but of the remnant of the Amorites] Not so called properly, for thus they were not Amorites, but Hivites, Josh. 9. 7. But because the Amorites were the chief, and most potent and warlike people of all those cursed Nations; and (though they had a peculiar country to themselves, which they principally inhabited, yet) many of them were disperse and intermingled with all the rest, on both sides of Jordan; therefore usually all the inhabitants of Canaan, are in the Scriptures called Amorites, as Gen. 15. 16. Josh. 5. 1. and 10. 5, 6. and 24. 8, 15. as in many other places, they all go under the name of Canaanites, though, they who were properly so called, did inhabit but one part of the country, which did lye upon the coast of the mediteranean sea, Gen. 13. 7. and 24. 3. Numb. 14. 25.

And Saul sought to slay them] That is, utterly to destroy and root them out of the land.

in his zeal to the children of Israel and Judah] That is, not in a true and holy zeal, ayming herein at Gods glory, (for it tended much to his dishonour to have them destroyed, who were now Proselytes, and professing his true religion, had put themselves under his protection) but in a blinde and bloody hypocritical and prepostorous zeal, ayming, as he pretended, at the welfare of the Common-wealth of Israel: though indeed his main end was popular applause, and to gain their favour, by seeming to be so zealous in promoting their good; In which respect he is said to have done it in his zeal, and not inspired by God. And therefore in this blinde zeal he would seem to envy these Gentiles, and cursed nations, that they should be incorporated into Gods people, and enjoy all their priviledges; and thinking here to rectifie the errour of Josiuas, and other Rulers, and to bring the Kingdom into a right frame, when none enjoyed any part of it, but onely the Israelites, to whom it was given; he endeavored to have all others rooted out from amongst them. And this is called zeal, because he seemed herein to respect the law of God, which commanded that these cursed Nations should be utterly destroyed, Exod. 23. 32. 33. Deut. 9. 16. Where, by the way, we may observe Sauls grosse hypocrisie, in that being expresly commanded to destroy the Amalekites, he spared Agag out of a seeming pity, but here useth barbarous cruelty in seeking to root out the Gibeonites, who were to be preserved by oath and covenant, for no other fault, but because they were strangers; the which he did under pretence of zeal.

V. 3. *Wherefore David said to the Gibeonites, what shall I do for you*] That is, what satisfaction will ye require, that you may not complain unto God of his people cruelty, and so draw down his judgements upon them; but contrariwise, being satisfied, may pray for their peace and prosperity? Whereby it may seem, that when David consulted with God about the cause of the famine, he not onely told him what it was, but also required that he should use this as a means to give satisfaction for the wrong which they had received; for otherwise he would have done what himself thought best, and not have put it to their choyce to demand what they pleased.

V. 4. *We will have no silver nor gold of Saul, nor of his house, neither for us shalt thou kill any man in Israel*] To wit, saving those onely whom we will now name unto thee. Where they shew that their ends and ayms, in the satisfaction required, were not base and covetous, for they desired no money; nor cruel and unjust, for though many of them had been murthered and massacred, yet they would rest satisfied with the death of some few, and of those onely who were chief actors in their destruction, namely, Sauls bloody family; and that not so much for private revenge, as that by their death an attonement might be made unto the Lord, and so the famine removed.

V. 5. *The man that consumed us and devised against us*] That is, who destroyed a great number of us, and not so contented, plotted still and contrived to root out utterly all the rest.

V. 6. *Let seven of his sons be delivered unto us*] That is, of his posterity, for he had none of his own living, immediately descended. In which their demand there was an over-ruling hand of providence, that thus inclined and directed them; that Sauls posterity being rooted out, Davids Kingdom, might be estabilished, according to Gods promise; who, had they lived, would upon all occasions, have been alwaies ready to disturb the peace, by aspiring unto the Crown.

and we will hang them up unto the Lord] That is, devote them unto him to appease his wrath, incensed against the land of Israel. So Numb. 25. 4. which execution was sometimes used, to make attonement for some publike misdeeds, Deut. 21. 22. 23.

in Gibeah of Saul] To wit, for their greater dishonour, being the place of their habitation, among their kindred and friends; and to the end also, that by their example, all others, and especially they of their family and tribe, might be deterred from attempting the like bloody design.

whom the Lord did chuse] Namely, to be the first King of Israel. Which they added, as an aggravation of his bloody sin, in that being thus advanced above all others, out of Gods meer grace, to be King, he turned tyrant, and imbrued his hands in innocent blood. Others read the words thus, *O elect of Jehovah*, and apply them unto David, who was elect, and chosen of God, both in respect of the Kingdom, and his own person, with his posterity after him; and also in respect of the Messiah, of whom David was a figure, and in him eternally elected.

And the King said, I will give them] That is, being appointed by God to give them satisfaction, he promiseth to deliver seven of Sauls sons into their hands, to be hanged by them. Where it may be demanded, how this could stand with Davids justice, to punish the children for the fathers sin, contrary to the practice of Amaziah, which was grounded on Gods Law, 2 King. chap. 14. ver. 6. Deut. chapter 24. 16. Ezek. chap. 18. ver. 20. To which I answer, that David acts fact was lawful, yea necessary, seeing he had Gods warrant and direction for it, who hath power, when he pleaseth, to dispence with his own laws. But then how will this stand with Gods justice, to have Sauls posterity punished for his sin, contrary to that which he protesteth? Ezek. chapter 18. ver. 20. Tanswer, than though it be laid, that God will visite the sins of parents upon their children unto the third and fourth generation, that it is not to be understood simply and absolutely, without any reference to the sin of the children; principally in his punishments, he hath respect to their own sin; as in this place, Sauls posterity are punished for his sin, but it is not simply for his sin alone, they being bloody sin; but it is not simply for his sin alone, they being innocent, but because they were accessary and guilty of the like cruelty; in which regard they are here called his bloody house. And it was just, in a way of retaliation and requital, that as Saul had slain the Gibeonites and their posterity, so they also should slay his. Yea, but God often punisheth the sins of parents, upon their children, though they be not guilty of them. I answer, though they be innocent of their parents sins, yet they have sins enough of their own, which God may justly punish, when, and how he pleaseth; though he may take occasion of so doing, by calling into remembrance the sin of the parents; and this he may do justly in little infants, who are often involved in the same punishment with their parents; though they never committed any actual transgression, seeing they are under the guilt of original sin, which deserveth death. And again, punishments are to be distinguished into those which are temporary, or eternal. In the former, children, and those that are innocent of those sins for which the punishment is inflicted, are usually involved, because they live in the same community and corporation, and (as it were) members of the same body; and therefore they rejoyce and mourn together, and as they participate and communicate in temporal blessings and benefits, so also in outward crosses and calamities; like the members of the same body, which though they be found and healthy in themselves, yet sympathize with their fellow-members, if they be diseased and pained. But as for those punishments which are eternal, they are never inflicted upon any, but only for their own sins. And therefore of these

these chiefly the Prophet is to be understood, Ezek. chap. 18. 4, 20.

V. 7. *But the King spared Mephibosheth* —— *because of the Lords oath that was between them*] And also out of entire love that they bore one to another. For he had likewise from a Saul, that he would not cut off his seed after him, 1 Sam. 24. 21, 22. But when God by his command had dispensed with this oath, and it was at Davids choyce to appoint to death which seven he would, of all Sauls posterity, he spared Mephibosheth above all the rest, because of that special covenant that was between him and Jonathan, which was contracted and grounded on that great mutual love which they bore one to another, 1 Sam. chapter 18. verse 3. and chapter 20. verse 8, 16, 42.

V. 8. *But the King took the two sons of Rizpah*] *i. e.* Sauls Concubine, ch. 3. 7. and v. 11.

and the five sons of Michal the daughter of Saul] *i. e.* Of Merab the sister of Michal, and wife of Adriel, 1 Sam. 18. 19. who being educated and adopted by Michal, are called here her sons, See Gen. 16. 2. & 30. 3. & 50. 23. Ruth 4. 17. Some think that here is used the figure eclipsis, which in a cut and short manner of speaking according to the Hebrew idiome, cutteth off the name of the one sister, and expresseth it by the other. So ver. 19 of this chapter, the Gyant called *Goliah*, for *the brother of Goliah*: and Jer. 32. 12. Jeremiahs uncle is put for his uncles son. Howsoever it is manifest, that Merab, and not Michal, was married to Adriel, and the first to David, and afterwards to Phalti, and then again was resumed to David, but had no children to the day of her death; or if she had born any to him, they must have been reckoned rather the posterity of David, then of Saul, 1 Sam. chapter 18. ver. 19. 2 Sam. chapter 6. ver. 22.

whom she brought up for Adriel] Heb. *bare to Adriel*. Which maketh me to prefer the eclipsis, *Michal, for Merab Michals sister*; for otherwise it should rather have been said, that she adopted them to her self, or her husband, then for Adriel, who was their natural father, unlesse we would say, that she only educated them for Adriel, and then they could not be called her children, seeing they were not so, either by nature, or adoption.

the son of Barzillai the Meholathite] Who is so called, because he was of Abel-Meholah in the tribe of Benjamin, Judg. 7. 22. 1 King. chap. 4. ver. 12. Josh. 17. 16. And it is here used, to distinguish him from Barzillai the Gileadite, chapter 19. ver. 31.

and they hanged them in the hill] *i. e.* In some eminent hill in Gibeah-Saul, v. 6. that all might look upon them as a fearful example of Gods high displeasure against Saul and his bloody family, for massacring the Gibeonites, and to deter all others from attempting the like cruelty.

before the Lord] *i. e.* To appease Gods wrath, and to make an attonement for the people, that the famine might cease.

full] That is, were executed and put to death.

in the dayes of harvest, in the first dayes, in the beginning of barley harvest] Which was, in Canaan, in the moneth Nisan, of which part was in March, and part in April. See Ruth 2. 17. where they were to hang from this time, till God, by sending rain, did shew, that his wrath was appeased. Whereby it appeareth, that the cause of this famine was a great and long drought, which was the usual cause of it in the land of Canaan, as we see in the like famine in the dayes of Elias, 1 King. 17. 1. & 18. 1, 2. Deut. 11. 13, 14. and 28. 23, 24. And though it doth not appear how long their bodies did hang, yet it is manifest, that it was much longer then the ordinary time, seeing they were to hang from the beginning of barley harvest, till the time the Lord by sending rain, testified, that his wrath was appeased. And though this were not, as some guesse, from March to September, which was the usual time of their latter rain, (for in an extraordinary case, God had lent rain in an extraordinary time, or else it would not have been so manifest, that his wrath was pacified;) yet certain it is, (as it appeareth by Rizpahs preparation and attendance) that it was much longer then one day, which was the time appointed by God in the law, for the hanging of dead bodies on a tree, Deut. chapter 21. ver. 23. And therefore David could not let them hang without manifest transgressing of Gods expresse Commandment, but that he had herein special direction from God, who when he pleaseth, may dispence with his own law.

V. 10. *And Rizpah* —— *took sackcloth and spread it for her upon the rock*] Whereby some understand, that she spread it upon their dead bodies to preserve them from the birds and beasts; but seeing it is said in the text, that she spread it not for them, but for her self; and not upon their bodies, but upon the rock; I rather with others conceive, that she spread this sackcloth upon the rock, as a tent for her, to defend her from the heat of the day, and malignant influences in the night, whilest she watched these bodies; and for this purpose used sackcloth rather then other cloth, to testifie her mourning. For it seemeth the bodies were not covered, but hung in the open ayr; seeing it is said, that they remained there until the water dropped upon them from heaven, and that she watched them, to keep off the birds and beasts from preying upon them.

from the beginning of harvest, till water dropped upon them] For though by Gods law, bodies were to hang but to the seeing of the Sun the same day, Deut. 21. 23. yet because the famine came by drought, the King, by Gods direction, would have them hang till rain came, that so it might be a sign that Gods wrath was appeased, and mercy obtained; for which end they were hanged up.

and it was told David what Rizpah —— *had done*] Who, no doubt, approved of her natural and pious affection towards her sons, manifested in her taking this care and pains her self, to preserve their dead bodies from renting and devouring, when in all likelihood, she had servants whom she might have imployed in this service.

and David went and took the bones of Saul —— *and Jonathan*] *i. e.* Commanded it to be done by his servants and officers; being (as it seemeth) put in minde to do it by the example of Rizpah.

from the men of Jabesh-Gilead] See 1 Sam. 31. 10, 11, 12. and the notes upon the place.

V. 13. *And he brought up from thence the bones of Saul*, &c.] To wit, after they had been long buried. See 1 Sam. chap. 31. ver. 12.

and they gathered the bones of them that were hanged] That hereby he might give some comfort to their afflicted mother, in providing for them an honourable burial, to make some amends for their ignominious death. Now whereas it is said, the ir bones were gathered, hereby is implyed, that either this was not done soon after their death, but some good space of time after; or rather, that they had used their bodies, as the men of Jabez Gilead formerly had done the bodies of Saul and his sons, which being so putrified, that they could not be enbalmed, they burnt off the flesh with sweet odours, and buried the bones. See 1 Sam. chap. 31. ver. 12, 13. and the note upon it.

V. 14. *Of Benjamin in Zelah*] Which was a place in the tribe of Benjamin, Josh. 18. 28. where was the sepulchre of Kish, Sauls brother.

and they performed all that the King commanded] To wit, all before spoken of, and concerning their funeral, with all the solemnities belonging unto it.

and after that, God was intreated for the land] The which he testified, by taking away the famine, and returning plenty, by sending rain. So ch. 24. 25.

V. 15. *And David waxed faint*] Being now aged, and not able to hold out with that vigor as he had in the time of his youth and strength.

V. 16. *And Ishbi-benob, which was of the sons of the Gyant*] Called Rapha, who dwelt at Gath, from whom other Gyants had their name, Raphites, v. 22.

the weight of whose spear] Heb. *the staff*, or, *the head*. That is, the iron of his spears head. See 1 Sam. chapter 17. ver. 5.

three hundred shekels] *i. e.* Twelve pounds and an half. See the note on that place.

he being girded with a new sword, thought to have slain David] With which (as some think) he had now armed himself, because he was called to come place of military honour and command, as a Centurion, Tribune, or Captain; and in token thereof, had (as it was the custome in this case) put on this new sword. And now adventured to presse into the Army to assault David, that he might hereby give some proof and trial of his valour.

V. 17. *Thou shalt no more go out with us to battle*] The which oath they make, not in a compulsory way, to restrain him against his will, but as faithful and loyal subjects, out of a reverential love, and prudential care, to preserve him from falling again into the like danger.

that thou quench not the light of Israel] Heb. *candle*; or, *lamp*. As if they should say, lest the glory and splendor of Israel perish with thee. For good Kings are called the light of the people, because by their wisdome they guide and counsel them, and as good presidents, go before, and direct them by the light of their holy and just life and conversation, and are the very joy and life of the whole nation. In which respect, good Kings are called lights and lamps, as David here, and others in other places, 1 Kings. chap. 11. ver. 36. and 15. 4. Psal. 3. 17. 2 Chron. chap. 21. ver. 17.

there was again a battle with the Philistims at Gob] Which was scituate by Gezer in Ephraim, upon the borders of Benjamin, towards the country of the Philistims. Whereupon it is said, that this battle was fought at Gezer, because Gob was neer unto it, 1 Chr. 20. 4.

V. 18. *Then Sibbichai*] Who was one of Davids Worthies, 2 Chr. 11. 29.

slew Saph] Another Gyant, who is also called Sippai, 1 Chr. 20. 4.

V. 19. *Where Elhanan*] Another of Davids Worthies, 1 Chr. 11. 26.

the son of Jaare-Oregim] Called also Jair, 2 Chr. chap. 20. ver. 5. To which name (as some would have it) Oregim was added, because the spear of the Gyant whom Elhanan slew, was like a Weavers beam, as the word signifieth. The which might have been probable, if the name Oregim had been added to Elhanan, who had slain this Gyant, and not to Jair, who was his father, and had his name before this battle was fought.

slew the brother of Goliah] Heb. *Goliah*. Where by an eclipsis or figurative speech, used sometimes in the short idiome of the Hebrews, *the brother* is left out; and in our translation rightly supplyed. So ver. 8. Michal, for Merab, Michals sister. For David himself slew Goliah, 1 Sam. 17. But this Gyant here was his brother, and called Lahmi, 1 Chr. chap. 20. 5.

V. 20. *And there was yet a battle in Gath*] *i. e.* Neer unto Gath, one of the five famous Cities of the Philistims, neer unto the mid-land Sea.

that had on every hand six fingers, &c.] And so was not only a Gyant of a vast growth and stature, but also a Monster, and therefore the more terrible.

V. 21. *And when he defied Israel*] To wit, as Goliah had formerly done, that is, reproached, dared, and challenged them with scorn and despight, 1 Sam. 17. 10, 25, 36. See the notes on that place.

and he also was born to the Gyant] Or, *Rapha*. So called, in a way of eminency, because the other Gyants descended from him.

Jonathan] Whom some think to have been the same man who is before called Jonadab, that gave that wicked counsel to Amnon, ch. 13. 3, 5. And if so, then it appeareth that he was a man of more wit, strength, and valour, then of piety and honesty, as the most are, of his profession,

the son of Shimea] Named also Shammah, 2 Sam. chap. 16. ver. 9.

V. 22. *These four — fell by the hand of David and — his servants*] *i. e.* Not by his own hands, but as being King and General, to whom the victory of his Souldiers and Commanders is ascribed. Or we may add to these, Goliah, who was slain by David himself, 1 Sam. 17. all which were sons to this Gyant. And so taking one with another, they may be said to have all fallen by the hand of David and his servants.

CHAP. XXII.

Verse 1. *And David spake unto the Lord the words of this song*] That is, composed and sung to the praise and glory of the Lord, this Psalm, to testifie his thankfulnesse for his many and great deliverances, victories over his enemies, and singular blessings and benefits conferred upon him.

in the day that the Lord had delivered him out of the hands of all his enemies] That is, in his old age, and the last year of his reign, when having vanquished all his enemies, both forreign and domestical, he enjoyed a setled and secure peace. Not spending the remainder of his dayes in ease and idlenesse, pleasure, and voluptuousnesse, as it hath been the manner of many Kings and Conquerours in the like case and condition; but devoting himself to pious and religious exercises to the glory of God, who had been the chief cause and author of all his deliverances and victories.

and out of the hand of Saul] Whom he specially nameth above others, because his persecutions of him were most fierce and cruel, dangerous, and of longest continuance.

V. 2. *And he said*] That is, in penning this song of thanksgiving and praising God, he thus expressed himself in the following words. The which are all one with the eighteenth Psalm, saving that there are in them some variety of expressions, and here, and there, some small passages left out or added in the one, which are not in the other. And this (as some conceive) was done by reason this song, recorded in the Book of Samuel, was the first draught, and that in the 18 Psalm, it was by David afterwards revised, put into the volumn of his Psalms, and committed by him, to be sung by the Levites. Although I cannot (for how this can well stand with the immediate inspiration of Gods Spirit, unless we will say, that it chiefly respected the matter and substance, and not circumstantial words and expressions, as it seemeth to appear plainly, by comparing parallel places of the Scriptures, as the books of Samuel, Kings, and Chronicles, and the four Evangelists; all which agree in a sweet harmony of truth, in respect of the sence and substance, though they vary in words and expressions, with some other circumstantial differences. And first hear those words which are omitted in the beginning, *I will love thee, O Lord my strength.* Which is the proposition of the whole Psalm, all the rest that follows, being but reasons of this his ardent and intimate affection towards him, who had vouchsafed him so many and great deliverances, with such miraculous victories, over such malicious and po tent enemies.

The Lord is my rock, and my fortresse, and my deliverer] Where David useth great variety of expressions, to set forth to Gods praise, in a more lively manner, the experience which he had found of Gods al-sufficiency, in the many kinds of his deliverances from great variety of innumerable evils and enemies, and to raise up, and even ravish his spirit with unfeigned thankfulnesse to God, who had so multiplyed his favours towards him, that he could not finde words enough sufficiently to expresse them.

my rock] *i. e.* A sure, strong, and immoveable foundation of all the good which I enjoy, or expect, and a place of safety against all the machinations of my enemies, either by hiding me in the caverns and caves of it, when they seek after me, to destroy me, as in the dayes of Saul; or securing me when I stand upon my defence against their assaults and fury, as being a place impregnable, and unaccessible, 1 Sam. chap. 13. ver. 6. Judg. chapter 6. ver. 2. By which allusion David sheweth, that though he had formerly used the rocks, as helps and means to serve Gods providence for his deliverance from his enemies, yet he had not relyed chiefly on them, but on God his Saviour, who had sited them as means of his safety and salvation. Now this in a peculiar manner, may relate unto Christ, who is the rock upon whom his Church is built, Math. 16. 18. and the sole foundation of all its comfort and salvation, unto whom that alone, may rightly be applyed, v. 32. *Who is a rock, save our God?*

my fortresse, and my deliverer] *i. e.* My strong hold, and place of protection, to defend me against all the assaults of my enemies; and my Saviour, to deliver me in time of danger, from falling into their hands.

V. 3. *The God of my rock, in him will I trust*] Which is otherwise expressed; Psalm 18. ver. 2. *My God, my strength, in him will I trust.* That is, both as *he girdeth me with strength*, as he speaketh, Psal. 18. 32. and endueth me with such valour and fortitude, as that I am able to resist all the encounters of my enemies; and also, as he is my strength, who supporteth and sustaineth me, when in my own strength, I am ready to faint.

he is my shield] *i. e.* A strong defence, to repel all the encounters and assaults of my enemies.

and the horn of my salvation] *i. e.* Whereby I do not only defend my self, but also offend my enemies. A metaphor borrowed from horned beasts, to whom their horns serve not only for beauty and comliness, but also for defensive and offensive strength against those that oppose them. So Numb. 23. 22. & 24. 8. Deut. 33. 17. Psal. 92. 10. And thus Christ is called, *the horn of our salvation*, Luk. 1. 69.

my high tower and my refuge] That is, an invincible Fort, strong both by art and nature, unto which retyring my self in the time of danger, I am safe from the violence of all my enemies.

my Saviour, thou savest me from violence] *i. e.* When I was so circumvented and infsnared with the plots and power of mine enemies, that there appeared no way nor hope of escaping, thou contrary to the opinion of all, and mine own expectation, didst provide a means of my deliverance, from the violence of mine enemies.

V. 4. *I will call upon the Lord who is worthy to be praised*, &c.] *i. e.* Seeing all my safety and salvation is from God, who, whether I repent his goodnesse in himself, or his gracious usage towards me, deserveth all praise; therefore, in all my difficulties and dangers, I will have recourse unto him by prayer, being assured that he is both able and willing to save and deliver me out of the hands of my most potent and malicious enemies.

V. 5. *When the waves of death compassed me*] Or, *the pangs and sorrowes*, Psal. 18. ver. 4. That is, when I was beset on all sides with so many and malicious enemies, as threatned imminent death and destruction, without any hope of escaping, calling upon thee, I found deliverance. Where he compareth his enemies, and the evils which they threatned to bring upon him, to huge waves ready to drown and overwhelm him, and even *to swallow him up quick*; as it is expressed, Psalm 124. ver. 3, 4, 5. both in respect of their multitude which came against him from all parts of the kingdom, and of their sudden and frequent attempts; which like waves and billows came one in the neck of another; and of their unresistable strength and violence, like a violent torrent bearing all down before them; but withal, intimating, that they were like land-floods, but of short continuance; which for the time they lasted, put him in fear, like land-floods and forrents, passengers, when they see and hear them with an hideous noyse; (coming against them from the mountains, upon the melting of the snow, lying upon them; or some sudden and hideous storm of rain;) but these fears lasted not long; and whilest they continued, were turned to his good, by driving him unto God by fervent and effectual prayer for help and deliverance. Others read it thus, *When the cords of death compassed me*; that is, when I was in great confusion and fear, like those that have prefent death before them, and being bound fast with cords, are led out to execution.

The floods of ungodly men made me afraid] Heb. *Belial*. that is, the outragious attempts of graceless and lawless men struck such terror into me, that I could see no hope of escaping their might and malice, if thou in thy goodnesse didst not send deliverance. See Judg. 19. 22.

V. 6. *The sorrowes of hell compassed me*] *i. e.* I was inclosed on all sides with the sorrows and fears of death and the grave, like a man, who lying on his death-bed, that hath no hope of recovery; yea like one carrying to the grave, and bound with grave-clothes, who hath no strength to come forth out of the grave.

the snares of death prevented me] *i. e.* My enemies had so cunningly and closely plotted and contrived my death and ruine, (like cunning fowlers, or Forresters, that lay secret snares, to catch and kill birds and beasts,) that I should have been easily circumvented by their plots and policies; and so fallen into their mischievous gins, unless thou hadst discovered them, and so made way for my escape.

V. 7. *In my distresse I called upon the Lord, and cryed unto my God*] By which repetition he sheweth, that he prayed unto God not seldom, but often and frequently, again and again, in the time of his straits and troubles, and that not slackly and slightly, but with all fervency and earnestnesse, both calling and crying for help and deliverance.

and he did hear my voice out of his Temple] *i. e.* Either when David prayed unto him out of the place of his publique worship, where in a special manner, God is present; or rather, it is to be understood of the place from whence God heard his prayers; that is, heaven, the place of Gods habitation, which is called his Temple, because it was a type of it, both in respect of his special residence there above all other places; and also of its purity and holinesse, seeing no unclean thing may enter into it: and finally, because God had made his special promises, that he would hear the prayers of his servants, calling upon him from his Temple, the place upon which his name was called, and where his honour dwelt, 1 King. chap. 8. ver. 29. 2 Chro. chap. 7. ver. 15. And hence it was, that though they were absent from the Temple, yet they prayed with their faces towards it. Dan. chapter 16. vers. 10. Wherein the Temple was not only a type of heaven, but also of Christ himself; in reference to whom, all our prayers are heard and granted.

V. 8. *Then the earth shook and trembled*] In this verse to the seventeenth, he setteth forth Gods vengeance, which he exercised upon his enemies; in destroying them with sudden, fearful, and inevitable plagues and punishments, by comparing them to an hideous and horrible storm and tempest, raised suddenly and unexpectedly by his Almighty power, which in a lively manner he here describeth. And herein, he alludeth to Gods former works and wonders, manifested in delivering them out of the Egyptian bondage, at the red sea, in Mount Sinai, and upon the cast ed nations, bringing on them, in Joshuahs time, swift and sudden destruction; all which were evident demonstrations of Gods presence, providence, and power in protecting his Church, and destroying his enemies. And first he saith, that *the earth shook, and trembled*; alluding to that terrible Earthquake at the giving of the law, which caused both the men and the Mount also to shake and tremble, Exod. 19. 16, 18. By which manifestations of his power, God so terrified Davids mighty and malicious enemies, that they durst not proceed in their mischievous intentions against him.

and the foundation of heaven moved and shook] *i. e.* The high mountains, which seemed to touch the heavens, as though they were founded upon them: Even as Atlas, an high hill in Barbaria, compared by the Poets, to an high huge Gyant, is feigned, to sustain the heavens with his shoulders.

because he was wroth] *i. e.* Gods power and displeasure in destroying of my enemies, was as plainly evidenced, as when he suddenly sendeth such horrible storms and tempests.

there went a smoke out of his nostrils] Where he alludeth to the manner of men, who when they are inflamed with great wrath, do, as we use to say, puff and huff their breath out of their nostrils. And here by this smoak, he understandeth thick vapours and clouds, raised up by the sun, and carried with the winds, which darken the heavens, and hide the sun and stars, from the earth.

and fire out of his mouth devoured] Where he alludeth to a man inflamed with wrath and rage, which is said to spit fire out of his mouth, when he threatneth ruine and destruction against those with whom he is offended. And here in the metaphor is meant hot and fiery exhalations, causing thunders and lightnings, which are signs of Gods power and wrath.

coals were kindled at it] Whereby is signified the durablenesse and continuance of Gods wrath against his enemies; which did not suddenly vanish like a flash of lightning; but like that fulgurous and gristle lightning, which taketh hold on solid substances, renting trees and houses, and setting them on fire.

V. 10. *He bowed the heavens also, and came down*] Where he alludeth to such a thick and foggy mist or cloud, as maketh the heavens seem to descend and come neer unto our heads; whereby is meant, that God did so visibly exercise his vengeance against Davids enemies, that he seemed to come down from heaven to the earth to this purpose. Not that God properly can move from place to place; for being infinite and immense, he filleth at once all places; but he is said so to do, when as he doth manifest his power and presence in one place, more then in another, as he did here in the destruction of Davids enemies.

and darknesse was under his feet] *i. e.* Thick and black clouds, whereby is signified his secret and invisible wayes, in which he came to rescue David out of all his troubles, and to destroy his enemies.

V. 11. *He rode upon a Cherub, and did fly*] *i. e.* On the wings of the wind; where he alludeth unto the Cherubims over the mercy seat, in the holy of holiest, which had wings, to signifie the speed of the holy Angels, in executing Gods commands: And here he resembleth God to a triumphant king, riding in a winged Chariot, descending (as it were) with a swift motion, to bring deliverance to his servants, and destruction to his enemies. See Psal. 18. ver. 10. and withal sheweth, that he was the same God, who dwelling in the Sanctuary, as a chief place of his residence, was in covenant with his people, and ready, according to his promise, to give speedy help and deliverance to his servants; and to bring destruction upon their enemies.

and he was seen upon the wings of the wind] *i. e.* Did manifest his power and providence in his speedy coming in to the rescue of his servants, when their enemies did bend all their strength against them.

V. 12. *And he made darknesse pavilions about him*] *i. e.* Either to keep men from prying into the secrets of his judgments, he will not vouchsafe so much as to be seen of those who are in his displeasure. Or else he may seem to allude to the cloud which went before the Israelites in the Wildernesse, which was darknesse to the Egyptians, but gave light to Gods people.

V. 13. *Through the brightnesse before him were coals of fire kindled*] Which is otherwise expressed, Psal. 18. 12. *At the brightnesse that was before him his thick clouds passed, hail-stones and coales of fire.* 13. *The Lord also thundred in the heavens, and the highest gave his voice, hailstones and coals of fire.* Which is a description of the lightning, breaking out of dark and thick clouds; and here resembleth Gods judgments against his enemies, which are sudden, speedy, and unresistable.

were coales of fire kindled] See v. 9.

V. 14. *The Lord thundered from heaven, and the most high uttered his voyce*] *i. e.* By sending thunder and lightning, he daunted and terrified his enemies, as he did Pharaoh, Exod. 9. 28. and the Israelites on mount Sinai, Exod. 19. & 1 Sam. 12. 17, 18. And thus he discomfited the Philistims, 1 Sam. 7. 10. according to Hannahs prophecy, 1 Sam. 2. 10. So Psal. 77. 18. And this is called the voice of God, to shew the terriblenesse of it, and to admonish us, that we do not wholly ascribe it to natural causes, but acknowledge, that it cometh by Gods special providence and command, for the terrour of his proud enemies, when they exalt themselves against him.

V. 15. *And he sent out arrowes and scattered them, lightning and discomfited them*,] Or, *he shot out lightning*. As it is expressed, Psalm 18. 14. That is, thunderbolts and hailstones, as he did upon the Canaanites, Josh. chapter 10. ver. 11. which are called Gods arrowes, Heb. chapter 3. ver. 11. The which the Lord shot and sent, to scatter and discomfit his enemies, and to comfort and deliver his servants, and particularly David, out of their hands, as it is here expressed, and ver. 17, 18. Whereby is implyed, that these creatures which

are terrible to the wicked, are comfortable to Gods servants, as being means of their good. And therefore, when seeing these things, mens hearts shall fail them with feare, it is said, that the faithful shall look up, and lift up their heads, because their redemption draweth neer, Luk. chapter 21. ver. 26, 28.

V. 16. *And the channels of the sea appeared*] *i. e.* By reason of this raging tempest, the waters and waves were so railed up, even (as it were) from the bottom of the Sea, that the very earth was discovered, which is the foundation and center of the world. Which is an emphatical and hyperbolical expression of a terrible tempest; wherein, withal, he seemeth to allude to the dying of the red Sea, and Jordan, that the Israelites might passe over.

V. 17. *He sent from above and took me, he drew me out of many waters*] *i. e.* He delivered me in a miraculous manner, out of deep dangers, and desperate calamities, which threatned to drown and destroy me; even, as it were, with his hand stretched out from heaven, to pull me out of them. And thus it is usual in the Scriptures, to compare great calamities unto waters, Psal. 32. 6. & 69. 1,2. & 139. 1. Job 22. 11. And here he compareth the rage of his enemies to deep waters, from which he was delivered, not by his own, or any humane prudence, policy, or power; but only by Gods Divine and Omnipotent hand.

V. 18. *He delivered me from my strong enemy*] Which may be understood, either indefinitely of any of his greater enemies, as Goliah, Doeg, Achitophel, &c. or more particularly of Saul, who as he matched any of the rest in malice, so he exceeded them in power. Where David beginneth plainly and particularly to apply and explain those things which before he had spoken figuratively concerning his enemies, their rage and malice, and Gods wonderful deliverances of him out of their hands.

for they were too strong for me] Which he addeth, to magnifie Gods Almighty power, who was able to conquer and quell such potent enemies, and taketh delight to interpose his might in assisting his servants when they are over-matched, and to manifest his power in their weaknesse, when they are ready to faint and sink.

V. 19. *They prevented me in the day of my calamity*] That is, they had so foolishly and subtilly plotted my destruction, before I had so much as any time to think of it, and much lesse to prevent it, that notwithstanding all humane counsel and strength, they had surely supplanted me, unlesse the Lord had succoured and sustained me.

he brought me forth also into a large place] *i. e.* Whereas I was heretofore in many straits of sorrowes and troubles, difficulties and dangers, like a man in prison bound and hampered with fetters and chains, he hath freed me from my sorrows, and set me at liberty out of my restraint, giving me a time of breathing, and enlarging my heart with joy and gladnesse. And all this he did, not for any other cause in me, but out of his free grace and good pleasure.

V. 21. *The Lord rewarded me according to my righteousnesse*] Whereby we are to understand, not a reward of merit, for so he should contradict his last words, that God had done all, because he delighted in him, out of his good pleasure; but a reward of meer grace, there being no proportion between the work and reward. Neither doth he speak of his righteousnesse, in reference to God; for in this sense he prayeth, *Enter not into judgment with thy servant, O Lord, for in thy sight shall no man living be justified*, Psal. 143. 2. But of his innocency, in respect of his enemies, as being cleer of those faults and crimes which they flanderously laid to his charge; as rebellion against his King, ambitious aspiring and affecting the Kingdom by unlawful means, disturbing the State and Common-wealth, wars, murthers, spoyling of the Country to relieve his followers, and such like; in all which he appeales to God, to justifie his cause against their false calumnies and imputations, who being the searcher of all hearts, did know his integrity and innocency in all these things which they did lay to his charge. So Psalm 7. 3, 4, 8.

according to the cleannesse of my hands] *i. e.* The purity of my actions, and mine innocency in all my courses and dealings, in reference to my enemies. In all which he sheweth, that God had justified and approved him, in that he had so richly rewarded him, notwithstanding all their oppositions, out of his rich grace and bounty.

V. 22. *For I have kept the wayes of the Lord*] *i. e.* I have framed and squared my life and actions according to the rule of Gods Word, and have ordered my conversation according to Gods law, making choyce of it, as my ordinary way, in which I have walked.

and have not wickedly departed from my God] *i. e.* How soever I have had many slips and failings, and (as it were) errours and digressions out of Gods wayes, yet I have not resolvedly proceeded in them; but still the bent of my will, and my constant endeavour, hath been to keep my self close with God, and to please him, by walking constantly in the wayes of his Commandments.

V. 23. *For all his judgments were before me*] *i. e.* I have set the whole law of God before me, as the rule of my life, and all my actions, and have not wittingly and willingly dispenced with any one of his Commandements, but have endeavoured to observe them all, one as well as another.

V. 24. *I was also upright before him*] *i. e.* However I had many failings and defects, even in my best actions, yet what I have done in his service, hath not been in hypocrisie and dissimulation, but in the sincerity and uprightnesse of my heart, in singlenesse and simplicity, as he best knoweth who seeth and searcheth into the secrets of the heart and reins.

for I kept my self from mine iniquity] *i. e.* I restrained my self from committing that sin, unto which otherwise I was by nature prone to fall; as revenging my self upon mine enemies in an unjust way, when they fell into my hand, and particularly upon Saul, both in the cave, and in his camp, 1 Sam. 24. and 26.

V. 25. *Therefore the Lord hath recompensed me according to my righteousnesse*, *i. e.* Seeing I did not seek to right my self in a way of private revenge, but left it to the Lord to plead my cause, to whom alone vengeance belongeth, therefore he hath rewarded me abundantly, according to my uprightnesse and just dealing, by bringing mine enemies to destruction, and giving me deliverance.

according to my cleannesse in his eye-sight] *i. e.* To that innocency and uprightness which he saw in me, who judgeth all things according to truth; though mine enemies judged otherwise of me, and condemned me to be ambitious, seditious, ungrateful, turbulent, and cruel.

V. 26. *With the merciful thou wilt shew thy self merciful*] Where he riseth from the *hypothesis*, to the *thesis*; and from his own particular experience, he gatheredh a general observation, that God would deal thus graciously with all his sincere and faithful servants, shewing mercy to those who were merciful to others, and dealing righteously and faithfully, in rewarding those according to his gracious promises, who had walked before him in the uprightness of their hearts. And contrariwise, would punish and pull down those who had shewed themselves in all their courses, hypocritical, unjust, and cruel; as it now appeared in the example of himself, whom he had exalted, and of his enemies, whom he had dejected and destroyed.

V. 27. *and wish the froward shew wilt shew thy self unfaveny*] Or, *froward*. As it is, Psal. 18. 25. That is, those that walk perversely and crosse unto God in all his wayes, prophane contemners of holinesse, and purity, either wholly neglecting his service, or not serving him in sincerity and integrity, but in formality and hypocrisie, with such unfavoury talk, as are so distastful unto God, he will shew himself unfavory to them, and not such as he is in his own nature, or such as they would have him to be, but such as they have deserved to finde him, that is, unpleasant and distastful to their appetite. Or, he will shew himself froward to those that deal frowardly and perversly with him; that is, not according to his own nature, who being good, doth good to all that are in a capacity to partake of his goodnesse, Psal. 119. 68. but as a just Judge, punishing them according to their demerits; and laying aside the exercise of his mercy, which is his own much wonted work, doth his strange work, as the Prophet expresseth it, Isa. 28. 21. The like phrase we have, Levit. 26. 23, 24. *If you walk contrary to me, I will walk contrary to you.*

V. 28. *And the afflicted people thou wilt save, but thine eyes are upon the haughty, that thou mayst bring them down*] Or, *thine eyes will bring down the proud looks*, Psal. 18. 27. That is, thou wilt preserve those who are unjustly oppressed by their insolent and malitious enemies; but wilt take special notice of their proud oppressions, to bring them to confusion and destruction in due time. Where he seemeth to meet with a secret objection, that in the ordinary dispensation of Gods providence, it may seem, that the godly are afflicted, and the godless flourish. To which he answereth, that howsoever it may so fall out for a time, yet it shall not continue so for ever; but in the end, God will approve himself to be true and just in his promises and threatnings, delivering and exalting the godly, and punishing and destroying the wicked. So Psal. 37. 35, 36, &c. & 73. 19.

V. 29. *For thou art my lamp, O Lord; the Lord will enlighten my darknesse*] Or, *thou wilt lighten my candle*, Psalm. 18. 28. Where he applyeth the general doctrine to his own particular; shewing by his own example, that God is true in his promises to his faithful servants, in supporting and comforting them in their troubles and afflictions, and giving seasonable deliverance, and restoring them to a prosperous condition, and joy and comfort in it. For in the Scriptures, light and a Candle, or Lamp, doth metaphorically signifie prosperity and felicity, and joy and gladnesse in the fruition of it; because naturally, light doth cheer and comfort the heart, even as contrariwise darknesse doth make it sad and lumpish. So Prov. 13. 9. *The light of the righteous rejoyceth, but the lamp of the wicked shall be put out*; Job. 18. 5. Heth. 8. 19. So that his meaning is, that God did both comfort him in his afflictions whilest they lasted, and by delivering him out of them, and bringing him into a prosperous condition, did replenish his heart with joy and gladnesse.

V. 30. *For by thee I run through a troop; by my God have I leaped over a wall*] Where he ascribeth all his good successes, his valour and victories unto the Lord alone, as being the chief author and giver of them; by his assistance he had prevailed against his enemies, both in the open field, in the day of battel, breaking through their troops, and so routing and discomfiting them, and assaulting them in their fortifications, cities and walled towns; which though they seemed impregnable; yet, God assisting him, he easily scaled them, and that with much celerity and speed; as he implyeth by that phrase of leaping over their walls.

V. 31. *As for God, his way is perfect*,] Where he returneth from his own particular experience to a general doctrine, shewing that God was not onely (as to him) but that unto all the faithful, who put their trust in him, he was perfect in all his wayes, not failing in any of his promises; nor dealing at any time deceitfully with them, but shewing himself upright, sincere, and just in all his performances.

the word of the Lord is tryed] Or, *refined*. Not so much in it self, for so it is most pure, and needeth no trial or refining, Psalm. 19. 8, 9. But it is said to be pure and refined in respect of us, when, in our experience, we finde it to be certain and constant without any dross of deceit, fickleness or unsatisfaitnesse.

he is a buckler to all them that trust in him] That is, protection, and a sure defence in all difficulties and dangers, who repelleth all the assaults of their enemies that trust in him, reposing themselves under the shelter of his power, promises and providence.

V. 32. *For who is God, save the Lord*?] That is, though there be many false Gods among the Nations, 1 Cor. 8. 5. yet there is no true God, who is able to help or give being to his promises, saving Jehovah onely, Isai. 45. 22. and therefore none but he is fit to be in whom we may put our trust.

who is a rock save our God? That is, there is none save he, who is a sure foundation, on whom we may build our hopes, nor any else, but he, into whom we may retire for safety and defence, when we are pursued by our enemies.

V. 33. *God is my strength and power*] Or, *is it God that girdeth me with strength*; as it is, Psalm. 18. 32. That is, it is he alone from whom I have all my strength and valour, whereby I have been victorious. Where he alludeth to the souldiers belt or girdle, wherewith he girdeth his loyns for the strengthening of them; or, as the loyns and reins strengthen, in which the Scriptures do sometimes place a great strength, which are said to be girt, when as men put forth their vigour and strength, to act and atchieve some noble exploit, Job. 38. vers. 3. and 40. ver. 16. Isai. 45. 10. Nahum. 2. 1. Prov. 31. 17.

He maketh my way perfect?] That is, God by his blessing prospereth me in all my attempts, and giveth good successe to all my actions and proceedings, so as I finde no rubs and impediments to hinder them.

V. 34. *He maketh my feet like hindes feet, and setteth me upon my high places*?] That is, he hath endued me with much agility and celerity, to act all martial affairs, chap. 1. ver. 23. 1 Chron. 22. 8. and enableth me with much speed and ease to scale and master high Castles, and impregnable holds; herein like unto Hindes and Goats, which, with much facility and safety, climbe up and clamber upon the craggie rocks, which are unaccessible to other beasts.

V. 35. *He teacheth my hands to war*.] That is, all my skill in managing martial affairs, I have learn'd from him.

So that a bow of steel is broken by my arm.] That is, he hath endued me with such singular strength, that I am able, not onely to draw the stiffest and strongest bow against my enemies, but also, if I be so pleased, to break it in peaces. Where he doth not, like other great Souldiers and Commanders, arrogate the glory of his strength to himself, but ascribeth it wholly to God alone, from whom he had received it.

V. 37. *Thou hast given me the shield of thy salvation*] That is, all the means whereby I am saved and secured, are got of my self, but thy gracious and free gift.

and thy gentlenesse hath made me great] Which is thus expressed, Psalm. 18. 35. *and thy right hand hath holden me up, and thy gentlenesse hath made me great*. That is, thou hast strengthened and supported me in the day of battel, that I have not fainted and failed in any of my warlike enterprises. Neither do I ascribe my prosperous successe whereby I am exalted, unto any thing in my self, but to thy free Grace and tender favour, which thou hast sweetly and graciously extended towards me.

V. 37. *Thou hast enlarged my steps under me, so that my feet did not slip*] That is, when I was brought into such straits and difficulties, that there was no hope of escaping by any humane help, then thou didest free me out of these desperate dangers, and set me at liberty, that I might go whither I pleased. Where he seemeth to allude to the time when Saul caused his house to be watched and beset, and his wife let him out of a window; or, when being pursued by Saul, and almost apprehended, he was taken off by the news of the Philistims invasion, 1 Sam. 19. ver, 11. 18. and 23. ver. 26, 27.

so that my feet did not slip] That is, I had a fair, safe, and sure passage in all my undertakings, effecting what I took in hand, without incurring much danger.

V. 38. *I have pursued mine enemies, and destroyed them*] Where he sheweth, that God had made him prosper in all his warlike expeditions, even to the utter ruin of his enemies; which though he had executed with all severity, yet he was not to be taxed with injustice and cruelty, seeing he had done nothing herein, but that which God had appointed and called him unto, and not out of malice and private revenge, but chiefly aiming at Gods glory, and the preservation of his people, by rooting out their desperate and implacable enemies, whom he was bound to hate with a perfect hatred, as he professeth, Psalm. 139. 21, 22.

V. 39. *And I have consumed them and wounded them, And they could not arise, yea, they are fallen under my feet*] That is, I have utterly destroyed them, they not being able to make any resistance, and have trampled them under my feet, which is a sign of their extream dejection, and unrecoverable ruin, Josh. 10. 24.

V. 41. *Thou hast given unto me the necks of mine enemies*] To wit, that I might behead them, flay and cut them off. Or as others, that I might subdue and subjugate them, bringing their necks under the yoke of tribute.

V. 41. *They looked, but there was none to save*.] Or, *they cryed, but there was none to save them*, as it is Psalm. 18. 41. That is, in their troubles and miseries they cryed unto the Lord, expecting from him help and deliverance; but he regarded not their prayers, because they were not of faith, nor accompanied with true repentance, but in hypocrisy, and extorted from them with pain and anguish. Not crying unto God with their hearts, *when they howled on their beds*, as it is Hos. 7. ver. 14. which seemeth not to be meant of his heathenish and idolatrous enemies, but of the hypocrites of his own nation, who called upon God with their lips, when their hearts were far from him: Like those spoken of, Isai. 29. 13.

V. 43. *Then did I beat them as small as the dust of the earth*; Or, the dust before the wind, Psal. 18. 42. *I did stamp them as the myre of the streets, and did spread them abroad*; or, *I did cast them out as the dirt in the streets* Psal. 18. 43.] By which hyperbolical expressions, he sheweth, that he had not only wholly subdued and ruin'd them, but also had in a disgraceful manner trodden and trampled upon them, as filth and dirt, because of their abominable wickednesse. The which we be verified in the destruction of the Moabites and Ammonites.

V. 44. *Thou also hast delivered me from the strivings of my people*] *i. e.* From the plottings and conspiracies, the insurrections and rebellions of mine own people, over whom thou hast set me as their King, and that both in the time of Saul's reign, and those wars afterwards raised against me by Abner and Mephibosheth, Absalom, and Sheba.

thou hast kept me to be head of the heathen] That is, thou hast not only established me in a peaceable government in mine own nation, but also hast extended my dominion over all the heathens round about me. And whereas formerly they had been grievous oppressors of thine own people, now being vanquished, they have submitted themselves to like in subjection, and become my tributaries. And such were the Moabites, Ammonites, Philistines, and Syrians.

a people which I knew not shall serve me] That is, strangers and aliens, whom I never owned as mine, or any way belonging to me, are now become my subjects and servants. Wherein David was a notable type of Christ, whose dominion was to extend into the ends of the earth, over Jews and Gentiles, Psalm 2. 6, 8. Geb. chapter 49. ver. 10. Hag. 2. 7.

strangers shall submit themselves unto me, as soon as they hear, they shall be obedient unto me.] Which is thus expressed, Psalm. 18. 44.

18. 44. *As soon as they heare me, they shall obey me, the strangers shall submit themselves unto me.*] That is; the fame of my many victories shall so spread it self abroad, that many nations, against whom I never warred, shall voluntarily submit themselves unto my government. The which most fitly agreeth to Christ, of whom David was a type, unto whose government the Nations and Gentiles have submitted, and received him for their King, onely by the hearing of the ear, and the preaching of the Gospel by his faithful Ministers and Ambassadors, Rom. 1. 16. and 10. 17. 2 Cor. 5. 20. Ephes. 1. 3. 2 Cor. 10. 45. But many of those Nations submitted themselves to take upon them Davids yoke, not freely and cordially, but out of fear and self-respects; so also is it with Christs subjects, amongst which, there are many carnal worldlings and hypocrites, who profess that they receive him as their King; but do it onely in ouward shew, for their earthly ends, as is implyed by the words here uled, which may be thus read, as it is in the margine of ous Bibles, *As soon as they hear, they shall yield feained obedience.* And thus the word is used, Psalm. 66. ver. 3. and 81. 15.

V. 46. *Strangers shall fade away*] That is, hearing the fame of my many victories, they shall be so amazed and terrified, that their hearts shall faint and fail them, and all confidence in their own strength, to make any resistance, being taken in their own strength, shall moulder and come to nothing, like flowers, or untimely and blasted fruits.

and they shall be affraid out of their close places] That is, though they have retired themselves for safety, either into secret dens and caves, that there they may be hid, and so escape danger; or else into their Castles, Fortifications, and strong Holds, yet all this shall not free them from fear, till they have submitted themselves unto me, and covenanted to become my subjects. The which was typified in David, but verified in our Lord Christ, from whose rod of iron, none, living in their sins, can secure themselves from being crushed in peeces as a potters vessel, with any shifts and evasions, but are still possessed with fear, and the spirit of bondage, till thereby they are wholly brought out of themselves, and willingly acknowledge that he is their King, and they his subjects.

V. 47. *The Lord liveth, and blessed be my rock*] Where he concludeth the Psalm with thanksgiving, and praising God for all the benefits, formerly rehearsed; especially because he had been a rock of refuge in all his difficulties and dangers, and a sure foundation, whereupon he had built all his hopes.

V. 48. *It is God that avenged me*] That is, who hath, by giving me courage and strength, made me victorious over all mine enemies, and hath delivered them into my hands, giving unto me such power, as to execute upon them such punishments, as they have deserved for their sins, and for carrying themselves as malicious enemies to God and his people. And here he again repeateth what he had often before said, that he might ascribe the whole glory of his good successe against his enemies, unto God alone, and not unto any part thereof to his own prudence, power and skill in military affairs.

V. 49. *And that bringeth me forth from mine enemies*] That is, deliverech me out of their hands, notwithstanding all their policie and power.

thou hast lifted me up on high] That is, delivered me up to a kingly state and strength, out of the reach of their malice and might, like a man seated and seeled in an impregnable Fort, on the top of an high and unaccessible rock.

thou hast delivered me from the violent man.] That is, either indefinitely from the violence of my mighty enemies; or, more particularly, from Saul's powerful violence.

V. 50. *Therefore I will give thanks into thee, O Lord, among the heathen*] That is, I will publikely declare thy mercies and favours, even unto the heathen Nations that have not known thee, thus they taking notice of thy Grace and goodnesse towards thy people, and to my self in particular, may be brought in to thy Church, and the profession of thy true Religion; and so being made partakers of the like mercies, may magnifie thy glorious name, and together with thine own people, may sing aloud thy praises. And this David foretelleth by the spirit of prophecy; having herein respect to the calling of the Gentiles, and their adjoyning to the Church of the Jews, to which purpose this place is cited by the Apostle, Rom. 15. 8, 9.

I will sing praises unto thy name.] To wit, that I may glorifie thee, by magnifying thy favours and mercies towards me and all thy people.

V. 51. *He is the tower of salvation for his King*] That is, the King by his power and protection, as by a strong tower, hath strength and defence from all his enemies. Where he nameth himself under the title of God; King, to justifie himself against the obloquies and calumnies of his enemies, seeing he was a King of Gods own calling, and anointing, and not an ambitious usurper, as they charged him.

and sheweth mercy to his anointed, unto David, and to his seed for evermore.] Where he magnifieth Gods favour and goodnesse, in that it is extended, not onely unto himself, but also to his seed unto all generations; and more especially and chiefly unto Christ, of whom David was a type, chap. 7. 12. though his father, according to the flesh, Rom. 1. 3. Act. 13. 23. In whom Gods favour and love is firmly established for ever; and not onely to himself, but in and through him to all the faithful, who are his seed, and by the ministry of the Word and Spirit, are begotten unto him, and united into one body, whereof he is the head, by a true and lively faith. For to the faithful are called his seed, Isai. 53. vers. 10. and his children, Isai. 8. 18. Which prophecie, the Apostle particularly applyeth to our Lord and Saviour Jesus Christ, Heb. chapter 2. vers. 13.

CHAP. XXIII.

Vers. 1. NOW these be the last words of David] That is, not the very last words which he spake before he dyed, for he spake many other words after these, concerning civil and domestical affairs, and the administration of the Kingdom, in the next Chapter, and the first of the Kings; but the last which he spake by the inspiration of Gods Spirit, as a pen-man of holy Scriptures, after his Psalms and other works, for the publik use and edification of the Church.

David the son of Jesse said] Where he describeth himself by divers titles, and first by his stock and parentage, that he was the son of Jesse; the which he doth first, to shew that he was (though a great King) ashamed of the meanest of his Family and pedigree. And also because the Kings of Israel, and the Messiah himself, by Gods special appointment, were to come out of the stock of Jesse, Isai. 11. 1.

the man who was raised up on high.] Where he describeth himself, by his high advancement, from a low and mean estate, to Sovereign dignity, and to be King of Gods own peculiar people; the which he mentioneth, to magnifie Gods free Grace and mercy towards him, in raising him from such a mean estate to this Regal dignity.

the anointed of the God of Jacob] Whereby he describeth himself by his calling, which he had from God himself, who chose and appointed him to be King over his own peculiar people Israel, and herein to be a type of the Messiah, anointed by God to an everlasting Kingdom.

the sweet Psalmist of Israel] Which he setteth down the last, as being highest of his titles, in that God had called him, and inspired him, by his Spirit, to be a Pen-man of holy Scripture; and not onely inditing Psalms and spiritual hymns, and singing them for his own comfort and solace, but also publishing them for the service of God in the Church, and withal, appointing the fingers, and musick of instruments, and the tunes fitting for them, Amos 6. 4. 2 Chro. 16. 4, 5. which commendation of himself might well stand with Davids modesty, because what he spake was truth; and his intention therein, not his own praise, but to glorifie God, who had of his free grace endued him with these gifts; and because he spake it not in an ordinary manner, out of his own private spirit, but as he was, being herein a pen-man of holy Scripture, immediately inspired by the Spirit of God, as appeareth in the next words following.

V. 2. *The Spirit of the Lord spake by me*] *i. e.* God the Father, and God the Son, (who is called the rock of Israel, because he is the only foundation upon which his Church is built,) spake unto him by his holy Spirit. Where we have expressed, the Trinity of persons; and also, that they are all three but one God, of the same nature and substance, because the same action of speaking unto David, is ascribed to them all.

and his word was in my tongue] *i. e.* I spake nothing of that which followeth, but by the motion of Gods Spirit. Wherewhich followeth, but by the motion of Gods Spirit. Where by he implyeth the excellency and dignity of this Speech, as also of his other Psalms, which proceeded not from private motion, but were inspired by Gods Spirit, 2 Pet. chap. 1. ver. 21. In which respect the Apostles say in their prayer to God, that he had spoken by the mouth of his servant David, Act. 4. 25.

V. 3. *The rock of Israel spake unto me*] *i. e.* God and his Son Christ, who is the immoveable foundation upon which all the hopes and comforts of his Church and people are built, and the only place of refuge, unto which they retire themselves in all dangers. So Deut. chap. 32. ver. 4. Psalm 28 1.

he that ruleth over men must be just, ruling in the fear of God.] That is, it is fit, that he who giveth laws and commands to order and guide others, should himself be just and straight and that not for outward and civil respects, but from an inward and true principle, the fear of God, in whose right and place he ruleth; which David propoundeth as a maxim and general rule, which David propoundeth as a maxim and general rule, which he lived in himself, and all his Kingly posterity that should succeed him.

him. Although some think that this is meant of our spiritual King, the Lord Christ, of whom David and Solomon were types, Psal. 2. 8. and 110. 2. & 72. 2,3,8. Jer. chap. 23. 5. Zach. 9. 9.

V. 4. *And he shall be as the light of the morning*] That is, he that ruleth justly, and in the fear of God, shall still increase in glory and all prosperity; like, herein, to the *morning light, which shineth more and more, unto perfect day*, Prov. 4. ver. 18. having no clouds to obscure and hide it from the light of men.

as the tender grass springing out of the earth, by clear shining after rain] That is, he shall grow and flourish like the grasse and herbs, which have the benefit of the sun and seasonable showrs. Which are to be understood of David, and the good Kings that succeeded him, and the fruits and benefits that did accompany their just raign, as the types; but principally of the Messiah our Lord Christ, who was typified by them, Psalm. 110. ver. 3 Isai. 60. ver, 11, 2. Hos. 6. 3. Mal 4. 2. Luk. 1. 78.

V. 5. *Although mine house be not so with God*] That is, though I have not been my self, nor my successors will be, so exact and perfect in our rule and government, as we ought, and as God requires, ver. 3. but are subject to many errours and failings, and have often broken covenant, and through humane frailty, are like to do so still.

yet he hath made with me an everlasting covenant] That is durable and immutable, being grounded, not on our worthiness and perfections, but his own free Grace and goodnesse, chap. 7. 15,16. Jer. 31. 32, 33, 34. and on the promised Messiah, as the onely sure foundation, which is to come out of my loyns.

ordered in all things and sure] That is, by his eternal and gracious decree so disposed, both in respect of the end and means, that it cannot fail, but will, notwithstanding our unworthinesse, continue firm in all his promises, both to me and mine house, even for his own names sake, and for his Christ, the foundation of the Covenant.

for this is all my salvation, and all my desire] *i. e.* The onely ground of all my hope concerning salvation, and all that I can withand desire.

although he maketh it not to grow] *i. e.* Although for our sins and unworthinesse, he do not grant unto us that flourishing prosperity, expressed in the former verse; yet all this will not frustrate his free promises, grounded on the Messiah, and make them of none effect, Rom. 3. 3.

V. 6. *But the sons of Belial shall be all o' them as thorns thrust away*] *i. e.* Wicked and reprobate men, who being quite opposite to the just and faithful, have shaken off the yoke of Christs Kingly government, See Judg. 19. 22. These because they are unractable, and cannot be dealt with, nor amended by any fair means, or more gentle corrections, but rather are ready to prick and hurt them who come near, or have any conversation with them; they shall be used like thorns, that is, cut down, or stubbed up by the roots, by Gods vengeance,

V. 7. *But the man that shall touch them, must be fenced with iron*] *i. e.* Must have his hand, either armed and defenced with some iron glove or gauntlet, or hold in it some iron instrument, to cut them down, or root them up, to preserve it from being hurt by them.

and the staff of a spear] *i. e.* Must thrust them from him and keep them aloof that they may not prick and hurt him, with a staff or pole, like the staff of a spear.

and they shall be utterly burnt with fire in the same place] *i. e.* Destroyed by the hand of the Magistrate, or some extraordinary judgement; or at least, being cut off by the hand of God, before their time, shall be cast into everlasting fire of hell, like thorns which are burnt and consumed in the same place where they grew and are rooted up. Where, as some think, he prophetically alludeth to the destruction of the obstinate Jews, who were by the Romane Army destroyed, in the same place, where they by wicked hands, had crucified the Lord of life; and their City burne and utterly ruined.

V. 8. *These be the names of the mighty men, whom David had*] *i. e.* Of his chief Worthies, Captains and Commanders, who as they were men of great valour and fortitude, so also most faithful to him, both in his afflicted condition before he came to the Crown, coming in to him, and giving him their assistance, for the making him King, 1 Chro 11. 18. and afterwards doing him service in all his wars against his enemies, both forraign and domestical. And therefore having so well deserved of David for their faithful service, they were worthy to have their names registred and eternized, by having them kept upon this sacred and honourable record. Now these Worthies are faid to have been (as they are here recorded) thirty and seven in all, which are divided into two ranks; the first six, the chief Colonels and Commanders over so many Brigades (it may be) of the whole Army; containing in them

their several Regiments, all under the conduct and command of Joab, the Lord General; who though he be not here named, yet must necessarily be understood, and supplyed to make up the full number of thirty seven. The other thirty (it may be) Captains over thousands, or the like number. And the six great worthies are divided into two termions. The first three being most eminent and famous for their strength, valour, and noble exploits; the other three, though exceeding valourous, yet not matching the first in their height of fortitude and magnanimity, or at least their strength, in their warlike atchievements.

The Tachmonite that sate in the seat, chief among the Captains] Or, *Joshebbashebet the Tachmonite, head of the three.* Who is also called Josheebasshebet, or Hachmonite, or son of Hashmoni, 1 Chr. 11. 11. *the same was Adino the Eznite.* Where he is described; Firstly, by his proper name, which was Adino. Secondly, by his country, where he was born or bred, the Eznite. Thirdly, from his parentage, from which he is called the Tachmonite, or Hashmonite, as being the son of one Tachmoni, or Hashmoni. And fourthly, he is called Josheebasm, or Joshebbasebet, from his honourable place which he had in the Army, being next unto Joab the General, and the Chait-man, and chief President in the Counsel of War, unto which his name alludeth.

chief among the Captaines] To wit, among the six Colonels here spoken of, who in Davids Army were set over the thirty Captains, after mentioned, vers. 23, 24.

he lift up his spear against eight hundred, whom he slew at one time] That is, he fought against eight hundred, or set upon them to slay them: though he slew onely three hundred, with his own hand, upon the place, as it is, 1 Chron. 11. 11. yet in this fence it may be faid, that he slew eight hundred, because, by slaying three hundred, he discomfited all the rest, and so routing and putting them to flight, he exposed them to be slaughtered by others of the Army, which age, therefore faid to be slain by him, not onely because he was the chief Commander and principal actor, unto whom the glorie of the victory is usually ascribed, but also, because he exposed them to be slaughtered by others; when as, by his valour, slaying three hundred of them, he discomfited, routed, and put to flight all the rest. Others think, that this place, and that in the Chronicles, speak of two several victories, though, as I conceive, it is not so probable.

V. 9. *And after him was Eleazar the son of Dodo the Ahohite*] Who is here described by his name. Secondly, by his parentage, that he was the son of Dodo, who was an Ahohite, descended of Ahoah a Benjamite, 1 Chr. 8. 4. Thirdly, by that honourable place which he had in Davids army, he was the second of his three chief Worthies. And lastly, by his famous exploit in slaying the Philistim himself alone, when the rest of the Army had left him, and were fled away. The which story is somewhat enlarged, 1 Chron. chap. 11. ver, 13. Where it is faid, that in this battle he was with David at Dasdammim, and in a parcel of ground full of barley.

when they defied the Philistims] *i. e.* He was one of Davids Worthies, who defied the Philistims, and afterwards smote and subdued them, when the men of Israel were fled away. Others think that word, Charaph, here used, is thus to be taken, that they exposed their life to danger in this service, as it signifieth, Judg. 5. 18.

and his hand clave unto his sword] *i. e.* Either because it was blistered with his fast holding it, or with the blood of those whom he had slain; or being benummed, and so stupified by griping it so long and fast, that he could not open his hand to take it off from the hilt.

and the people returned after him only to spoyl] *i. e.* The people that had fled, returned not to fight, (for he himself had got the victory,) but only to take the spoyl.

V. 11. *And after him was Shammah the son of Age the Hararite*] Which was Davids third Worthy, of the first and chief rank, called also Shammoth, 1 Chr. 11. 27. Though others think, that that Shammoth is not the same with this Shammah, and that he is not there mentioned at all, and that the same exploit which is here ascribed to Shammah, is there attributed to Eleazar, as the defending of a corn field against a troop of Philistims, whom he had routed and slew after his men were fled, saving only, that this is said to have been in a field of Lentiles, and that in a field of barley. From whence some Expositors do probably conjecture, that this exploit against the troop of the Philistims, was atchieved joyntly by these two Worthies, at the same time, and therefore it is faid in the plural number, *thus they set themselves in the midst of that parcel, and delivered it.* 1 Chr. 11. 14. And there being both barley and lentiles, in the same great field, Eleazar is said to have defended the barley field from the Philistims; and Shammah the part of the field in which the lentiles were.

V. 13. *And three of the thirty chief*] Or, *the three Captains over the thirty*. That is, those three set over the thirty, which are probably thought to have been the first three chief Colonels, to wit, Adino, Eleazar and Shammah, because these three onely are hitherto mentioned, and the other brought in after this story; which 1 Chron. 11. 19. is also concluded with these words, *these things did these three mightiest*, which being expressed in the superlative, must, in all probability, point out the first three and greatest Worthies. So ver. 17.

came to David, in the harvest time, unto the cave of Adullam] From whence some conjecture, that this, here related, was done in Saul's time, when David hid himself from his persecutions, in this Cave of Adullam: But this cannot be, seeing the Philistims, at that time, had no wars with David, but with Saul onely. And therefore the things here related, are rather to be referred to the beginning of David's reign over all Israel, when as the Philistims are said to have come up to seek him, and to have pitched in the valley of Rephaim, as appeareth, chap 5 17, 18. and in this place. And this is said to have happed in the time of harvest, when men usually go out to war, in respect that they may have then plenty of forrage; which being an hot season might be the cause of David's thirst, and might put him in minde of the well of Bethlehem, which out of his old acquaintance with it, in regard that he was there born and bred, he might think fittest to refresh him, by quenching his thirst.

V. 14. *And David was then in an hold*] To wit, that hold (as it is probable) mentioned, chap. 5. 17. which may be understood, either of the strong Fort of Sion; or rather, that of the Cave of Adullam, because that is here named, vers. 13.

and the garison of the Philistims was then in Bethlehem] Or, *in the country adjoyning unto it*. Through which those who would come to the well, must necessarily passe before they could draw and bring away the water; the which is added, to intimate the great difficulty of the following action.

V. 15. *And David longed*] That is, by reason that he was much afflicted with heat and thirst, he earnestly desired to drink of the water of this well.

and said, Oh that one would give me drink of the water] That is, some one or other, onely hereby signifying his desire to have it, if it could be had with a wish, but not requiring, or so much as intending that any should fetch it with the hazard of their lives. Though the wishes and desires of good and gracious Kings, have in them the strength and vertue of a law, or command, with their loving and loyal subjects, as appeareth in this place.

V. 16. *And the three mighty men brake through the hoste of the Philistims*] To wit, which lay, spread abroad, in the valley of Rephaim, and drew water out of the Well of Bethlehem, notwithstanding the garison of the Philistims there; so vehement and vehtrous these Worthies were to give David satisfaction, even in the least wish, though it were by running the extraamest hazard of their lives.

nevertheless he would not drink thereof, but poured it out unto the Lord] Hereby, in a religious manner, testifying, by this oblation, his thankfulnesse unto God for giving such valour unto these Worthies, and for preserving them in the great danger; and thereby also to testifie, how unwilling he was that they should have run such an hazard, for the pleasing of his appetite.

V. 17. *Is not this the blood of the men that went in jeopardy of their lives*] That is, be it far from me, O Lord, from drinking of this water, which was purchased by the hazard of their blood and lives. Wherein he left a good example to Princes, teaching them hereby, that they should not buy their pleasures by indangering the lives of their subjects. And if David, in this respect, might stily call the water, blood, that was purchased by the hazard of the blood of his Worthies, why might not Christ call the wine in the sacrament, his blood, of which it is a sign, seeing he did truly shed it for our redemption?

these things did these three mighty men] That is, the first three great Worthies before mentioned.

V. 18. *And Abishai the brother of Joab — was chief among three*] 1 Chron. 11. 20. That is, not the first three, but the second termede of Colonels, whereof two only are here named, to wit, Abishai and Benajah. Who the third was, is not certainly known. But some conjecture that it was Asahel; others think that he was one of those before mentioned; who flew the Gyants, that either Sibbechai or Elhanan, or Jonathan, Chap. 21. 18. 19. 21. for so do men vary in their opinions when they have not the Spirit of God, as their guide to lead them.

and he lift up his speare against 300. and slew them] That is, he assaulted and fought against three hundred, and vanquished and slew them. Which is here mentioned as his chiefe act of valor, though he had done many others, as namely, his going with David into the midst of Saul's campp, 1 Sam. 26. 6. and his rescuing him when he was in danger, and slaying the Gyant. chap. 21. 16, 17. which are here omitted, because they were before related.

V. 19. *Howbeit he attained not to the first three*] That is, to that esteem of strength and valor.

V. 20. *And Benajah the son of Jehoiadah, the son of a valiant man of Kabzeel*] A city scituate in the south border of Judah. Josh. 15. 21.

he slew two lion-like men of Moab.] That is, which did resemble lions both in their courage and strength.

he went down also and slew a lyon in the midst of a pit, in the time of snow] which is seemeth was at unawares slipt into the pit being covered with snow; and this is added to commend his valor, in that he voluntarily adventured himself, to fight this duel in a place of great disadvantage, that is, in the midst of a pit, where being in such a narrow strait, he must necessarily miscarry, if he did not overcome and master the lion by his strength. And also in that he did it in the time of snow, when as lions (wanting their prey, because cattel are flute up commonly by their owners, and fed in their folds and stalls, when they cannot graze) are above all other times most fierce, and furious. The which adventure he did not desperately undertake out of a fool-hardinesse, to shew strength and valor; (for then it had not been commendable in him, as being a rash and an unnecessary act) but because he was necessitated unto it for the good of the country, this lion being known to have done much mischief in destroying their cattle.

V. 21. *And he slew an Egyptian, a goodly man*] The which his explicit is enlarged. 1 Chr. 11. 23. Where it is said, that he was a man of great stature, five cubits high, and that his spear was like a Weavers beam; and yet Benajah adventured to encounter him, and by clean strength overcame him, though he fought with him upon great disadvantage, having only a staff in his hand, and the Gyant this great spear, which he pulled from him, and slew him with his own weapon. It is also addred, 1 Chr. 11. 25. that David set him over his guard; or (as the Hebrew hath it) over his audience. By which it is not meant that he was his Secretary, notary, or master of requests; for Jehoshaphat and Sheva had these places, chap. 20. 24, 25. But that he was set over the Cherethites and Pelethites, as it is there, ver. 23. who were the Kings guard that daily attended upon his person, and so were ready at the first hearing, to execute the Kings commands.

V. 22. *Asahel the brother of Joab, was one of the thirty*] And (as some think) the last of the second order of David's chief Colonels and Commanders; and the more probable it is, because in the following catalogue of Worthies there are thirty named besides him, which had over every five of the thirty, one of the six Colonels set to command them, for the service of the war.

Elhanan the son of Dodo] By comparing this place with 1 Chr. 11. it appareeth, that there is great difference both in the names and number of David's Worthies, as they are here and there recorded. The which partly arifeth from hence, that divers of them had two names, (as it was usual among the Hebrews,) and so were diversly called in the one place, and in the other; and partly, because divers are there reckoned, which were either added to this number, or else substituted in the places of those who were dead. All which notwithstanding, David's Worthies were still called thirty, in respect that there were just so many in his first constitution and choyce; though afterwards they might be fewer, or more. As they were called still the twelve Apostles, when Judas was taken from them, and so also when Paul and Barnabas were added to them, Joh. 20. 24. 1 Cor. 15. 5.

V. 25. *Shammah the Harodite*] See Judg. 7. 1. The which Shammah, and the other Shammah the Hararite, v. 33. as they were divers one from the other, so both of them from him that was the third man of David's first and chief three Worthies, who was the son of Age, v. 11.

Haleq the Paltite] Or, *the Pelonite*. 1 Chr. chapter 11. ver. 27.

V. 27. *The Anethothite*] See Josh. 21. 18.

Mebunnai] Called also Sibbecai, 1 Chr. 11. 29.

the Hushathite] Of the tribe of Judah, 1 Chr. 4. 4.

V. 39. *Uriah the Hittite*] The husband of Bathsheba, whom David caused to be slain by the sword of the children of Ammon.

thirty and seven in all] To wit, the five Colonels being added to the thirty one Worthies here mentioned; and either Joab who was General of the Army, or else the third man of the second rank of the great Worthies, who is not here named, but conjectured to be one of those before spoken of, in the note upon the 18. verse.

CHAP.

CHAP. XXIV.

Vers. 1. *And again the anger of the Lord was kindled against Israel*] *i. e.* Besides the judgment of three years famine, whereby God formerly, in his just displeasure, had punished Israel, he was again by their sins incensed to anger against them. Where anger improperly is attributed unto God: for he is, in his own nature, free from all humane passions, but by a speech borrowed from men, he is said to be angry, when as he doth that which they use to do, when they be angry, that is, punish those who justly have incurred their displeasure by their trespasses and sins. Now what these sins were, is not here expressed, but conjectured to be their pride, carnal security, and self-confidence, in respect of their own strength and number, accompanying their plenty and prosperity, which they enjoyed after their famine, besides their former rebellion and insurrections against their lawful King, under the conduct of their Captains, Ishbosheth, Absalom, and Sheba.

And he moved David against them] *i. e.* To bring upon them that just punishment which their sins deserved, and tended to the hurt and ruine of many among them, he let loose Satan upon David, to tempt him to commit this sin, of numbring the people, that he might take occasion hereby, to bring upon the people that judgment which he intended, and their sins justly deserved. And therefore it is plainly said, 1 Chron. chap. 21. ver. 1. *That Satan stood up against Israel, and provoked David to number Israel.* Whereby we are to understand (not that Satan had any absolute power in himself, to make David commit this sin; but) that God (that hereby he might take occasion to punish Davids and the peoples sins,) did give him over to be tempted by Satan, and withheld his grace, whereby he might have been inabled to withstand the tentation; and so David being left to himself, committed this sin of numbring the people, which did arise out of his pride and confidence in his own strength, no necessity pressing him unto it, but out of meer curiosity, as it is plainly implyed in the next verse. Which otherwise in a civil sire, might have been lawful, as appeareth by divers examples, both in former and future times, Exod. chapter 30. vers. 12. Numb. chapter 1. ver. 3. Now though this numbring the people was a sin in David, yet it may be truly said, that God moved him against them, *to say, Go number Israel*, because he had a special hand in disposing of it for his own ends, that is, inflicting upon him and the people, those punishments which their sins justly deserved. Neither are we so to conceive, that God hath only an inspection and permissive providence about sins which are committed, but hath also in divers respects, a special hand in it. For first, the power whereby the act of sin is done, is from him alone, *in whom we live, move, and have our being*; though the malignity and evil of the action, is from the wicked agent. Secondly, by punishing one sin with another, not by infusing wickednesse and corruption, but by withdrawing his grace, whereby onely we stand in the day of tentation, which he is not bound to give unto any, and much lesse to those, who by their former sins, have deserved to be left of God. Thirdly, by permitting wicked instruments to tempt, delude, and seduce them, as he did Satan, when he offered himself to be a lying spirit in the mouthes of the false Prophets, to bring Ahab to destruction for his former wickednesses, 1 King. chapter 22. 22. Fourthly, by presenting unto them objects and occasions of wickednesse, which are not simply evil in themselves; and so leaving them to their own corrupt and wicked choyce. But lastly and chiefly, by so ordering of the most wicked actions, through the infinitenesse of his wisdom and goodnesse, as that he maketh them to serve his providence for the producing of great good, namely his own glory, the good of his Church, the exercise of his graces in his children, and the just punishment of the wicked; as we see in the example of Joseph's brethren, selling him into Egypt; Shimei his cursing of David, and the Jews crucifying of our Lord and Saviour Jesus Christ; the which God so ordered, that the greatest good came of it, even the eternal salvation of all the elect. See ch. 10. 10. 1 Sam. 26. 19. Gen. 45. 5. Act. 2. 23. and chapter 4. ver. 10, 12. Isa. chapter 9. ver. 14. and 63. 17. Exod. 7. 3. and 10. 21, 27. and 9. 16. 2 Thess. 2. 10, 11.

V. 2. *For the King said to Joab — Go — and number ye the people, that I may know the number of the people*] To wit, not requiring of God, or having his command to warrant him in so weighty a matter, nor upon any just cause, either Ecclesiastical, or Civil, but meerly out of his own curiosity, that he might know their number.

From Dan, even to Beersheba] *i. e.* From the utmost bounds of Canaan, North and South.

and number ye the people] *i. e.* From twenty years old and upward, all the males that were able to bear armes, and were not disabled by age, and supernaturated, Numb. 1. 2, 3. and 26. 2. So ver. 9. Others think, that he commanded all to be numbred that were able to go to war, without respect, to this age, contrary to the law, Numb. 1. 8. and that this might be the cause of the difference between the number here expressed, v. 9. and that in 1 Chron. 21. 5. the one speaking of them only above the age of twenty, and the other of all in general.

V. 3. *And Joab said unto the King, Now the Lord thy God add unto the people — an hundred fold*] Which was a wish, to express how much his heart was enlarged, to desire the good and prosperity of David and the people, and not implying any possibility in nature, especially Davids old age being considered, though to God all things are possible.

But why doth my Lord the King delight in this thing] Whereby he implyeth, that there was no just cause of this tedious and troublesome work, but only the Kings Will and pleasure, to satisfie his curiosity. Other reasons are mentioned; which he used to dissuade the King from putting him to this task. As first, that they were all the Kings servants and subjects, and therefore always ready, how many soever they were, to be at his command. And secondly, that he would be a cause of trespasse to Israel, to wit, either by drawing them, through his example, to partake in the same sins of pride and self-confidence; or seeing the vanity of it, to murmur against their King for doing of it.

V. 4. *Notwithstanding the Kings word prevailed*] That is, notwithstanding all that Joab could do, or say, the king would have his will to stand for reason, and his bare command to go for law.

And Joab and the Captains of the hoste] Who, it seemeth, at this time were altogether attending upon the King in their course with their bands of twenty four thousand men, which came in, and went out moneth by moneth, in their several turns throughout all the moneths of the year; to be imployed in the Kings service as he pleased, as it is plainly expressed, 1 Chron. chapter 27. ver. 1. And now (as it seemeth) were sent with Joab to counteance his action, to prevent mutinies and insurrections, which might happen, either because the action was vain and troublesome, or chargeable and burthensome to the people, by reason of the offices exactions; for the King by some poll-money, or themselves, for fees, and to assist him in this tedious and troublesome business.

went out from the presence of the King to number the people] The which his act of obedience to the Kings command, was (as I conceive) justifiable; though others think otherwise. For though he might very probably suspect, that it was evil in the King; yet because he had no certain knowledge of it, seeing the Lord only tryeth and pondereth the hearts, Prov. chap. 17. ver. 3. and chap. 21. ver. 2. and the hearts of Kings especially are unsearchable, Prov. chapter 25. ver. 3. and seeing also, that the action it self in numbring the people was not unlawful, therefore it seemeth to me, that Joabs acting of the Kings command, was not in it self simply evil, though he might sin by doing of it in a sinfull manner. For he did it doubtingly, and therefore not of faith, yea gainst his own reason and conscience, the Kings word seeming abominable unto him, because he feared that it would bring some judgement upon the land, as it is 1 Chron. 21. 3. 6. And yet he would do it, to avoid the Kings displeasure, which is to be condemned as a sin in him. But yet seeing all this was grounded but on his own Jealousie and suspition, and not on any certain knowledge; and it was possible that he might otherwise have been perswaded of better intentions in David in this action, out of his own charity, and the experience he had of his Kings piety and integrity; and if so, then it had been apparently sinful to have resisted his commands; and therefore, in such a doubtful case, it was the safer way to take the surer side. And something also it is, that this action of Joab passeth in the Scripture without any censure, though in David it be deeply condemned as a great sin. However, I confesse, it had been much better for Joab, if he had not suffered himself to be acted with an erroneous conscience, either in obeying, or disobeying his Kings command, but to have humbly searched out the depth of the matter with further expostulations, so far as it might stand with his duty and allegeance. Seeing if we have onely the guidance of an ignorant and erroneous conscience, we shall easily fall into sin, whether we do an action, or leave it undone.

V. 5. *And they passed over Jordan*] *i.e.* They first began their journey towards the East side of Canaan.

and pitched in Aroer] A city of the Gadites, Numb. chap. 32. ver. 34. scituate between the two rivers of Arnon; the one of them running into Jordan, the other into the dead Sea, Deut. chap. 2. ver. 36. whose coast belonged to the tribe of

of Reuben. See Josh. 13. 15, 16. and so lyeth between both the tribes; and hereof this river of Arnon is here called the river of God.

and towards Aroer] Situate on the river Arnon.

V. 6. *And to the land of Tahtim-Hodshi*] Or, to the Netherland newly inhabited; and recovered in the dayes of Saul from the Hagarites, by the Rubenites, 1 Chr. 5.10.

and they came to Dan-jaan] *i. e.* (As some think) the city Dan, the North limit of Canaan, named also Laish and Leshem, Josh. 19.47. Judg. 18.7. But commonly called Dan, without any addition.

and about Zidon] *i. e.* By the grounds and fields of Zidon. For the city it self the Canaanites possessed still, as also they did Tyrus, Josh. 19.29.

V. 7. *And so came to the strong hold of Tyre*] *i.e.* They compassed all the West coast along from Tyre by the cities of the Hivites and Canaanites.

and they went out to the South of Judah] *i. e.* They turned Southward to Beersheba, and so came to Jerusalem and finished their journey. In which survey Joab spent (as it is said in the 9 ver. verse,) nine months and twenty dayes; whereas the spies in their search spent only fourty dayes, because they went only to discover the land, whereas he was forced to make many stayes in this troublesome business of numbring the people.

V. 9. *And Joab gave up the sum of the number —— and there were in Israel* 800000 *valiant men*] In 1 Chr. 21.5. There are mentioned an eleven hundred thousand. And for the reconciling the seeming difference in these two places, some think that Davids ordinary Souldiers, or Trained bands, are not here computed, because serving in ordinary every moneth in their turns, there was no need that Joab should take an account of them, because their names were always kept upon the roll. And yet they are reckoned in that number, 1 Chr. 21. 5. Now the number of these in ordinary was 28808. For there were 24000 that served every moneth, and twelve times this number amounts to 288 thousand. And this appeareth, 1 Chr. 27. ver. 1. to the 15. over which were set so many Coloneils, Tribunes, Centurions, Captains, Commanders, and chief officers, as made up the number of twelve thousand, which also are mentioned, 1 Chr. 27. 1. All which in the whole, amount to an eleven hundred thousand. Others do otherwise reconcile these places; to wit, that in the Chronicles all are expressed, which were numbred by Joab with their Commanders, which were eleven hundred thousand, and that here only is set down the number which Joab gave up to David; namely, eight hundred thousand; which came so far short of the other sum, because, whilest he was making up the account, the plague was begun in Jerusalem, which made him have little list to follow his business exactly. And this reason is implyed, 1 Chr. 27. 24. But against this it is objected, that it is expressly said, 1 Chr. 21. 5. that Joab gave up to David the full sum of eleven hundred thousand, and therefore this reason is rejected, and the former way of reconciliation preferred before it.

eight hundred thousand valiant men that drew sword] Whereby it is implyed, that only those men were numbred which were of such years and strength, as were fit to manage their weapons, and were serviceable for the war, because that which David chiefly intended, was to know the strength of his Kingdom, and how many he was able to bring into the field of able fighting men, if he had any occasion to use them in an offensive or defensive war, which was that in which he prided himself.

and the men of Judah were five hundred thousand men] Where the men of Judah in this numbring were set apart from the men of Israel, (as they are in many other places of Scripture,) as exceeding and excelling any other of the tribes, both in their number and dignity, the Crown and Scepter being entailed upon them. Now in 1 Chr. 15. 5. the men of Judah are said to have been but four hundred threescore and ten thousand; and here, that they were five hundred thousand, that is, thirty thousand more here then there. For the reconciling of which difference, it is said, that here are reckoned the ordinary Souldiers of Davids Army in Judah, which are computed to have been thirty thousand, every one of those thousands having one of those Colonels or Commanders set over them, mentioned, ch. 23.8,13,23. The which are left out in the computation, 1 Chr. 21.5. and only four hundred and seventy thousand mentioned; to which these thirty thousand being added, make up the number of five hundred thousand here expressed. Others think, that according to the number related, 2 Chr. 21.5. Joab did not at his return reckon the tribes of Benjamin, and Levie and Jerusalem it self, because he was weary of his work, and the Kings command was abominable unto him, as appeareth, 2 Chr. 21.6. & 27.24.

V. 10. *And David's heart smote him after he had numbred the people*] *i.e.* After he had lyen in his sin nine moneths and 20 dayes, it pleased God to give him a true sight of his sins, of pride and carnal confidence, for which his conscience accused and condemned him, as liable to guilt and punishment; and this was done, either by the immediate operation of Gods Spirit in him, or the ministry of God, purposely sent by God to convince him of his sin, as may be probably gathered from ver. 11,12. and 1 Chr. 21. 9. & 11. at least being read according to our translation; especially considering, that it is Gods more usual way to convince men of sin, and to bring them to repentance, by the ministry of his prophets, then by the immediate working of his Spirit.

And David said unto the Lord, I have sinned greatly, in that I have done] No sooner is David by the testimony of his conscience, acted by Gods Spirit, throughly convinced of his sin, but laying aside all excuses, he humbly confesseth it with all aggravations, as knowing it to be the only way of obtaining mercy and forgiveness, Prov. 28. 13. 1 Joh. 1.7.

take away the iniquity of thy servant] *i. e.* Forgive and forget it, as a thing that is put out of sight, or cast in the bottom of the Sea, Micah 7.18,19. See ch. 12.13.

for I have done very foolishly] *i. e.* How forever in this action of numbring the people, I seemed to my self very prudent and politique; yet now I plainly see, that it was no better then extream folly, seeing I swerved out of the way of thy commandments, through pride and carnal confidence.

V. 11. *For when David was up in the morning*] And also had received from Joab the accompt of the people which he had numbred; then God sent his Prophet unto him when his sin was now fully compleated.

the Prophet Gad David's Seer] See 2 Sam. 9.9. and the note upon it.

V. 12. *I offer unto thee three things, chuse thee one of them*] *i. e.* I propound unto thee three judgments, with all the calamities which usually do attend and accompany them, that thou mayst make thy choyce, which of them thou wouldst have me to inflict. Where God, like a gracious father, being resolved to correct his son, doth yet out of his pity and compassion, give him leave to make choyce of his rod; because we bear those crosses and afflictions with more ease and patience, in which we have some liberty and choyce, then those which are prefixed upon us with violence and necessity. And though God had decreed and purposed, that among these three judgments he would send the pestilence, and neither famine nor sword, yet he leaveth David to his choyce, as he should be directed by his wisdom and prudence, but so, as that in the mean time it was enlightned, and his will inclined with the secret motion of his Spirit. Whereby it appeareth, that the determination of our wills, by Gods decree, may well stand with their liberty, as it was with David in this place, who freely chose that which God decreed and determined.

V. 13. *Shall seven years famine come upon thee in the land*] In 2 Chr. 21.11,12. there is mention only of three years famine; but here he speaketh of seven years famine. For the reconciling of which seeming difference, we are to reckon in this number the three years of famine, ch. 1.21. inflicted for Sauls bloody sin, now already past, and the present year wherein God had sent seasonable rain, and some plenty; unto which, three years of famine being added, they do altogether make up these seven here mentioned. Some by seven, understand many, according to the usual Hebrew phrase. But it is not probable, that putting David to his choyce, he would speak of an indefinite number, which should end he knew not when.

or wilt thou flee three moneths before thine enemies, while they pursue thee] To wit, they also overtaking thee, and slaughtering thee and thy people in thy flight. See 1 Chr. 21.12.

or that there be three dayes pestilence in the land] Or, as it is expressed and enlarged, 1 Chr. 21.12. *Three dayes the sword of the Lord, even the pestilence in the land, and the Angel of the Lord destroying through all the coasts of Israel.* That is, the sword of the Lord in the hand of his Angel. Which is added, to shew, that this pestilence came not in an ordinary manner, from the infection of the ayr, or other natural causes, but immediately from God by the ministery of his Angel; that so, when this judgment was inflicted, they might not ascribe it to any secondary means, but look to him that smote them, and be humbled under his mighty hand.

V. 14. *And David said unto Gad, I am in a great strait*] Though not so much, in respect of making my choyce, as that I am so encompassed with these three heavy judgments, that there is no hope, God having determined it, that I should escape all of them.

let us now fall into the hand of the Lord] *i. e.* Seeing I must necessarily, with my people, be corrected for our sins, I desire that God will do it immediately by himself. For though the other two punishments of sword and famine, come also from God, 2 Chr. 6.24. & 7.13. yet that more immediately, and these by the mediation of secondary causes, as men, locusts, caterpillars, immoderate rain, or drought. And therefore, David being to be corrected, and put to his choyce, what to chuse, like a loving childe, chuseth to be chastised by his father himself, rather then by the hand of a slave, or servant.

for his mercies are great] *i. e.* So great and infinite, that even in his wrath he will remember mercy, and will correct us in measure, and not according to the merit of our sins, as a gracious and loving father useth to do with his son, who hath displeased him.

and let me not fall into hands of man] Who, when God permits them, do execute his judgements, with out mercy, and with all rigour and cruelty, Isai. 47.6. Zach. 1.15. Like an Executioner, who being to inflict death, according to the sentence of the Judge, doth in his acting of it, out of his malice, add torments unto it. But here with all we may observe Davids candor, impartiality, and love to his people, in making choyce of such a punishment, as he had no priviledg of exemption from, more then the meanest of his subjects; for whereas he might against famine have provided for himself, by laying up store of provisions; and against war, by retiring himself to some impregnable Castle, or the strong Fort of Sion; in the judgement of the pestilence, he had no priviledg above others; especially this, which was to passe through the whole land; and therefore he could not secure himself by flight, nor have any benefit of antidotes, preservatives and cordials, seeing they were immediately smitten with the sword of the Angel. But if this be so, that David made such a wise and pious choyce, how doth this agree with that of the Apostle, *that it is a fearful thing to fall into the hands of the living God, because he is a consuming fire?* Heb. 10. 31. and 12. 29. To this I answer, that it is a fearful thing to fall into the hands of God, as a just Judge incensed with those grievous and unpardonable sins, of fearful apostasie, despiting the Spirit of Grace, and trampling under foot the precious blood of Christ, of which the Apostle speaketh; but not to fall into his hand, as a gracious and loving Father, who correcteth in mercy and measure, and that for amendment.

V. 15. *So the Lord sent a pestilence upon Israel, from the morning, even to the time appointed*] That is, from the morning in which he had sent the Prophet Gad unto him, until it was the latter part of the third day, which was the time that God had appointed, to wit, three dayes, vers. 13. yet it did not continue the full term of three dayes; for then it could not have been said, that the Lord repented him of the evil, if nothing of the former sentence had been revoked; neither should the Lord have needed to bid the Angel to hold his hand, if the term of three dayes had been fully expired, seeing his commission extended no farther, beyond which he might not go. But the Lord, to shew that in wrath he remembred mercy, taking compassion of the people, and as if he had been sorry for their calamities, moderated the rigour of his former sentence, by not suffering the Angel to proceed in punishing throughout the whole third day, but stayed him (perhaps) about the time of the evening sacrifice; wherein there was no change in God, but only in his action; nor any alteration in the truth of his Word and sentence, seeing it was not absolute but conditional, like all other temporal judgements threatned upon the acting or neglecting of repentance, as it is expressed, Jer. 18. 8, 10. and was verified in the example of the Ninivites, Jon. 3.10

V. 16. *And when the Angel stretched out his hand*] That is, when the Angel, whom God had appointed to destroy, 1 Chro. 21. 15. addressed himself to perform in the execution of his commission, for which end God had sent him; and to destroy the inhabitants of Jerusalem, as he had done of other parts of the land.

the Lord repented him of the evil] That is, did as men do when they repent, ceasing to proceed in his action of punishing the people. For otherwise that is true, *that God is not as man that he can repent*, Numb. 23.19. Neither was there any change in him or his decree, seeing he was purposed to cease punishing, when by his fatherly chastisement, he had brought David and the people to unfained repentance. See 1 Sam. 15. ver. 11. and the note upon it.

and the Angel of the Lord was by the threshing place of Arunah the Jebusite] Called also Ornan, 1 Chron. 21 16. where this story is enlarged. And he is said to be a Jebusite, that is, by birth, one of the cursed Nations, descended from those Jebusites, who were of old the inhabitants of Jebus, at this time, called Jerusalem, Judg. 1. 21. and 19.10. but now, being converted, a Proselyte, and professour of Gods true Religion.

V. 17. *And David spake unto the Lord, when he saw the Angel*] To wit, in the visible shape of a man, between heaven and earth, with his sword drawn in his hand, and together with him the Elders, who were clothed with sackcloth, and being throughly humbled with this terrible sight, were all fallen upon their faces, as it is to be supplyed out of 1 Chron. 21. ver. 16.

I have sinned and done wickedly, but these sheep what have they done?] David knew well that the people, slain by the pestilence, (whom he calleth sheep, because God had placed him over them as their shepheard) had committed many sins, whereby they justly deserved this and far greater punishments; yet taking notice that this particular judgment was inflicted for his sin, he doth, as much as in him lyeth, acquit them, and take the whole blame upon himself, earning in his bowels with bitter grief, that he should be the cause of bringing such a great calamity upon his people, who were so dear unto him.

let thine hand I pray thee be against me and my father's house] *i. e.* Let me, and those that belong unto me and my family, bear the punishment which I have caused by my sin, rather then this poor people, who had no hand in it. Where David, like a good shepheard, offereth to lay down his life for his sheep; wherein he was a type of the great Shepheard of our souls, Jesus Christ; saving that herein he came far short of him; for he not only offered, but freely gave his life for his sheep, and that when they were his enemies, and had by their sins deserved everlasting death; he himself being wholly innocent. *Joh* 10. 11.

V. 18. *And Gad came that day to David, and said unto him, go up, rear an altar unto the Lord*] *i. e.* The Prophet Gad by Gods command, came unto him, when he saw him and the people thus humbled; and directed him in the means whereby an atonement might be made, and the plague stayed, as it is expressed, 1 Chr. 21. 18. For David and the elders had humbled themselves, and prayed unto the Lord for the removal of this judgment; yet he would not stay the plague till he had reared an Altar, and offered sacrifice. And this was done, to teach him and us, that there is no merit in our humiliations and repentance, which may move the Lord to pardon our sins, and remove our punishments; but only in the sacrifice of our Lord Christ, typified by these legal sacrifices, the vertue and efficacy thereof being applyed unto us by a true and lively faith.

in the threshing floor of Arunah the Jebusite] Which place was designed by Gods special appointment; chiefly, because it so pleased him, though divers things might concur, which are subject to our apprehensions. For it was upon the mount Moriah, where Abraham offered to sacrifice his son Isaac; and was a type of Christ, who offered himself as a propitiatory sacrifice, even in the same place, for the taking away both the sins and punishment of all his elect. The place also where the Temple was afterwards to be built, 2 Chr 3. 1. which also was a type of Christ; and was now to be consecrated to this sacred use, by having this altar there built, and hereby to be brought into an higher esteem among the people, as being the place where they received such a singular benefit, as the staying of this fearful plague, which threatned total ruine and destruction. And being now in the possession of Arunah the Jebusite, God would hereby typifie the calling of the Gentiles, amongst whom, after the coming of the Messiah, he would have his Church, and place of residence, where he would be worshipped and served. And finally, God would have this altar erected in this place, because the Tabernacle was at this time in Gibeon, whither David durst not go to enquire of God, and so intermit or defer the means of making atonement, for fear, lest this Angel which he saw with his sword drawn, should in the mean while proceed in this dreadful execution; and this reason is rendred of his not going to Gibeon, 1 Chr. 21. 29, 30. Neither could there be a fitter place to make intercession in, then this; chiefly, because it was of Gods appointing, and was also the place, where it pleased God, the Angel should appear with his sword in his hand, that so there David might by his intercession, thrust himself, as it were, between the living and the dead, for the staying of the plague, as sometimes Aaron had done in the like case, Numb. 16.47,48.

V. 20. *And Arunah bowed himself before the King*] Giving unto him that civil adoration which was due unto him, as being his King and Soveraign, 1 Chr. 29 20.

V. 21. *Wherefore is my lord the King come to his servant?* As if he had said, it is very strange that my Soveraign should so far condescend from his greatnesse, as to come to his subject; yea, the King of Israel, to one that was, by birth, of an heathen nation.

to build an altar to the Lord] *i. e.* Both by the Lords appointment, and for his service, and likewise for the welfare of the whole Common-wealth, as being the means ordained for the staying of the plague.

V. 22. *And Arunah said —— Behold, here be oxen for burnt sacrifice, &c.*] Unto which is added, 1 Chron. 21. 23. *wheat also for a meat-offering*; all which he offereth, (knowing to what use they were to be employed) to hasten the work of making an attonement, because they were all ready at hand; the Oxen to tread out the corn, and the wooden instruments which were used about them for this service, which being dry and ware fit to take fire, and so to expedite the business; and the wheat it self all ready trodden out for the meat-

offering. All which he presseth upon David, though he knew that he had himself store of all these things; not onely to shew his homage in this great bounty, but also to expedite this busiaesse in staying the plague, which he could not chuse but fear when he saw the Angel with his slaughtering sword so neer approaching, as standing by his threshing-floor, 2 Chro. 21. 15. 20. where he and four sons had hid themselves for feare.

all these things did Araunah, as a King, give unto the King] That is, offered to bestow upon him, out of a Kingly bounty and munificence. From whence some collect, that he had been formerly King of the Jebusites before David subdued them, and the rather because the Hebrew Text thus hath it, *Araunah a King did give unto the King*. The which is the lesse probable, because it is manifest by the story, that David and Joab took it by assault, and had it not surrendred by this King, as they suppose, for which cause he was with David in this speciall favour.

V. 23. *The Lord thy God accept thee*] That is, become propitious by this thy sacrifice, and remove the present judgement from thee and thy people.

V. 24. *And the King said to Araunah, Nay, but I will surely buy it of thee at a price*] Which David speaketh, not onely out of his ingenuity and courtesie, because he would not be over-burthensom to a willing and free-hearted subject, but also out of his piety and conscienciousnes, because he would offer unto God of his own substance, according to that, Prov. 3. ver. 9. *Honour the Lord with thy substance*; That is, thine own, and not another mans which cost thee nought, which would disparage the sacrifice, and make it lesse acceptable, seeing it is to be ascribed, rather to the bounty of the donor, which is at the cost, then to the devotion of him that offereth a gift that cost him so cheap; and this reason David himself reddeth in this place.

So David bought the threshing-floor and the oxen, for fifty shekels of silver] That is, the very floor itself in which they threshed, and the oxen and threshing instruments, he bought for fifty shekels of silver. But for the whole place or plot of ground, wherein the threshing-floor and the houses about it, with the gardens, yards and courts stood, in which was sufficient space and circuit of ground for the building of the Temple upon it, with the courts and lodgings belonging unto it, he gave a far greater sum, even six hundred shekels of gold, as appeareth, 1 Chron. 21. 25. where this story is inlarged, from ver. 18. to the thirtieth.

V. 25. *And David built there an altar*] As he might lawfully do, even for burnt offerings as well as meat-offerings, though the ordinary altar was to be onely in the tabernacle, because he had Gods special command for his warrant.

So the Lord was intreated for the Land, and the plague was stayed from Israel] That is, he excepted the sacrifice, as he made it appear, by sending fire from heaven to consume the burnt offering, as it is, 1 Chron. 21. 26. as he did Aarons sacrifice, Levit. 9. 24. and Gideons by fire out of the rock, Judg. 6. 21. and the sacrifice of Elias by fire from heaven, 1 King. 18. 38. And also by the successe and issue of it, which was the staying of the plague. The which came to passe, not out of any worth or merit that was (in it self) in Davids sacrifice, but because it was a type of Christ, and offered by faith in him; who is our alone high Priest, Altar and sacrifice, in whom God is well pleased, and all sacrifices, services and prayers, are accepted of him.

ANNOT-

ANNOTATIONS

On the first Book of the KINGS,

Commonly called

The third Book of the KINGS.

The Argument of the two Books of KINGS.

THe Books of Kings *record an History of four hundred thirty eight yeers, whereof* Solomon *reigned fourty over all the twelve Tribes; but after his reign, those Tribes were divided into two Kingdoms: Two Tribes* (Judah *and* Benjamin) *made one Kingdom, called* Judah; *wherein the posteritie of* David *and* Solomon *reigned three hundred seventy and two years. In which time, nineteen Kings of the same stock succeeded each other: Only one interruption was made for the space of six yeers, by* Athalia *an usurper,* 2 King. 11. 3. *Of the Kings of* Judah, *some were very good, others idolaters. The other two Tribes made another Kingdom, called* Israel, *which continued but two hundred thirty and seven yeers, till the sixth of* Hezekiah, *when* Hoshea *the last King of* Israel *was carried away captive,* 2 King. 18. 6. *In that time there were twenty Kings of* Israel, *and ten severall stocks, whereof one destroyed another. For first,* Jeroboams *stock was destroyed by* Baasha (1 King. 16. 29.) *secondly,* Baasha's *by* Zimri (1 King. 16. 11.) *thirdly,* Zimri's, *and fourthly,* Tibni's *by* Omri (1 King. 16. 17, 18, 22.) *fifthly,* Omri's *by* Jehu (2 King. 10. 11.) *sixthly,* Jehu's *by* Shallum (2 King. 15. 10.) *seventhly,* Shallum's *by* Menahen (2 King. 15. 14.) *eighthly,* Menahen's *by* Pekah (2 King. 15. 25.) *ninthly,* Pekah's *by* Hoshea (2 King. 15. 30.) *tenthly,* Hoshea *was carried away captive by* Salmanefer (2 King. 17. 3, 6.) *In this time of twenty Kings over* Israel, *there were eleven over* Judah: *Whereof one (namely* Asa) *reigned in the time of eight severall Kings of* Israel (1 King. 15. 9. *and* 16. 29.) *of which, were the first five severall stocks: And another (namely* Azariah *or* Uzziah) *reigned in the time of six other Kings of* Israel (2 King. 15. v. 27.) *of which were four other stocks. From the division of the ten Tribes to the captivity of* Israel, *there was not one good King of* Israel. *That Kingdom remained idolatrous from the beginning to the end. The Kingdom of* Judah *continued one hundred thirty and five yeers after the captivity of* Israel, *from the sixt of* Hezekiah (2 King. 18. 10.) *to the last of* Zedekiah (2 King. 25, 3.) *Twenty six yeers after the captivity of* Zedekiah, *mention is made of lifting up* Jehoiachin (2 King. 25. 27.) *which fill up the History of four hundred thirty and eight years.*

The Argument of the first Book of KINGS.

THe first Book of Kings *records part of the forementioned History of* Kings, *from the end of* Davids *reign to the end of* Jehosaphats, *Which was the space of one hundred and eighteen yeers, wherein we have* Davids *last acts;* Solomons *glorious reign; the division of the twelve Tribes into two Kingdoms; the reign of the first four Kings of* Judah, *and eight of* Israel, *after the said division.*

The Title.

First] *So in the Hebrew Title.*

Kings] *It containeth an History of Kings.*

Third] *The LXX, the vulgar Latin and old English Translators, call the two Books of* Samuel, KINGS, *because they set down the History of the two first Kings,* Saul *and* David. *After that account, this is called the* third.

CHAP. I.

NOw King *David was old*] He was seventy years old, as appears, 2 Sam. 5. 4. He was thirty years old before he came to the Crown, and he held the Crown fourty years. This was the greatest age that any King of Judah or Israel, from David to the captivity, attained unto.

and stricken in yeers] Heb. *entred into dayes.* The dayes or time of departing out of this world are here meant.

and they covered him with clothes] This they did, to increase heat much decayed in him. For clothes may increase heat, where any is: but they cannot beget heat where none is.

but he gat no heat] His natural heat was spent by travels, labours, and afflictions. Otherwise he might longer have retained heat and strength, as well as others. For many others, even in Davids time, lived much above seventy years, and yet retained good vigor and strength.

V. 2. *Wherefore*

V. 2. *Wherefore his servants said unto him*] These his servants were, as *Josephus* saith, Physitians. Physitians, by reason of their study and experience, can best tell what is fitest; as for others, so for old men, in any kind of malady. Because Kings use to have certain peculiar Physitians to attend their persons, and on all occasions to give advice about their bodily health, and to minister physick unto them, they are called his servants. We use to call them the Kings Physitians.

Let there be sought] Heb. *let them seek*. Them who are officers, and appointed messengers of the King, 2 Sam. 16.16.

for my Lord the King] This was a title of reverence given to a King, in testimony of his soveraignty: and expressed in the singular number, though *his servants*, in the plural number, said it; because it was the minde of every one of them.

a young Virgin] Heb. *a damsel, a virgin*. The Hebrew word which signifieth *damsel*, is well translated *young*. For the heat of young maids, doth most naturally work heat in old and cold bodies, when they embrace one another. Davids wives and concubines, now living, were all ancient, and in that respect not fit for that purpose, for which this damsel was provided. As the was to be young; so also a virgin. Because married women, by bearing and nursing children, do impair their natural heat. Besides a virgin was fitrest in this manner to be affocciated to the King.

and let her stand before the king] To minister and to do service unto him. So is this phrase expounded, vers. 4.15. Deut. 10.8. 1 Sam. 16.22. 1 King. 10.8. Prov. 22.29.

and let her cherish him] Heb. *be a cherisher unto him*. By providing and bringing to the King such savoury and pleasant things, as he may well relish and taste delight in: and also by lying in bed with him.

and let her lye in thy bosom] This was 2 wives priviledg, Gen. 16. 5. Deut. 13. 6. Mich. 7.5. It is supposed that she was married to David, before she lay with him.

that my lord the king may get heat] Nothing could do it more kindly.

V. 3. *So they sought for a fair damsel*] They sought till they found one fit for their purpose.

throughout all the coasts] They left no tribe, no city, no village, no house, in which they enquired not for such an one: at least, where they had cause to search. Or by a proverbial speech, it may imply a diligent search.

of Israel] They would not go out of the Church, to seek a fit nurse for the King of Israel.

and found Abishag a Shunamite] Of the city Shunem, which was in the tribe of Issachar, Josh. 19. 18. There was another woman so stiled, and that upon the same ground, 2 King. 4.8, 25.

and brought her to the king] For this was the end of their seeking.

V. 4. *And the damsel was very fair*] This made the King to take the more delight in her.

and cherished the king] See vers. 2.

and ministred unto him] By doing the office of a Nurse-keeper.

but the king knew her not] By reason of his frigidity. This is a modest and seemly phrase, whereby both matrimonial, and also all other copulation of man and woman is set out, Matt. 1 25. Judg. 19.25. Ye. 2, it is used to set out the filthy sin of man and with man, Gen. 19.5. Judg. 19. 22. See Gen. 4.1.

V. 5. *Then Adonijah the son of Haggith*] This was the eldest son of David then living, 2 Sam. 3. 4. There were indeed three sons of David elder then Adonijah, namely, Amnon, Chileab and Absalom, 2 Sam. 3.2,3. But Amnon was slain by his brother Absloms servants, 2 Sam. 13. 29. And Absalom was slain by Joabs servants, 2 Sam. 18. 15. And it is supposed that Chileab died before this. His Mothers name Haggith, is set down for distinction sake. The Mothers of all Davids sons born in Hebron are by name expressed. They were six in number, and had each of them a several mother, 2 Sam. 3. 2. &c. There is nothing any where said of this Haggith, but that she was Davids wife and Adonijahs mother. The former was a great honour to her: The latter, if she were living at this time, or if she had fore-seen this act of her son, would have been a great grief unto her.

exalted himself] Though he were the eldest son, yet in aspiring to the crown, he exalted himself: because David had declared Solomon to be designed King by God himself, 1 Chro. 22.10.

saying I will be king] Heb. *reign*. This he did while his Father was yet living. His plot and practise therefore was treason, though he had a right to the kingdom after his Fathers death.

and he prepared him chariots, &c.] Herein he did as Absalom had done before in a like case, 2 Sam. 15.1. The particulars mentioned were evidences of an aspiring haughty minde. Of these words see chap. 9.19.

V. 6. *And his Father had not displeased him*] By any rebuke, or otherwise restraining him from his undue courses.

as any time] Heb. *from his dates*] Neither in his younger nor elder years.

saying, Why hast thou done so?] These words shew, that David failed in reproving his son, when he had just cause to do so. Here also may be intended Davids failing to punish his son, when he committed notorious crimes. This was Eli's fault, 1 Sam. 3.3.29.

And he also was a very goodly man] He as well as Absalom 2. Sam. 14.25. He was goodly in that he was fair in face, comely in countenance, and proper in body. This questionless was one cause, yea, a principal cause, that David is doted on those two wicked sons, Absalom and Adonijah.

and his mother bare him after Absalom] Another mother, then Absaloms, is here meant: for Absloms mother was Maacah, and Adonijahs, Haggith, 2 Sam. 3.3,4. Now because David had no son by any wife or concubine betwixt these two, Adonijahs mother is said to bear him after Absalom.

V. 7. *And he conferred with Joab*] Heb. *his words were with Joab*] He consulted with Joab and others, how to bring the plot to pass. The same Hebrew word which is here used, is in such a sence used, Numb. 31.16. and translated counsel.

Joab the son of Zeruiah] 2 Sam. 2.23. 1 Chro. 2.16. & 11.6. This Joab was General of Davids army, 2 Sam. 8.16.

and with Abiathar the priest] He was high priest: Therefore Solomon when he put down Abiathar, instituted Zadock in his room, chap. 2.35.

and they following Adonijah, helped him] Heb. *helped after Adonijah*. They hearkened to Adonijahs motion, vers. 5. 2 Sam. 2. 10.

V. 8. *But Zadock the priest*] He was priest next in order to Abiathar.

and Benaiah the son of Jehoiadah] This man was chief Captain and Commander over choice souldiers. See 2 Sam. 8.18. See 1 Chron. 11.22.

and Nathan the Prophet] Nathan was a man whom David was wont to consult with about the things of the Lord, 2 Sam. 7.2. and by whom God used to declare his minde unto David, 2 Sam. 12.1.

and Shimei] This Shimei may be he who cursed David, (2 Sam. 16.5. &c.) and whom David pardoned, 2 Sam. 19. 23. That great favor which David therein shewed him, might move him to cleave close to David, and to refuse to associate himself with those who fought to take the Crown from the King in his life time. Or, that Shimei may be here meant, who is mentioned, chap. 4.18.

and Rei] This was some States-man, of whom there is no other mention made.

and the mighty men which belonged to David] These were the guard or garrison souldiers, called Cherethites and Pelethites (2 Sam. 20. 23.) who remained faithful to David in Absaloms rebellion, 2 Sam. 15 18. Of these, see 2 Sam. 8.18. See also of them ver. 38.

were not with Adonijah] They could not be seduced, to take part in this treason.

V. 9. *And Adonijah slew sheep and oxen*] Under these two kinds may be comprized all manner of cattel, whether of the flocks or of the herds, which were fit for a sacrifice or for a feast: for they were slain for both these ends. So Gen. 31.54.

and fat cattel] This clause is added, to shew that they slew the best they had. Under the fore-mentioned kinds, may be comprized all manner of clean fowls.

by the stone of Zoheleth, which is by En-rogel] Or, *the wel Rogel*. This was without Jerusalem, (2 Sam. 17. 17.) on the East-side, Josh. 15.7.

and called] Invited to his feast, thereby to win them to his side: for this is an ordinary way of insinuating ones self into others.

all his brethren the kings sons] All except Solomon. It seems that all Davids sons here mentioned, more respected Adonijah then Solomon.

and all the men of Judah the kings servants] Out of this general must be excepted the mighty men, vers. 8. and the servants hereafter mentioned, ver. 33.

V. 10. *But Nathan the Prophet, and Benaiah and the mighty men, and Solomon his brother*] Of these, see ver. 8, 12.

he called not] For he had no hope to win any of these to his side.

V. 11. *Wherefore Nathan spake unto Bathsheba the mother of Solomon, saying*] Nathan knowing that God had appointed Solomon to be King, useth means to bring it to pass. That Nathan knew that Solomon should succeed David in the throne, will evidently appear, by comparing 2 Sam. 7. 12, 13. with 1 Chron. 22.8, 9, 10.

Hast thou not heard, that Adonijah the son of Haggith] 2 Sam. 3, 4. He names his mother, to enflame the zeal of Bathsheba the more: and for that end, he propounds the matter interrogatively: for certainly she had heard of it.

doth reign] Hath taken upon him to be King, and goeth about to settle himself on the throne.

and David our lord knoweth it not] David being so weak, as he is said to be, ver. 1. might well be ignorant of those things which fell out, though they were publickly done. But this Nathan addeth, to shew that all that was done might be undone, because it was done without the consent of the living King.

V. 12. *And now therefore come, let me I pray thee, give thee counsel*] He useth this preface to move her, the rather to hearken to his counsel.

that thou mayest save thine own life] Heb. *soul*.

and the life of thy son Solomon] Nathan well knew, that usurpers would do their utmost, cost, to destroy such as have a right claim, and also their friends.

V. 13. *Go and go shew to him unto king David*] He well knew, that the disposing of the crown rested in David: and that all the people would be ready to follow that course which he should direct them unto.

and say unto him] No bodyes words could more prevail with David then Bathsheba's, especially, in this case, wherein David had engaged himself unto her, vers. 30.

Didst not thou, my lord, O king] This title she useth as a subject and as a wife. See 1 Pet. 3. 6.

swear] We do not read of any such oath made by David in his former history. But all particulars concerning David were not written. See Job 20.30. David himself confesseth that he did so swear, ver. 30. and this oath may be comprized under that phrase that is used, 2 Sam. 12. 24. of Davids comforting Bathsheba. For to swear that Solomon should succeed him in the throne, must needs be a great comfort to her.

unto thine handmaid] This is a title of reverence, 1 Sam. 25. 24, 41. See ver. 16. Though she were his wife, yet being his subject, she was his handmaid.

saying, assuredly solomon thy son shall reign after me, and he shall sit upon my throne?] This was the substance of Davids oath. The former phrase of *reigning*, sets out the substance of the promise: the other of *sitting on the throne*, the evidence thereof.

Why then doth Adonijah reign?] This being contrary to Davids promise, she is advised to let it down to, as it might make him the more earnest in putting down Adonijah.

V. 14. *Behold while thou yet talkest there with the King, I also will come in after thee*] Nathan so disposeth the carriage of this business, as the King might not discern it to be a plot.

and confirm thy words] Heb. *fill up*. He promiseth to ratifie the truth of what she should say, and further to add what he should conceive requisite to be added.

V. 15. *And Bethsheba went in unto the King into the chamber*] For the King then kept his chamber.

and the king was very old] See. ver. 1.

and Abishag the Shunamite] See ver. 3.

ministred unto the king] See ver. 4.

V. 16. *And Bathsheba bowed and did obeisance unto the king*] She presented her self to him in such an humble and reverent gesture, as became a wife and subject. See ver. 13.

and the king said, what wouldest thou?] Heb. *what to thee*. This implyeth a readinesse in the King, to grant what she should desire.

V. 17. *And she said unto him, my lord*] See ver. 13.

thou sweardst by the Lord] Such as fear God, use to swear by no other, Deut. 6.13. This will make them more careful to keep their oath, and fearful of breaking it.

thy God] This relative is to be taken inclusively, not excluding others. See Job. 20.17. She thus applyeth this relation to the King, to move him the more to make good his oath. See chap. 8. 18. 28. 1 Chro. 15. 2.

thine handmaid, saying, assuredly, &c.] See ver. 13.

V. 18. *And now behold Adonijah reigneth*] Endeavoureth to reign, and carrieth himself as King.

and now my lord the king] See. ver. 13.

thou knowest it not] This she addeth, to free her self from undue suspition of Davids consent to that which Adonijah had done, and to aggravate Adonijahs usurpation the more, in that he presumed to sit on the Kings throne without the Kings knowledg.

V. 19. *And he hath slain oxen, &c.*] See ver. 7, 8, 9.

but Solomon thy servant] As she stiled her self Davids handmaid, vers. 13. so here she stileth her son Davids servant, in way of reverence, and to restifie both her and his subjection to David.

V. 20. *And thou*] Or, *and now*.

my lord O king] See vers. 13.

the eyes of all Israel are upon thee, &c.] All expect whom thou wile declare to be thy successor in the throne. Thus they who expect any favors from God, are faid to have their eyes on God, Psal. 25. 15. & 123. 2. This she addeth to put David in minde, that if he once declared his will, and directly set down who should succeed him in the throne, the people would be ready to accept and acknowledg that man to be their King. This by experience is verified, ver. 40.

V. 21. *Otherwise it shall come to pass, when my lord the king shall sleep*] Shall be dead and laid in grave, Gen. 47. 30. See chap. 2. 10.

with his fathers] As his Fathers and Predecessors before him did.

that I and my son Solomon shall be accounted offenders] Heb. *sinners*] See Gen. 43. 9. She meaneth such offenders as should be accounted traitors and conspirators against him who had a just title to the crown, being the eldest surviving son of the King; and in that respect be put to death: so as both infamy and violent death might be feared.

V. 22. *and lo, whilest she yet talked with the king, Nathan the prophet also came in*] This was so ordered, as David might not suspect the matter to be before hand plotted between them: though indeed it was so, v. 14.

V. 23. *And they told the king, saying, Behold Nathan the Prophet*] They who attended the King, gave notice to him of the Prophets coming, before he himself saw him. They might well think that such a Prophet came upon some special errand. Of Nathan, see v. 8.

and when he was come in before the king] As Bathsheba was going out, Nathan came in, v. 28. see v. 22.

he bowed himself before the king with his face to the ground] In the lowliest manner that he could, according to the custome of those times, he yielded civil obeisance to his Soveraign. A Prophetical function exempts not from civil subjection.

V. 24. *And Nathan said, my Lord, O king*] With gesture and speech he manifesteth his dutiful respect to his Soveraign.

hast thou said?] I cannot let it sink into my minde, that thou shouldest give approbation to that which is done.

Adonijah shall reign, &c.] See v. 13.

V. 25. *For he is gen down this day*] They went from Jerusalem, which was on a hill, and therefore may be said to go down.

and hath slain oxen, &c.] See v. 9.

and behold they eat and drink before him] They feast together. See v. 9, 41.

and say, God save king Adonijah] Heb. *let king Adonijah live*. This was an usual acclamation at the election or coronation of a King. v. 34. 1 Sam. 10. 24. 2 Kings 11. 12.

V. 26. *But me, even me thy servant*] This doubting of the word, importeth, that Adonijah had no good meaning in passing by the Lords Prophet. Here again the Prophet acknowledgeth his subjection unto his Soveraign, under this title *servant*.

and Zadok the priest, and Benaiah, &c.] See v. 8.

and thy servant Solomon] Solomon was before this designed King: yet while the old King lived, he was his subject and servant. Nathan here giveth him this title, to shew that Solomon had no aspiring minde, but was willing to continue a loyal subject, so long as David should live.

hath he not called] See v. 10.

V. 27. *Is this thing done by my lord the king*] He propounded this question, the more to stir up Davids indignation against Adonijahs fact.

and thou hast not shewed it unto thy servant] David was wont to communicate his weighty counsels to Nathan, 2 Sam. 7. 2. and thereupon Nathan seems to wonder, that David should conceal so weighty a matter as that from him.

who should sit on the throne, &c.] See v. 13.

V. 28. *Then King David answered, and said, Call me Bathsheba*] By Nathans pressing the same thing upon David that Bathsheba had done, v. 17 &c. the King is made the more forward to give Bathsheba satisfaction.

and she came into the kings presence] Heb. *before the king*.

and stood before the king] Bathsheba and Nathan came in course to the King one after another, as appears by comparing ver. 14, 22. 23. together. It is probable, that Nathan was he to whom David said, *call me Bathsheba*: and that he went out to call her in: who, being come in, stood before the King, to expect what he would determine concerning Solomon and Adonijah.

V. 29. *And the king sware, and said, as the Lord liveth*] Heb. *the Lord liveth*. This was an usual forme of an oath, Judg. 8. 19. Forms of oaths use to be concise. The first particle, as, is prefixed by our English, to make up the sense. The next verse sheweth, that this oath is a confirmation of a former oath, which he had made to this very purpose. He doth hereby manifest his unalterable resolution concerning Solomon: the rather, because Solomon was appointed even by God himself to succeed David in the throne, 2 Sam. 7. 12. 1 Chro. 28. 5. Hereby also David doth more settle the minde and heart of Bathsheba, and frees her from her former fears. See v. 17.

that hath redeemed my soul out of all distress] He means here-by

by, temporal deliverances from external dangers: which he doth the rather mention in this his oath, to shew the great and weighty reasons that he had, to performe what he had sworn to the Lord.

V. 30. *Even as I sware to thee*] See v. 17.

by the Lord God of Israel] See chap. 8.15.

saying, Assuredly Solomon thy son, &c.] See v. 13.

even so will I certainly do this day] David understood that Adonijah had proceeded so far, as no delay, for determining the question in hand, must be made: and therefore he assures her that he will do what he desired instantly, and not put it off one day.

V. 31. *And Bathsheba bowed, &c.*] See v. 16. 23.

let my lord king David] See v. 13.

live for ever] Very long. This was an usual salutation given to Kings, Nehem. 2.3. Dan. 6.21. It is here used by Bathsheba, to shew that she preferred Davids life and reign before her sons.

V. 32. *And king David said, call me Zadock, &c.*] See v. 8. It appears that Nathan being sent to call in Bathsheba, left her alone with the King, that they might not seem to plot together. David here calls for a Priest, a Prophet, and a great Commander in war, that the Priest might declare the meaning of the Law, and the Prophet the special minde of God, and the Commander in war might put their advice in execution. The King calls for those three, because he had ever found them faithful to himself, and perceived that they had not followed Adonijah, as others had done.

and they came before the king] They were the more ready to come, because they all agreed in the same case.

V. 33. *The king also said unto them*] This copulative, *also*, hath relation to the Kings calling them in. He did both call them in, and also give them direction.

Take with you the servants of your lord] He means such as abode faithful to David, and were special attendants on him, and his guard, v. 8. In the Hebrew it is, *your lords*, in the plural number: whereby he may mean his own and his son Solomons servants. Because, many Nobles, souldiers, and common-people did accompany Adonijah; David wisely adviseth to take a sufficient company of faithful and valiant souldiers, that might be able to defend Solomon against all Adonijahs company: and also for the greater honor of his son.

and cause Solomon my son to ride upon mine own mule] Heb. *which belonged unto me*. It was a royal honour to ride upon a mule, Hest. 6.8. and David would have Solomon set upon his own mule, to shew that it was with his own consent. Of mule, see chap. 10.25.

and bring him down to Gihon] Gihon was a famous place, so called, by reason of the river Gihon, 2 Chron. 32.30. and 33. 14. It was so far distant from En-rogel, as the two companies might be a good distance the one from the other. Gihon was on the West-side of the city over against En-rogel, v. 9

V. 34. *And let Zadock the priest and Nathan the prophet*] Both these are used, for the greater solemnity of that which was done.

anoint him there king over Israel] This was an usual rite of inaugurating Kings: especially in troublesome times, 1 Sam. 10.1. & 16.1. 2 King. 9.1. & 23.30. It was used in doubtful cases, to shew that they were deputed of God to that high calling: and that God would pour his Spirit upon them, and inable them to that wherunto he appointed them.

and blow ye with trumpets] This added much to the solemnity. See 2 Sam. 15.10. 2 King. 9.13. & 11.12,14.

and say, God save king Solomon] Heb. *let king Solomon live*. See v. 25.

V. 35. *Then ye shall come up after him*] As attendants upon him, and maintainers of what is done.

that he may come and sit upon my throne] To be declared thereby to be the deputed King.

for he shall be king in my stead] When I am taken out of this world, or am disabled from ruling any more.

and I have appointed him to be ruler] What better warrant could they have? It was before said, (v.10.) that the eyes of all Israel were upon David, that he should tell them who should sit on the throne after him. This they did the rather expect from David, because they knew him to be a wise man: such an one as could best judge which of his sons were fittest to succeed him: and also because he had before this told them, that God had chosen Solomon to succeed him, 1 Chron. 28. 5.

over Israel, and over Judah] Judah is distinctly named, for excellency sake: and the rather, because David was of the tribe of Judah. Besides, there were emulations betwixt the ten tribes and Judah, (2 Sam. 19.41.) before the division of the Kingdoms, 1 King. 12.19.

V. 36. *And Benaiah the son of Jehoiada*] See v. 8.

answered the king and said] In his own and the others name, as Mat. 16.16.

Amen] This is an Hebrew word which importeth an approbation, ratification and earnest desire of all that whereunto it is annexed: thereupon it useth to be added to prayers.

the Lord God of my lord the king] This is not to be taken exclusively, as if the Lord were onely the God of David, and not of others: but it is thus applyed to David, to shew, that the King and all his people might be assured, that God would ratifie and bless what he had done, because, the Lord had by many evidences shewed himself to be in special manner the God of David, and David was one of Gods peculiar people, and special confederates.

say so too] Those words are an exposition of that title, *Amen*: that God would accomplish that which the King had said. For Gods words are deeds, Gen. 1.3. Psal. 33.9.

V. 37. *As the Lord hath been with my lord the king, even so he be with Solomon*] In directing, protecting, prospering, and bestowing all kinds of blessings.

and make his throne greater then the throne of my lord king David] Increase of blessing must ever be prayed for, ver. 47. And it is no discouragement to a good Father, who hath been endowed with many excellent gifts, and hath received many special blessings from God, to pray that his son may be more excellent, and more abundantly blessed of God, then he.

V. 38. *So Zadock &c.*] See v. 8.

and the Cherethites and Pelethites went down] These were the mighty men and Kings servants, before mentioned. v. 8, 10, 33. such as waited on the King to guard his person, 2 Sam. 8. 18. & 15. 18. The Cherethites and Pelethites have their names from certain places, where they or their progenitors had their abode. The Cherethites were of the out-coasts of the Philistins, as appears, Ezek. 25. 16. Zeph. 2.5. 1 Sam. 30.14. 16. The Pelethites also might also be of some bordering coasts. The forementioned out-coasts of the Philistins, were brought into the confines of the Israelites, being subdued by them. It appears that they were very valiant men, and taken to be attendants upon the Kings person, and proved alwaies faithful to him. In the insurrection of Absolom they held close to David, 2 Sam. 15.18. They were sent against Sheba the son of Bichri, another traitor that rose against David, 2 Sam. 20.7. And here they here Adonijah and remain with David. The Chaldee Paraphrase taketh the Cherethites for Bow-men or Archers, and the Pelethites for slingers, such as the Benjamites were, Judg. 20. 16. 1 Chro. 12. 2.

and caused Solomon to ride upon the kings mule, &c.] See vers. 33.

V. 39. *And Zadock the priest took an horn of oyl*] An horn was a fit vessel as to hold oyl, so to pour it softly on roses head.

out of the tabernacle] To shew that it was holy oyl, as Psal. 89. 20. Of the tabernacle, see 2 Kings. 8. 4.

and anointed Solomon] See ver. 34. Solomon was after this annointed again, see the reasons thereof, 1 Chron. 29. 22.

and they blew the trumpet] See v. 34.

and all the people said, God save king Solomon] See v. 25. This shewsthat the peoples hearts were so set on David, as they rejoyced in him whom he should appoint his successor.

V. 40. *And all the people came up after him*] They would not leave him after he was annointed.

and the people piped with pipes] Or, *flutes*.

and rejoyced with great joy] There was a special work of Gods Spirit in them, that so quickned up their spirits. See 1 Chro. 12.40.

so that the earth rent with the sound of them] This is an hyperbolical speech, to amplifie the exceeding great rejoycing, and loud acclamations of the peole. Reports of great cannons will make mountains shake and cleave: so will great thunder-claps. By this exceeding great rejoycing, they testified that high esteem which they had of Solomon, and their good affection to David: and also, a persuasion that Solomon being proclaimed King in his Fathers life time, all contentions and civil wars about the crown would be prevented, and that they should live in quiet and enjoy many blessings under Solomon. Their acclamations might be the greater, to affright Adonijah and all that took part with him the more.

V. 41. *And Adonijah and all the guests that were with him, heard it*] This is an evidence of the peoples extraordinary shoutings.

as they had made an end of eating] After the foresaid acclamations, their feasts were soon ended, and their rejoycing was soon turned into terror. This sound was like the hand-writing which appeared to Belshazzar, at his riotous feast, Dan. 5.5.

and when Joab heard the sound of the trumpet,] See v. 34.

be said, Wherefore is this noyse of the city, being in an uproar?] It belonged to Joabs office to suppress tumults, as Acts 21. 31, 32. For Joab was the General of the army, 1 Chron. 11.6.

V. 42. *And while he yet spake, behold, Jonathan the son of Abiathar the priest came,*] Jonathan was a nimble man, and of a quick spirit, and oft imployed to inquire after news, and bring tidings. This was he, who together with Ahimaaz, the son of Zadok, was left by Hiroqel, to espy Absaloms proceedings, and to declare the same to David, 2 Sam 17. 17. Now that Abiathar is turned from David to Adonijah, it is probable that he appointed this his son to remain about king Davids court, to espy what he could about the case in hand. For we may observe, how he punctually tells the particulars that passed not onely openly in the city, but also privately in Davids chamber, v. 43, &c.

and Adonijah said unto him, Come in, for thou art a valiant man,] Heb. *a man of vertue*, or, *a vertuous man*. The word is translated *vertuous*, being applyed to a woman, Prov. 12. 4. Such a man is stiled a good man, 2 Sam. 18.27.

and bringest good tidings.] Adonijah herein flatterech himself with vain hopes.

V. 43. *And Jonathan answered, &c.*] At the first he telleth Adonijah the main substance of the matter, which was clean contrary to the good tidings which he expected, namely, that David had made Solomon king.

V. 44. *And the king hath sent with him Zadok, &c.*] See v. 34, *&c.*

V. 45. *And Zadok the priest, &c.*] See v. 34.

and they are come up from thence rejoycing,] Both those whom king David imployed about setting Solomon on the throne, and the people also that were present thereat gave apparent evidences of their joy therein, which could not but much damp the spirit of Adonijah, and the spirits of all that took part with him.

so that the city rang again,] This is an other proverbial speech, whereby the greatnesse of their rejoycing is amplified. We say of loud sounds, That they make a place to ring again.

this is the noise that ye have heard.] This is a direct answer to that question which Joab propounds, v. 41.

V. 46. *And also Solomon sitteth on the throne of the kingdom.*] He hath an actual possession of the kingdom, whereby he sheweth, that their endeavors to make Solomon king, was not in vain.

V. 47. *And moreover, the kings servants*] He means hereby, those who had great offices and commands under the king, and were imployed about crowning king Solomon.

came to bless our lord king David] That is, to salute him, to pray for him, and to praise God for the successor who was appointed to raign after him. See v. 37.

God make the name of Solomon better then thy name,] This was the substance of the blessing wherewith they blessed David. By *name*, they mean such vertues and graces as had made David famous; and such an increase of them in Solomon, as might make him more famous.

And make his throne greater then thy throne.] By throne is here meant royal pomp and glory, together with dominion. See v. 37.

And the king bowed himself upon the bed] This he did in a religious maner, worshiping God, even in his bed, and praising him, as Gen. 47.31.

V. 48. *And also thus said the king, Blessed be the Lord*] This shews that he bowed to God.

God of Israel,] See chap 8. 15.

which hath given one to sit on my throne this day,] Though Nathan plotted what was done, and David gave advise for the doing of it, yet David ascribeth both plotting and acting all to God; for mens purposes and performances are ordered by God.

mine eyes even seeing it.] This phrase impleyth the acting of what was done in his life time; though it is also probable, That they brought Solomon in his royal robes to David, and in that respect David may be said to see it with his eyes. Seeing with eyes is an hebrew pleonasm, and importeth emphasis.

V. 49. *And all the guests that were with Adonijah were afraid*] Joy may soon be turned into fear; which quickly seizeth on traytors.

and rose up,] This phrase importeth speed and diligence.

and went every man his way.] To his own house and affairs, leaving Adonijah and his cause.

V. 50. *Then Adonijah feared because of Solomon,*] By reason of a guilty conscience, he feared lest Solomon should take away his life; knowing that he had sinned against God, who appointed Solomon to be king; and had gone against Davids minde, who had manifested the will of God therein.

and arose, and went,] See v. 49.

and caught hold on the horns] The altar was made with four horns, Exod. 38. 2. To them they used to tye the sacrifices, Psal. 118. 27. On them a man might lay fast hold.

of the altar.] They supposed that the altar was a place of refuge, Exod. 21. 14. and that it had a priviledg of immunity from punishment. At least, Adonijah thought that he might gain time thereby to pacifie his brothers wrath (which he did, v. 52, 53.) and seek mercy of God, as Joab, chap. 2.30.

V. 51. *And it was told Solomon, saying,*] Solomon had those that espied what was done on Adonijahs part, as well as Adonijah on Solomons part. See v. 42.

Behold, Adonijah feareth king Solomon:] See v. 50.

for lo, he hath caught hold on the horns of the altar,] This was an apparent evidence of fear.

saying, Let king Solomon] Here he acknowledgeth Solomon to be king, and thereby beareth witness against himself, that he was a traytor, in aspiring to the kingdom.

swear unto me to day,] His guilty conscience could be satisfied with nothing but an oath.

that he will not slay] Herein he acknowledgeth himself guilty of death.

his servant with the sword.] This title servant is an acknowledgment of subjection. But this acknowledgment arose from fear. Fear doth not ordinarily work a true and found subjection: it appears by the request that Adonijah made to Solomons mother, (chap. 2. 13, &c.) That he still retained a turbulent minde and a trayterous heart, affecting the crown; though at this time he saw, that in his fathers life time there was no hope of obtaining it.

V. 52. *And Solomon said,*] Solomon was ready to forgive his brother.

If he will shew himself a worthy man,] Heb. *a son of vertue*. If he will carry himself so as becomes his place, and shew himself a loyal subject; he is pardoned upon his future good behaviors.

there shall not an hair of him fall to the earth:] This is a proverbial speech. The loss of an hair is the smallest loss that a man can have: Hereby is implyed, That the least evil should not befal him for what he had done before. See 1 Sam. 14, 45. 2 Sam. 14. 11 Acts 27.34.

but if wickedness shall be found in him, he shall die.] No hope of escaping hereafter shall be given him. See chap. 2. 23.

V. 53. *So king Solomon sent,*] A message of pardon.

and they brought him down from the altar,] Into the presence of Solomon. There were ascents up to the altar, and therefore he is said *to be brought down* from it.

and he came and bowed himself to king Solomon,] By an external complemental behavior, he verified that subjection whereof he made acknowledgment under this title *servant*, v. 51. Hypocrites in outward shew, can carry themselves as those who are indeed true hearted.

and Solomon said unto him,] He graciously accepts his person.

Go to thy house.] Attend on thy own affairs, and meddle not with the affairs of the kingdom,

CHAP. II.

V. 1. *Now the dayes of David drew nigh,*] Life is in Scripture very frequently set out by days, to note out the brevity and uncertainty thereof, Gen. 3. 14, 17. and 5.5.

that he should die,] Words of dying men make deepest impressions, Gen. 49.1. Deut. 33.1. Josh. 23.2. Joh. 19.26, 27. 2 Pet. 1.14, 15.

and he charged Solomon] He appointed sundry particular things to be done by Solomon after he should succeed him on the throne; and withal laid a fatherly command upon him, not to fail in the performance thereof. The generals of this charge are expressed, verse 3. and sundry particulars, verse 5, &c.

his son,] Being designed to succeed him in the kingdom, chap. 1.39. And by vertue thereof, he had power to perform what was given him in charge.

V. 2. *I go the way of all the earth,*] Of all men living on earth, Josh. 23.14. For it is appointed unto men once to die, Hebr. 9. 27.

be thou strong therefore,] Heb. *be a man*. Of a valiant minde, courageous; not fearing any opposition that should be made for doing the things that were given in charge. See James 1.6, &c.

and shew thy self a man.] Though thou be young in yeers, (chap. 3.7. 1 Chron. 22.5.) yet shew thy self a man in understanding, 1 Cor. 14.20.

V. 3. *And keep*] This imployeth faithfulness: Now faithfulness to God makes valiant.

the charge of the Lord] That which God hath given in charge to be kept. This is a general duty under which the particulars following are comprised. That it is so, is evident by the manor of inferring the duties following, thus, *to walk, &c.*

thy God,] The Lord by choosing Solomon before all his brethren to be king, (1 Chron. 28. 4, 5.) shewed himself to be in special maner his God. This therefore doth David press as a forcible motive.

to walk in his ways,] To observe that course of life which he hath prescribed. See chap. 3. 14.

to keep his statutes,] Such rites and ceremonies as he had enjoyned.

and commandments,] Contained in the moral law.

and his judgements,] For governing the state.

and his testimonies,] These were signes of the covenant betwixt God and them. Notwithstanding this distinction of the forementioned several points, they are oft in Scripture promiscuously used.

as it is written in the law of Moses,] Deut. 17. 18, 19. It is called the law of Moses, because God used his ministry in delivering the law to the people.

that thou mayest prosper] Or, *do wisely.* Deut. 29. 9. Josh. 1. 7. To observe the forementioned charge, was the ready way to blessing. See 1 Chron. 22. 11.

in all that thou doest,] Gods blessing extends it self to all good things that a man takes in hand.

and whithersoever thou turnest thy self.] Whither to worship God, or to exercise the kingly office.

V. 4. *That the Lord may continue*] To thee and thy posterity, age after age.

his word] Or, *promise.* Gods word is oft limited to his promise, especially when his word is of some good thing to come.

which he spake concerning me,] Or, *unto me.* That good which is promised to one, for the benefit of his posterity, doth much concern himself; especially when it is made as a recompence of reward unto him.

saying, If thy children] Promises of reward extended to children, upon Gods accepting and approving their parents, are limited to childrens answerable disposition and conversation, chap. 8. 25. and 9. 4. Psal. 132. 12. It was Gods promise with such a limitation, that king Hezekiah pleaded, 2 Kings 20. 3.

take heed] So prone are men to swerve into by-courses, as there is great need of much circumspection, to keep them in the right way.

to their ways,] By a way, the course of ones life is set forth; and that course which properly belongs to men, by vertue of their calling, is, *their way.*

to walk] To walk is a natural action of the body; it intendeth motion and progress therein: For they who walk go on step after step. It sets out a continual doing of a thing.

before me] As in my presence, setting me in their sight, and considering that I behold and take notice of them within and without; and thereupon not daring to do any thing that may displease me.

in truth,] Sincerely, uprightly; not deceitfully, not hypocritically.

with all their heart, and with all their soul,] By heart and soul, the several and distinct inward faculties of a man are meant; as understanding, will, and affections. All and every part of these must wholly be given to God, and no part of them to any other thing. Deut. 6. 5. Job. 22. 5. 2 Kings 23. 3, 25.

there shall not fail thee (said he) a man on the throne of Israel.] Heb. *to be cut off from thee, from the throne,* 2 Sam. 7. 12. Thy children shall by a lineal descent one after another, succeed thee in thy kingdom. This succession long continued in his posterity after the flesh: But in that Christ, who also descended from him, had given unto him the throne of David, (Luke 1. 32.) most properly and fully was this promise accomplished. Solomon his immediate son reigned over Israel, and Judah both; but the posterity of Solomon reigned onely over Judah, chap. 12. 19, 20.

V. 5. *Moreover thou knowest also*] Here begins the first particular that David gives in charge to Solomon. See v. 1.

what Joab the son of Zeruiah] See chap. 1. 7. and 1 Chron. 2. 16.

did to me,] By breaking the agreement which David made with Abner, 2 Sam. 3. 13. and with Amasa, 2 Sam. 19. 13. Joabs murdering these two might have tended to Davids dishonor and danger.

and what he did to the two captains of the host of Israel] Under this word Israel, all the tribes except Judah are comprised: for, when Sauls son held the kingdom against David, Judah held close to David, 2 Sam. 2. 4, 9. Judah also first brought David to his kingdom after he fled from Absalom, 2 Sam. 19. 40, 41.

unto Abner the son of Ner,] 2 Sam. 3. 27.

and unto Amasa the son of Jether,] 2 Sam. 20. 9, &c.

whom he slew] This hath relation to them both.

and shed] Heb. *put.* This hath relation to the last clause of this verse.

the blood of war in peace,] By doing hostile actions to confederates in time of peace, even when David had entred into covenant with them; so as there was peace betwixt David and them, 2 Sam. 3. 27. & 10. 9, 10.

and put the blood of war] A bloody sword used in war.

upon his girdle that was about his loyns,] Into the scabbard that was on his thigh.

and in his shoes that were on his feet.] While he embraced the two captains aforesaid, he slew them, so as their blood ran into his shooes. His insolency is further set out by these phrases, in that he carried a bloody sword, and walked with blood in his shooes, as if he had done a worthy deed.

V. 6. *Do therefore according to thy wisdom,*] Wisely observe him; he is of a stirring spirit; so as thou mayest sometime or other take just advantage against him. See v. 9.

and let not his hoar head] This phrase implyeth old age; and Joab must now needs be very old, having been a General all Davids time, 2 Sam. 2. 13. Yet would not David have him spared for his old age fake. Old age gives no dispensation or immunity from punishment to those that justly deserve it. David himself gives the reason why he himself executed not vengeance upon him, 2 Sam. 3. 39. David at the times wherein those murthers were committed, was in great troubles, and Joab being General of the host, had a great command over many souldiers. Besides his brother Abisha was also a great man in those dayes: so as prudence kept David from executing that vengeance in his own time: which now he saw might seasonably be done by his son. Joab had also now given another just occasion for Solomon to take away his life, namely, his conspiring with Adonijah.

go down to the grave in peace] By a natural death without revenge: but cut him off by the sword of justice. See v. 9. see also, Gen. 42. 38.

V. 7. *But shew kindness to the sons of Barzillai the Gileadite,*] As Barzillai desired and David promised, 2 Sam. 19. 37, 38.

and let them be of those that eat at thy table:] This was a testimony of great kindnesse, especially when it was done by Kings. See 2 Sam. 9. 7.

for so they came to me] They brought all manner of provision to David, 2 Sam. 17. 28, 29. & 19. 32. Therefore David thinks it not enough, that he himself had shewed kindness to Barzillai's sons, but he requires his son Solomon also to continue the like. A grateful heart is never satisfied in recompensing good turns.

when I fled because of Absalom thy brother.] Heb. *from the face of Absalom.* Absalom had raised such a conspiracy against David, as he durst not abide at Jerusalem, where his rebellious son was, but was forced to flye from him, and that for fear of his life, 2 Sam. 15. 12, 14. & 17. 2.

V. 8. *And behold, thou hast with thee Shimei the son of Gerah, a Benjamite of Bahurim*] 2 Sam. 16. 5. His name, parentage, tribe, and place of abode are expressely mentioned, as for distinction, so for aggravation. For by that terrible fact of his, he brought shame and disgrace upon his name, upon his father, upon his tribe, and upon the place of his abode. Bahurim was a city in the tribe of Benjamin, about the out-coasts thereof, 2 Sam. 3. 16. & 17. 18.

which cursed me with a great curse] Heb. *strong curse.* The curse wherewith Shimei cursed David, may justly be laid to be grievous or strong: for therein most horrible and detestable crimes were laid to the charge of a most innocent person, 2 Sam. 16. 7. 8.

in the day when I went to Mahanaim:] This was a city in the tribe of Gad, scituate beyond Jordan, Josh. 13. 26. The first reason and ground of this name is rendred, Gen. 22. 2. See the notes there.

but he came down to meet me at Jordan,] This he did after Absalom was slain; so as it might be fear that moved him to come in and acknowledg his fault, 2 Sam. 19. 18, 19. &c.

and I sware to him by the Lord,] This David did to make him to rest more confidently upon the Kings mercy. See chap. 1. 17, 51.

saying, I will not put thee to death with the sword.] Heb. *if I put thee to death.* This is a form of imprecation, wherein the penalty is understood, Gen. 14. 23. 2 Sam. 19. 23. Hereby we are given to understand, that men should be very tender of making imprecations against themselves.

V. 9. *Now therefore hold him not guiltless:*] Though I for my time pardoned him, yet thou maiest take some occasion of punishing him; and then put him in mind of what he hath done to me. So did Solomon, v. 41. 44.

thou art a wise man] Though God had not yet given unto Solomon such an extraordinary measure of wisedom, as he did afterwards, chap. 3. 12. Yet David observed in him much understanding and wisdom; even above the ordinary sort of young men, and thereupon gave him this commendation, and referred the managing of the cases propounded to him, unto his own discretion.

and knowest what thou oughtest to do unto him] David would not have him do any thing against his own judgement and conscience.

but his hoar head.] See v. 6.

bring thou down to the grave with blood.] David supposed that Solomon might finde, if he narrowly observed the carriage of Shimei, some other just cause to take his life, and then add his cursing of David, as an aggravation of his fault. By blood he means the sword of justice.

V. 10. *So David slept with his fathers*] He died. Death is a kinde of sleep, Deut. 31. 16. compare Act. 2. 29. with 13. 36. death is fitly resembled unto sleep in sundry respects. first, sleep hath power on the body onely and outward sensES. 2. It freeth a man from labour, trouble and care. 3. It refreseth the body. 4. It doth not alwaies keep the body under the bonds thereof: for they that are onely asleep use to wake again. Thus death seizeth on the body onely: the soul is immortal; and the dead rest from their labours, and are freed from all worldly troubles and cares: and they shall rise again, and being raised, made incorruptible and glorious. By reason of this fit resemblance, the grave wherein to dead bodies use to be put, is stiled a bed, Isai. 57. 2.

and was buried in the city of David.] This city was called Zion. David won it and built it, 2 Sam. 5. 7, 9. Zion was a strong hold, Fort or Castle, which the Jebusites held till Davids time, 1 Chron. 11. 5. David having won it from the Jebusites, fo inlarged it and built about it, as he made a fair city there, and there built a palace for himself, 2 Sam. 7. 1, 2. In these respects it was called the city of David, 2 Sam. 5. 7. Thither he caused the arke to be brought, and there pitched a tabernacle for it, (1 Chron. 16. 1.) where it abode till Solomon had built the temple, and therein set the arke, chap. 8. 1. By reason of the arke being in this city, it was stiled the city of God, Gods holy hill: and it was a type of the Church of Christ, Psal. 2. 6. & 48. 1, 2, &c. & 87. 1. &c. Here was the usual royal burying place, where both David and also the successors of David, that were of any good note or name, were buried, chap. 11. 43. 2 Chron. 12. 16. & 14. 1. & 16. 14. & 21. 1. Davids sepulcher was made of such durable materials, and so well kept and repaired, time after time by his posterity, as it continued till the Apostles dayes, (Act. 2. 29.) which was for the space of almost two thousand years.

V. 11. *And the dayes that David reigned over Israel*] Here Israel is put for all the tribes.

were forty years] 2 Sam. 5. 4. 1 Chron. 29. 26, 27.

seven years] The word *seven*, and *thirty three* following, are to the full thus expressed for round reckoning sake; for he reigned seven years and six months in Jerusalem, 2 Sam. 5. 5.

reigned he in Hebron] Hebron was an ancient city. In it Abraham had his abode when he came first into the land of Canaan, and there erected an altar to the Lord, Gen. 13. 18. There was that famous burying place, wherein the three great Patriarks and their wives were buried, Gen. 23. 2. & 49. 31. This being conquered, and fo taken from the Canaanites, Josh. 10. 36. it fell to the lot of the tribe of Judah, and was given to Caleb, Josh. 14. 13. & 15. 54. It was on a mountain, and it was an habitation of Gyants, before Caleb subdued them, Josh. 14. 12. Here David had his throne till his kingdom was throughly settled. When all the tribes of Israel, as well as Judah, came in and subjected themselves to him as to their King, then he set his throne in Jerusalem. In this respect it is said, *and thirty three years reigned he in Jerusalem.*

V. 12. *Then sate solomon upon the throne of David his Father*] 1 Chron. 29. 23. Herein was Gods promise accomplished.

and his kingdom was established greatly] For none now durst attempt any thing against him, that might disturb his quiet possession. See 2 Chron. 1. 1.

V. 13. *And Adonijah the son of Haggith*] See chap. 1. 5.

came to Bathsheba the mother of Solomon] He knew well that a mother may prevail much with her son: thereupon he first addresseth himself to her.

and she said comest thou peaceably] Heb. *is peace thy coming?* 1 Sam. 16. 4. His former practice made her still suspect him: and she could not but fear, that David his Father being dead, he might work some new mischief against his brother Solomon: as Esau thought of killing his brother Jacob after their Father was dead, Gen. 27. 41.

and he said peaceably] Heb. *peace.* This he pretends, whatsoever his intent was.

V. 14. *He said moreover, I have somewhat to say unto thee*] Heb. *a word of me to thee.* I have a request to make to thee, vers. 16.

and she said, (say on) The would try what his request was, before she granted it.

V. 15. *And he said, Thou knowest that the kingdom was mine*] I being the eldest son surviving, after my Father, by birth-right the kingdom belonged to me. See chap. 1. 5. Yea, it was mine also by the peoples approbation, chap. 1. 35.

and that all Israel set their faces on me] That I should be their King. When men have an earnest desire after any thing, they use to turn their faces towards it, and to fix their countenance upon it, Luk. 9. 53. Jer. 42. 15.

howbeit the kingdom is turned about] It is diverted another way.

and is become my brothers] My younger brother is now set and established upon it.

for it was his from the Lord] By Gods appointment, 1 Chron. 22. 10. & 28. 5. That which he here acknowledgeth, was a certain truth: and questionlesse it was known by him to be a truth: yet it is much to be doubted, whether he in truth and sincerity made this acknowledgement or no. Solomons answer to his mother, v. 22. seemeth to imply the contrary. Certainly Adonijah in seeking the crown before, v. 5. sinned against his knowledg.

V. 16. *And now I ask one petition of thee*] This was it that he intended, v. 14.

deny me not] Heb. *turn not away my face.* For when ones request is denyed, he is made ashamed; and in shame turneth away his face. See v. 20. When ones request is granted, his face is said to be accepted, Gen. 19. 21.

and she said unto him, say on] Plainly make known thy Petition.

V. 17. *And he said, Speak: I pray thee unto Solomon*] Without his consent he durst not attempt such a matter.

for he will not say thee nay] Heb. *not turn away thy face.* See v. 8, 16, 20. 2 Chron. 6. 42. Psal. 132. 10.

that he give me Abishag the Shunamite] See chap 3. v. 1.

to wife] See v. 22.

V. 18. *And Bathsheba said, well, I will speak for thee unto the King*] She was herein too forward to gratifie him. Though she were a wise woman, (Prov. 31. 1. &c.) yet she dived not into the bottom of Adonijahs heart; nor discerned the depth of his intention, as her son Solomon did, v. 22.

V. 19. *Bathsheba therefore went unto king Solomon to speak unto him for Adonijah*] This was to make good her promise.

and the King rose up to meet her] He was sitting on his throne, and from thence he rose so soon as he espied his mother comming to him.

and bowed himself unto her] To testifie his reverent respect to his mother, as he had done to David, chap. 1. 16.

and sate down on his throne] This he did having conducted his mother thither. Of Solomons throne, see chap. 10. 18. &c.

and caused a seat to be set for the King's mother] This he did to honour his mother.

and she sate on his right hand] This was the highest place next to the king, who sate in the midst, 2 Chro. 18. 18. Neh. 8. 4. Psal. 45. 9. & 110. 1. Mat. 20. 21.

V. 20. *Then she said*] Being sate down.

I desire one small petition of thee] Being ignorant of the importance of the thing, and dangerous consequences that might have followed thereupon, she calls it *small.*

I pray thee say me not nay] Heb. *turn not away my face.* For men use to make those turn their faces from them, whose requests they dislike. See v. 17.

and the King said unto her, Ask on my mother] This shews his readinesse to gratifie her.

for I will not say thee nay] Supposing that that which his mother desired, had been just and safe, and but small, as she said. So as even Solomon himself was so forward and rash in binding himself by promise, to grant his mothers request, before he knew what it it was.

V. 21. *And she said, let Abishag the Shunamite*] See chap. 1. 3.

be given to Adonijah thy brother] They were brothers by Father, but not by mother. See chap. 1. 10.

to wife] Abishag had been as his Fathers wife, and lain in his bosom. This was one thing which incensed Solomon: for it was an incestuous desire that Adonijah had.

V. 22. *And king Solomon answered, and said unto his mother*] This he did in displeasure.

and why dost thou ask Abishag the Shunamite for Adonijah] This interrogation implies an aggravation of Solomons displeasure.

ask for him the kingdom also] It might have been a means for Adonijah to have gained many of the people, if Abishag (much admired for beauty and seemly behaviour in ministring to David, and so honored as to be Davids bed-fellow) had been his wife. Solomon discerned an intended plot to get the kingdom by the motion which Adonijah had made to Bathsheba, v. 17. & the to Solomon, v. 21.

for he is mine elder brother] See chap. 1. 5. This may give him a shew of title.

even for him] This doubling of the person, sheweth, that Solomon deeply apprehendeth the plot.

and for Abiathar the priest] See chap. 1. 7.

and for Joab the son of Zeruiah.] See chap. 1. 7. & 1 Chro. 2. 16. By joyning of those three togother, it is implied, that

Adonijah, Abiathar, and Joab were all as one: all intending and plotting the same thing. This stirred up Solomon the more to execute the several judgements following on them all, v. 25,27,34.

V. 23. *And king Solomon sware by the Lord*] His deep apprehension of the plot, made him binde himself by oath to cut them off who first made the motion. See chap. 8. 27.

saying, God do so to me and more also] Heb. *And so add.* This is a form of imprecation, whereby more severe vengeance is wished for, if the thing sworn be not performed. See the notes on Ruth. 1.17.

if Adonijah have not spoken this word against his own life] Heb. *soul.* To cause it to be takenaway. See v. 24. Because the soul is the fountain of life, and life no longer abideth in a man, then his soul remaineth united to his body, the soul is frequently put for life, as Gen. 9.5. & 32.30. Exod. 4. 19. & 23. 28. 1 Sam. 19.5. 2. King. 14.3.

V. 24. *Now therefore as the Lord liveth,*] See chap. 1.29.

which hath established me in my kingdom] See v. 12.

and set me on the throne of David my father,] Made me king instead of David, who is dead. A throne is the proper seat of a king, Gen. 41.40. Deut. 17.18. 2 King. 10. 3, 2 Chron. 23. 20.

and who hath made me an house] A fair and royal family, 1 Sam. 2.35. & 25.28. 2 Sam. 7. 27. Exod. 1. 21.

as he promised] 2 Sam. 7. 12,13. For God is faithful who promiseth, Hebr. 10. 23.

Adonijah shall be put to death this day] Because Solomon observed Adonijahs ambitious and seditious spirit still to abide in him, and to remain restless, he thought it not meet to put off his judgement one day; or to suffer him any longer to live.

V. 25. *And king Solomon sent by the hand of Benaiah the son of Jehoiada*] See chap. 1.8. He gave charge and power to Benaiah to slay Adonijah.

and he fell upon him that he dyed] It was of old the custome for Captains and great Officers, in cases of apparent treasons and other capital crimes, upon the kings word, to slay malefactors, as 2 Sam. 1.15. & 4. 12.

V. 26. *And unto Abiathar the priest*] See chap. 1. 7.

said the king,] Solomon observing a new plot, begins to restrain all the Plotters.

Get thee to Anathoth unto thine own fields] An thoth was one of the cities in the tribe of Benjamin that belonged to the priests; and the fields thereabouts were in that respect the priests fields. Solomon commands Abiathar to get himself thither, that there he might live a private life, and meddle no more with the priests office. By this means was he kept from intermeddling, as with ecclesiastical matters, so with all publick affairs: and that he should not he had fallen into apparent treason by joyning with others.

for thou art worthy of death]:] Heb. *a man of death.* Because he conspired with Adonijah, chap. 1. 7. and 2. 22.

But I will not put thee to death,] Here Solomon mixeth mercy with justice; and dealeth more favourably with him then with the rest: the reason hereof follows.

Because thou bareest the ark of the Lord God before David my father,] 1 Chron. 15. 11,12. 2 Sam. 15.24,29. This was a duty proper and peculiar unto priests, Josh. 3.6. The ark, see chap. 6.19. & 8.4.

And because thou hast been afflicted] Heb. *thou hast afflicted thy self.*

in all wherein my father was afflicted] Thou hast had a part and share in all my fathers troubles, by thine own voluntary following of him, 1 Sam. 22.23. & 23.6,9. & 2 Sam. 15.24. Solomons piety to God and to his father David, moves him to spare Abiathar: To God, in that he was Gods priest: To David, in that he was an ancient follower of him, above forty years, 1 Sam. 22 23. He might have also respect to David's promise, 2 Sam. 22.22. Solomon in mitigating Abiathars punishment, did as God himself oft doth, to such as in the ordinary course of their life do many good things; If in some cases they deserve severe punishment, he either mitigateth it or putteth it off to future times, 2 Chron. 19. 3. Esai. 39.8.

V. 27. *So Solomon thrust out Abiathar from being priest unto the Lord*] If priests or other ministers of the Church unwarrantably and unlawfully intermeddle in the great affairs of State, and commit capital or other crimes contrary to the good laws of the kingdom where they live, they make themselves liable to the penalties of those laws, and to censures of civil Magistrates. Of putting Abiathar from his place, see ver, 35.

that he might fulfil the word of the Lord,] 1 Sam. 2. 31, 35. God oft in his wise and secret providence, causeth his word to be fulfilled by many that ayme at no such thing, as Gen. 42.9. & 50.20. compare, 2 Sam. 12. 11. with 2 Sam. 16. 21. Act. 3. 17,18. But this manner of expressing the point, (*that he might fulfil*) implieth that Solomon aymed at this very end: and that he was induced thereupon to take this occasion of thrusting Abiathar from the priest-hood.

which he spake concerning the house of Eli] Abiathar was the fourth from Eli: for he was the son of Ahimelech, the son of Ahitub, (1 Sam. 22. 20.) the son of Phineas, the son of Eli, 1 Sam. 14.3. There is a Metonymie in the word *house*: for house is oft put for them that dwell in the house, or appertain thereunto: as, for a mans family, stock, or posterity, Gen. 39. 5. & 45. 2. Judg. 4.17. Psal. 115. 12.

in Shiloh] Shiloh was a city in the tribe of Ephraim, where the tabernacle was for many years, and where the tribes were wont to assemble together in Josias and the Judges times, Josh. 18.1. Judg. 21.19. 1 Sam. 4. 3,4.

V. 28. *Then tidings came*] Tidings of what befel Adonijah and Abiathar, for such publick affairs soon spread farr and near.

to Joab] For Joab lived not at the court. In some copies it is read, *to Solomon*: but corruptly.

for Joab had turned after Adonijah] This was a traiterous turning, chap. 17.

though he turned not after Absalom] Vulg. Lat. *after Solomon.* So the Septuagint, and Josephus, but all corruptly. It is true indeed, that Joab turned not after Solomon. But that is not so pertinent to the present point: for there are two, among other weighty reasons, why mention is here made of Joabs not turning after Absalom. One to prevent an objection, which is this, Joab remained faithful to David, when Absalom, Achitophel Davids counsellour, and others, conspired against David. Therefore it is meet that Joab be spared, notwithstanding this last fact. The manner of expressing the case, thus, *though he turned not after Absalom*, implyeth, that he is not thereupon to be spared. For though a subject in sundry particulars shew much faithfulness, yet if afterwards he prove a traitor, he may be dealt with as a traitor. If it be said, Abiathar was not so dealt withal; it may be replyed, 1. That Solomon discerned a different disposition in the one and the other. Joab was of a more stirring spirit, and a man of war. 2. Abiathar had not grieved David as Joab had done, 2 Sam. 3. 24, 25, 30, & 19. 5,6. 3. Joab had in two other cases committed willful murther, 2 Sam. 3. 27. & 20. 10. Another reason of this clause, *though he turned not after Absalom*, was to aggravate his conspiracy against Solomon. For it gives evidence, that Joab had his hand in this conspiracy against Solomon; not simply upon a seditious disposition; nor simply in dislike of Davids government; for then he would have manifested such a disposition in Absaloms case; but it appears, that what he now did, he did in dislike and hatred of Solomon. For he could not be ignorant that David upon Gods appointment, had depured Solomon his son to be king after him. Besides, Solomon took this advantage to fulfil the charge which his father upon his death-bed gave him, concerning Joab, v. 5.

and Joab fled unto the tabernacle of the Lord] This was counted a place of refuge. It is said, (chap. 1. 49.) of the conspirators, that every man went his way, namely, to his own house. And Joab might think, that as David had passed by his murthers, so Solomon might pass by this conspiracy, and he quietly live a private life. But when he heard that Adonijah was slain, and Abiathar put from his priestly function, he thought it high time to shift for himself. It seems, he knew not where to secure himself, either in or out of the land. Therefore he flies to the altar: the rather, because Adonijah had there found favor, chap. 1. 52. Of other reasons, see chap. 1. 50. Of the tabernacle, see 1 Sam. 8.4.

and caught hold on the horns of the Altar,] See chap. 1. 50.

V. 29. *And it was told King Solomon*] Kings use to have many eyes and ears, and matters of consequence are soon brought to their knowledg.

Then Solomon sent for Benaiah, &c.] See v. 25.

V. 30. *And Benaiah came to the tabernacle of the Lord*] He was sent thither by the king.

and said unto him, Thus saith the king,] No grudg of his own, but the kings charge put him on to do what he did.

Come forth.] Namely, from the tabernacle. Though it be not expressed in the kings speech, that he should call him forth, yet the king might say as much, or at least intend as much, to keep the altar, if it might be, from being polluted, See Exod. 21. 14.

And he said, Nay,] He feared that if he came forth, he should not be spared.

but I will dye here.] He said this, either in hope that they would not slay him there; or in a superstitious conceit of the place, that it might be some advantage to his soul to dye there.

And Benaiah brought the king word again, saying,] For he was loath of his own head to shed blood at the altar.

Thus said Joab, and thus he answered me.] This intends the same words that Joab uttered.

V. 31. *And the king said unto him, Do as he hath said, and fall upon him,*] These words may have a general reference onely to the making away of his life. In this fence do many take Solomons charge, and Benaiahs execution thereof, because it is not expressly expressly said, he was slain at the altar: and because they might pull him thence by force. For it was counted a kind of pollution of the altar, to shed mans blood thereat. The law commands: to take from the altar him that is to be put to death, Exod. 21. 14. So they dealt with Athaliah, 2 Chron. 23. 14,15. Christ aggravateth the murthering of Zachariah, by this circumstance, that he was slain at the altar, Matth. 23. 35. Hereby also is Pilats cruelty aggravated, Luk. 13. 1. If he were slain at the altar, it was because it is better that blood be there shed (which was but a ceremony) then murther and treason be not punished, which is a moral matter.

and bury him,] For the honour of his place, (2 King. 9. 34.) and for his former service. Decent burial may be allowed to such as are not worthy to live.

that thou mayst take away] This is an especial reason, why Solomon took advantage from Joabs late conspiracy to cut him off. For blood defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it, Numb. 35 33. Certainly, David had it in his minde to revenge the blood of Abner and Amasa, whom Joab slew. The reasons why he did it not are rendred, v. 6.

the innocent blood which Joab shed] Abners and Amasa's blood is stiled innocent, because they were not worthy of death, in that cause for which Joab slew them. If it be objected, that Abner had slain Asahel Joabs brother, (2 Sam. 2. 23.) I answer, 1. He killed him in war, and that provoked thereunto by Asahel, 2 Sam. 2. 19. &c. 2. Joab did it not in a right and legal way, 2 Sam. 3. 27. 3. It was another matter for which Joab slew him: namely, a fear that David would prefer Abner before him, and make Abner General of the army. Upon the like ground Joab slew Amasa, 2 Sam. 20. 10.

from me, and from the house of my father,] By this phrase, he meaneth all that came from his father, or should come from him, the posterity of both.

V. 32. *And the Lord shall return his blood upon his own head,*] The vengeance of the blood which he shed, shall fall, even upon himself. See v. 37. Thus unjust and treacherous shedding the blood of others, hath deserved that his blood be shed. 3 Because the head is the principal part of man, is by a Synecdoche put for the whole man. The phrase is used in conferring blessings, (as Gen. 49. 26. Deut. 33. 16. Prov. 10 6.) and inflicting judgements, as ch. 8. 32. 1 Sam. 25.39. Psal. 7. 16.

who fell upon two men more righteous and better then he:] In that cause, they were more righteous and better then he: for he was a murtherer, and they innocent; for they were unjustly slain. That may be comparatively true, which is not simply. Abner and Amasa were more righteous then Joab, though they themselves were in many things unrighteous. Abner knew that God had appointed David to be king, 2 Sam. 3. 9, 10. Yet he did what he could to set up Ishbosheth the son of Saul, to be king, 2 Sam. 2. 8,9. & 3. 6. And Amasa took part with Absalom against David, 2 Sam. 17. 25.

and slew them with the sword.] 2 Sam. 3 27. & 20. 10.

my father David not knowing thereof] David knew nothing of Joabs purposes in those case, till Joab had executed the same, 2 Sam. 3. 26, 37.

to wit, Abner the son of Ner,] 2 Sam. 3. 27.

captain of the host of Israel.] As Joab was the General over the army of Judah, so Abner over the army of Israel, 2 Sam. 2. 8.

and Amasa the son of Jether,] 2 Sam. 20. 10. He is said to be Captain for that time; because David had made him General over the army of Judah, 2 Sam. 20. 4.&c.

V. 33. *Their blood shall therefore return upon the head of Joab*] He means the vengeance of their blood, as v. 32.

and upon the head of his seed for ever:] He means his posterity, 2 Sam. 3. 29. See chap. 8. 13. & 2 King. 5. 27.

but upon David and upon his seed] He means his children.

and upon his house] That is upon all that belonged unto him.

and upon his throne] Upon his kingdom.

shall there be peace for ever from the Lord.] By peace, he meaneth all manner of blessings. By executing judgement on the murtherer, the guilt is taken from the Magistrate.

V. 34. *So Benaiah the son of Jehoiada went up*] Benaiah being now the General of the army, is used as an instrument to execute just vengeance, v. 25. He is said to go up, because the altar whither he fled was on the side of an hill.

and fell upon him and slew him,] See v. 25.

and he was buried in his own house] See v. 31.

in the wilderness.] A place in which there are but few inhabitants, is called a wilderness, Matt. 3.1. Act. 8. 26. In this respect, Joab might suppose that he could not be safe in his own house, and therefore fled, 2 Sam. 2. 8.

V. 35. *And the king put Benaiah the son of Jehoiadah*] See chap. 1. 8. & 1 Chron. 11. 22.

in his room over the host] He made him General.

and Zadok the priest did the king put in the room of Abiathar.] Zadok by lineal descent came from Phinehas: to whom the covenant of priesthood for ever was confirmed, Numb. 25. 11, 12.13. See Zadoks pedigree, 1 Chron. 6.3. &c. See his solemn inauguration, 1 Chron. 29. 22. Zadok had a double right to be high priest, one by birth, another by special promise. By birth he was in a lineal descent the surviving heir to Aaron, as appears by the genealogy mentioned, 1 Chr. 6.3. &c. The special promise was made to Phinehas and his seed, Numb. 25. 13. But Zadok was the eldest surviving seed, or son of Phinehas. Abiathar came from Eli, as v. 27. How Eli came to be chief priest is not recorded in scripture. Solomon therefore had just cause to take the advantage that was given him by Abiathars conspiracy with Adonijah, to put him down, and to place Zadok in the priests office.

V. 36. *And the king sent and called for Shimei*] This is that Shimei of whom David had given to Solomon a strait charge, v. 8. This questionless was the cause that moved Solomon to seek advantage against him. It is the part of a child's piety to be very careful in observing his parents charge; especially when it is his last charge upon his death-bed.

and said unto him, Build thee an house in Jerusalem and dwell there] Solomon gave this charge, that Shimei might be the more in his eye, and kept within compass. Though Shimei were not among those that conspired with Adonijah; but among those at abode faithful to David, (chap. 1. 8.) Yet Solomon might well restrain him from abiding at his own house, because it was in the tribe of Benjamin, of which tribe Saul was: and thereupon many of that tribe might bear no good will to Davids house; but stir up Shimei against the king. Or the Philistines bordering there upon, he might by them be stirred up against Solomon, and those that took part with him. Kings use to be jealous over all persons that may in the least degree be suspected.

and go not forth thence any whither.] This inhibition was that snare wherewith he was taken.

V. 37. *For it shall be, that on the day thou goest out*] The inhibition is absolute, no limitation or exception granted.

and passest over the brook Kidron,] Kidron was a river between Jerusalem and Bahurim, which was the inheritance of Shimei, (See 2 Sam. 16 5.) whereunto he could not go but over that river, 2 Sam. 15.23. Jer. 31. 40. Joh. 18. 1. This river Kidron was by that place where good kings did use to burn idolatrous monuments, 2 Chron. 15. 16. & 29. 16. 2 King. 23. 6. It said to be about a mile from Jerusalem: so as Shimei had space enough to walk abroad for his recreation and health. He was not confined to close imprisonment.

thou shalt know for certain,] Heb. *knowing thou shalt know.* *thou shalt surely dye:*] Heb. *dying thou shalt dye.* Of this Hebraism in doubling words, see chap. 8. 13.

thy blood shall be upon thine own head.] None but thy self shall be accounted guilty of thy death; thou will be the cause thereof, Josh. 2.19. Matt. 27. 25. Ezek. 18. 13.

V. 38. *And Shimei said unto the king, the saying is good:*] It is just and equal, 2 King. 20.19. He being conscious to the wrong he had done to David, could not but acknowledg his confinement to be meet in its self, and less then his desert.

as my lord the king hath said, so will thy servant do.] Little did he think that he should have occasion to transgresse the foresaid charge. He binds himself thereto by oath, v. 43.

And Shimei dwelt in Jerusalem many dayes.] He carefully observed the charge, till an occasion was offered of breaking it.

V. 39. *And it came to pass at the end of three years*] So long Shimei had kept himself free from danger.

that two of the servants of Shimei ran away] Those two servants had agreed in some evil, that made them to flye away.

unto Achish] It is probable that this Achish was he to whom David went, 1 Sam. 2. 10 and with whom he abode a year and four moneths, 1 Sam. 27. 7. Or he might be some other king of Gath. For kings use to hold their predecessors names. Thus kings of Egypt, one after another, were called Pharaoh: and of the Amalekites, Agag: and of Tyre, Hiram: and of Syria, Antiochus: and of Pontus, Mythridates: and of Emperors of Rome, Caesar, See chap. 11. 40.

son of Maachah king of Gath:] See the notes on 1 Sam. 5.8. There was then peace betwixt the Israelites and the Philistines: so as one might freely pass to the other.

and they told Shimei saying, Behold, thy servants be in Gath.] This might be told by such as knew the danger of Shimei's passing over Kidron: and so it was an act of envy: or elle by such as were willing to help Shimei to his servants again: and so it was an act of good will.

V. 40. *And Shimei arose,*] This implies his diligence and speed in following after his servants.

and saddled his asse,] This was a means of greater speed in going and returning.

and went to Gath to Achish to seek his servants,] His covetous minde made him venture his life: at least much rashnesse and unadvisednesse was manifested herein. Shimei might well have suspected that Solomon had some cause or other to confine him; and that upon so great a penalty as death: and withal he himself had cause to fear, that some or other observing his passing over the river Kidron, might inform Solomon thereof. They of whom a king hath any suspition, should be very watchful over themselves, least they give him any advantage.

and Shimei went and brought his servants from Gath.] He had what he went for, but it cost him dear, even his own life.

V. 41. *And it was told Solomon, that Shimei was gon from Ierusalem to Gath, and was come again.*] Kings have more eyes then their own. This should have made Shimei the more circumspect. But surely all this was ordered by a divine providence: For howsoever David, upon Shimei's acknowledgment of his fault, did not onely spare him for the present, but also sware that he should not dye, namely, by him at that time, 2 Sam. 19.16. &c. Yet God so brought it to pass, that so haynous a fact as Shimei committed, (2 Sam. 16.5. &c.) should not remain unrevenged. Though notorious offenders may for some time escape, yet vengeance will follow and over-take them, sooner or later.

V. 42. *And the king sent and called for Shimei, and said unto him,*] The justice and prudence of Solomon, doth clearly appear in this, that he sends for Shimei, and so reasoneth and expostulateth the case with him, as he makes him discern the equity of the kings proceeding against him: so as he is thereby put to silence, and hath nothing to object against what Solomon said.

Did not I make thee to sweat by the Lord,] See chap. 1. 17.

and protested unto thee, saying,] This phrase implyeth a serious carriage of the matter.

Know for a certain, that on the day, &c.] This was the very charge that Solomon gave him, v. 37.

And thou saidst unto me, The word that I have heard is good.] This was Shimei's expresse answer, v. 38. Solomon produceth three evidences against Shimei; the more to convince him of his fault, and of the justnesse of his punishment. One was his oath whereby he bound himself to God, for performing what Solomon injoyned. Another, the kings strict charge and solemn protestation thereabout. A third, his own confession of the equity of the case.

V. 43. *Why then hast thou not kept the oath of the Lord,*] He calls his swearing by the Lord, the oath of the Lord, because it was wholly in the power of the Lord to binde him to it, or to loose him from it. Nor Solomon, nor Shimei, nor any other creature could free him from that oath. Thus mens vows are laid to be Gods, Psal. 56. 12. See Gods indignation and vengeance on the breaking of an oath, Ezek. 17. 19, 20. compare Josh. 9. 15, 19. with 2 Sam. 21. 1. &c. Saul in such a case thought himself bound to put his son to death, 1 Sam. 14. 24, 37, 38, 43. &c.

and the commandement that I have charged thee with?] Expresse charges of Kings, in lawful matters, strongly binde subjects.

V. 44. *The king said moreover to Shimei,*] The king herein declareth the true and just ground of his proceedings against Shimei, from the beginning to the end.

Thou knowest all the wickednesse which thy heart is privy to,] He implyeth hereby, that he need no other witness against him, then the testimony of his own conscience.

that thou didst to David my father:] Pious children are as zealous against injuries done to their parents as to themselves.

therefore the Lord shall return] Solomon puts him in minde of Gods just dealing with him, to justifie himself therein, and to bring Shimei to a more serious consideration of the offence, to deeper humiliation for it, and to more thorough repentance.

thy wickednesse upon thine own head.] He means the punishment of his wickednes.

V. 45. *And King Solomon shall be blessed,*] Solomon is so far from fearing any curse to fall upon him for executing just judgement on a malefactor, as he rather accounts himself blessed therein. Such as execute vengeance on transgressors, shall in that respect be blessed of the Lord, Numb. 25. 11, 12.

and the throne of David] That is the kingdom which David for his life time held, and was after continued to his posterity. A throne being the proper seat of a king, is here Synecdochically put for the whole kingdom.

shall be established.] Execution of justice establisheth a kingdom, Psal. 106. 30.

before the Lord.] That is to remain firm and stable in the sight of the Lord, and through his watchful care and providence over it.

for ever] Both in Solomons time and in future ages, generation after generation. See chap. 8. 13.

V. 46. *And the king commanded Benaiah*] See v. 25.

which went out and fell upon him,] For it was not usual to fall upon malefactors in the kings presence.

that he dyed.] See v. 25. Herein Solomon accomplished his fathers charge v. 9.

and the kingdom was established in the hand of Solomon.] 2 Chron. 1. 1. For now the contrary faction was destroyed, and there were none left to raise head against him.

CHAP. III.

V. 1. *And Solomon made affinity*] This affinity was by Solomons marrying Pharaohs daughter. See 2 Chron. 18. 1. It is more then probable, that Pharoahs daughter professed the faith of Israel, was made a proselyte and taken into the Church, as Zipporah, (Exod. 18. 2.) Rahab, Josh. 2. 9. Heb. 11. 31.) Ruth. 1. 16. Maachah, (2 Sam. 3. 8.) and sundry others.

with Pharoah] See chap. 11. 40. and Gen. 12. 17.

king of Egypt,] Egypt bordered on the south of Israel, (Numb. 34. 3, 4, 5.) so as the king of Israel and the king of Egypt, might have the greater familiarity one with another. And these two kings being the most renowned kings of all the world at that time, might thereupon be the more forward to make affinity one with the other.

and took pharaohs daughter,] He took her to wife and married her. So is this word used, 2 Chron. 11. 20. Sometimes the word *wife* is added, as 1 King. 4. 15. Gen. 6. 2. Ruth 1. 4. In this, as in many other things, Solomon was a type of Christ. As Solomon married Pharaohs daughter, an alien; so Christ espoused the Gentiles to himself.

and brought her into the city of David.] See chap. 2. 10. In this city was Solomons court; David built this city, and in it his palace, 1 Chron. 11. 7.

untill he had made an end of building his own house,] For this place was too strait for such a Princess and her retinue. See chap. 7. 8. There is intimation of a very fair sumptuous house for the Queen, distinct from his own. This he joyned to his own, and therefore first finished his own.

and the house of the Lord,] Chap. 6. 37, 38. By the house of the Lord, is meant the temple, which was like an house, with foundation, wals, partitions, roof, &c. and it was dedicated to the worship, service, and honour of the Lord: and there the Lord is said to dwell, (chap. 8. 13.) by reason of the manifestation of his presence therein, under sundry types. Such was Solomons zeal about building and perfecting this house, as he would not think of a special house for the Queen, till this were perfected.

and the wall of Ierusalem round about.] chap. 9. 15. This wall was of publick concernment; tending to the safety and security of the people. This therefore he prefers before the Queens pomp and royalty. Of Ierusalem, see v. 15.

V. 2. *Onely*] Or, *as yet. Then, and before.*

the people sacrificed in high places,] Of high places, see v. 4. The former word, *onely*, intimateth, that this was a fault; for it was against the law, Levit. 17. 3, 4. Custome had made it to be the lefs regarded: insomuch as Solomon himself (notwithstanding the commendation given him, ver. 3.) was brought into that common error, as Jacob, David, and others, into polygamie.

because there was no house built, &c.] This reason (though it did not wholly free from all blame, yet) in part excused their fact: for it intimated that they used the high places for more and better conveniences, as they thought.

unto the Name of the Lord.] See chap. 5. 3.

untill those dayes.] This phrase shews, that by the house before mentioned was meant the temple which Solomon built, and not the tabernacle made by Moses.

V. 3. *And Solomon loved the Lord,*] This is the ground of all duty: and it comprizeth all duty under it, (Matt. 22. 36, 37. Rom. 13. 10.) It also putteth a man on to all duty, 2 Cor. 5. 14. This evidenced the sincerity and ardency of his heart to God.

walking in the statutes of David his father:] Those wherein David himself walked, (chap. 11. 34.) and commanded his son to walk in, chap. 2. 3. Of this relation of his father, see chap. 8. 15.

onely] See ver. 2.

he sacrificed] He offered sacrifices by the ministry of priests.

and burnt incense] See chap. 9. 25.

in high places.] See ver. 4.

V. 4. *And the king went to Gibeon*] Gibeon was that great city, which yielded to the Israelites, Josh. 9. 3. &c. and fell to Benjamins lot, Josh. 18. 25. but was given to the Levites to dwell in, Josh. 21. 17. There was the tabernacle of the Lord, (1 Chron.

(1 Chron. 16. 39.) and the altar of burnt-offering, 1 Chro. 21. 29.

to sacrifice there] See v. 2.

for that was the great high place] An high place used to be on an hill, whereon fair spreading trees grew; under which they erected altars for sacrifices, Ezek. 20. 28, 29. Idolatrous Israelites superstitiously used such high places, and the groves upon them, (1 King. 14. 23. 2 Chron. 33. 3.) and that in imitation of the heathen. But the true worshipers of God, used them as convenient places, from the time that the ark and tabernacle were removed from Shiloh. The first high place that we read of, to be used by the people of God, is mentioned, 1 Sam. 9. 12. (See the note there.) This is here said to be *the great high place*, in sundry respects. 1. By reason of the spaciousnesse and fairnesse of the place. 2. In regard of the multitude of people that resorted thereto. 3. Because of the choice persons that frequented it, as the chief priests and Levites, (1 Chron. 16. 39.) Yea, David and Solomon with their Princes and Courtiours. 4. In relation to that tabernacle and altar which Moses built, and was there pitcht, 1 Chron. 21. 29. Of groves, See chap. 16. 33.

a thousand.] See chap. 8. 63.

burnt-offerings] See v. 15. fee also Gen. 8. 20. & Levit. 1. 4.

did solomon offer on that altar] See chap. 8. 64.

V. 5. *In Gibeon the Lord appeared to Solomon*] He evidently manifested that it was God himself that spake to the King.

in a dream] While Solomon was a sleep, as Gen. 28. 11. &c. See ver. 15. Among the manifold waies whereby God of old made known his minde to his people, dreams were one. In dreams sometimes men heard a voice; and conceiving the fence thereof, returned an answer thereto, as ver. 6. Sometimes visions and representations of things were set before their eyes, as, (Gen. 28. 12. Yea, sometimes true, real objects, as, Gen. 31. 10. Hereby God sheweth, that he can to admiration instruct men, even when they are left capable of instruction: they being asleep, and all their senses bound from executing their functions. Though in dreams men oft fancy and imagin things which are not, (as Isa. 29. 8.) and though the devil makes men in dreams to conceive false things, (Zacch. 10. 2.) yet the things made known by God in dreams were most true: and his servants to whom he made them known were assured thereof, Job. 33. 15, 16. So here in this dream.

by night] In that night, (2 Chron. 1. 7.) after he had offered up his sacrifices. Hereby God sheweth, how acceptable Solomons sacrifices were. So Gen. 8. 20, 21. Exod. 15. 13, 14.

And God said, ask what I shall give thee] God propounded this question to Solomon, to try and manifest his disposition. The like, though not in such an extraordinary manner, is propounded to every believer, Matt. 7. 7. Joh. 16. 23. Jam. 1. 5.

V. 6. *And*] Presently without further demur upon the matter.

Solomon said] In this sleep and dream, v. 15. For hereupon he had high thoughts when he was awake, and Solomon had oft before desired such things as here he did of God: whereupon the answer was so ready in his dream.

thou hast showed.] Heb. *done.*

unto thy servant David.] This title is oft given to David, by reason of his faithfulnes to God all the dayes of his life. See Psal. 78. 70, 72. The like title is oft given to Moses, upon the same ground, Numb. 12. 7.

my father.] See chap. 8. 15.

great mercy.] Or, *bounty.* That which in the royalty of Gods minde, and greatnesse of the gift, may well be called bounty, may also in regard of the freenesse of Gods grace, and the need wherein we stand thereof, be called mercy.

according as] This sets out Davids answerable carriage to Gods mercy. God may order his reward according to mans inward disposition and outward carriage, (as Rom. 2. 6.) and yet in mercy do what he doth, Psal. 62. 12. For nothing in man, or done by man, can be the proper cause of reward; but it may be a qualification, whereby God fitteth men for reward.

he walked before thee.] See chap. 2. 4.

in truth] Truth distinguished from uprightnesse of heart, (as here it is) is opposed to a superstitious performance of external duties, and resting thereon, Josh. 24. 14.

and in righteousnesse.] In such courses as were just, equal, and in the matter of them, agreable to Gods word, the rule of righteousnesse, Isa. 48. 1.

and in uprightnesse of heart with thee,] This hath respect to an inward sincere manner of performing that which we do, (1 Chron. 29. 17. All these must be taken of Davids inward disposition, and of his outward conversation in the general course thereof, so far as humane frailty suffered him. For we read of many failings in these.

and thou hast kept for him.] The promise was made to David, and continued to Solomon. Now what is done to a mans child for his fathers sake, may be accounted to be kept for the father, Psal. 89. 20, 28. & 132. 11. 2 Sam. 7. 15.

the great kindnesse.] So David accounted it, 2 Sam. 7. 19. And as the setting of Solomon upon the throne was great in it self; so the rescuing of it from Adonijahs conspiracy, made it appear to be the greater.

that thou hast given him a son to sit on his throne.] This was that great kindnesse which Solomon meant.

as it is this day.] For even then, David being dead, Solomon his beloved son, whom he desired to succeed him, was king.

V. 7. *And now, O Lord my God.*] See chap. 8. 28.

thou hast made thy servant.] This title he ascribeth to himself for honour sake, (for it is a great honour to be Gods servant) and to binde himself to loyalty and faithfulnes unto God.

king.] He truly acknowledgeth that God had conferred that royal dignity upon him.

instead of David my father.] See chap. 8. 15.

and I am but a little childe.] He had now a son, chap. 14. 21. This therefore is here spoken figuratively, in relation to the great charge which was committed unto him. He was but a little child to sway so great a Scepter as was put into his hand: (so 1 Chron. 22. 8. & 29. 1. Jer. 1. 6.

I know not how to go out or come in] To order and govern the people. This is a comparison taken from Captains or Shepherds. See Numb. 27. 17. Deut. 31. 2. Josh. 14. 11. 1 Chron. 1. 10.

V. 8. *And thy servant*] See v. 7.

is in the midst of thy people.] A supream governor, about whom they all stand.

which thou hast chosen,] To be thy church, thy peculiar people, Exod. 19. 4, 5. Deut. 7. 6. & 10. 14, 15. Magistrates set over Gods church need in that respect the more wisdom.

a great people.] In number, as the words following shew, Numb. 20. 20.

that cannot be numbred.] This shews the accomplishment of Gods promise, Gen. 15. 5. & 32. 12. The phrase is hyperbolical: see 2 Chro. 1. 9.

nor counted for multitude.] A *pleonasm.* By how much greater ones charge is, by so much the greater ought his care to be.

V. 9. *Give*] Well he knew that every good gift is from above, and cometh down from the Father of lights, as Jam. 1. 17.

therefore] Because he was a governor over a great people; therefore he desireth ability, well to govern them: so as governors are set over for peoples good, Psal. 78. 71.

thy servant] See v. 7.

an understanding] Heb. *hearing.* For understanding comes by hearing: By an understanding heart he meaneth knowledg and wisdom, 2 Chro. 1. 10. See v. 11. By knowledg men understand and conceive matters; by wisdom they well order and dispose them.

to judge thy people] Without understanding a kingdom cannot be well governed; and understanding is given of God, and attained by hearing his Word.

that I may discern between good and bad:] Herein a special part of understanding consisteth. Thus may governors best know how to carry themselves towards every one.

for who is able to judge this thy so great a people?] Without understanding and wisdom given from above, none can do it.

V. 10. *And the speech pleased the Lord,*] Heb. *Is in the eyes of the Lord.* The greater the people is, the harder it is to govern them.

that Solomon had asked this thing.] This pleased the Lord that Solomon had asked such a thing. Desire of ability well to manage the talent that God commits to a man, is very acceptable to God, if it be a true desire of heart. And God knows when a mans desire is such.

V. 11. *And God said unto him,*] God soon manifesteth his approbation of such things as please him.

Because thou hast asked this thing.] That which is mentioned, v. 9.

and hast not asked for thy self.] Such things as might seem most pleasing and profitable to thy self; such as mens heart by nature are set upon, Psal. 4. 6. Such particulars as follow.

long life:] Heb. *many days.* Long life simply considered in its self, without the understanding here desired, is no blessing, Prov. 16. 31.

neither hast asked riches for thy self,] Riches without understanding well to use them, may be kept for the owners of them, to their hurt, Eccle. 5. 13.

nor hast asked the life of thine enemies,] Heb. *the soul.* Their ruine and utter destruction. Ruine of enemies may make man too insolent, secure, and carelefs, Psal. 14. 29.

but hast asked for thy self understanding:] See v. 9.

to discern judgement.] Heb. *to hear.* By hearing causes on both sides, men may the better know what judgment to give, by

By this God shews how he taketh distinct notice of that which men most desire.

V. 12. *Behold, I have done according to thy word:*] Or, *thy desire*, or, *prayer*. His words were uttered in form of a prayer, and thereby the desire of his heart was manifested. Gods doing *according* to Solomons word, may move believers to rest on God, for obtaining what they desire according to his will, 1 John 5. 14.

lo, I have given thee] These two words, *Behold, lo*, are the same in the Hebrew. The repeating of them shews that this matter is very remarkable.

a wise and an understanding heart,] This was the thing Solomon craved, v.9.

so that there was none like thee, &c.] Herein God went beyond Solomons express desire, whereby he verifieth, That he gives above what we ask, Ephe. 3. 20. See an exemplification hereof, chap.4. 29. &c.

V. 13. *And I have also given thee that which thou hast not asked.*] Matth. 6. 33. I have determined to give thee such and such things. Thou mayst be assured in due time to have all.

both riches and honor:] These are those other things which are included in this promise. *First seek the kingdom of God, and his righteousness, and all these things shall be added unto you*, Matth.6. 33. God granted in the former part a greater measure of that thing which Solomon desired, then he desired; and in this latter part, he grants other things then he desired.

so that there shall not be] Or, *hath not been*. The Hebrew word may be applyed, both to time past, and to time to come.

any among the kings like unto thee all thy days.] Nor before nor since Solomons time, was there any king in Israel that exceeded him in the things here promised; namely, riches and honor. As for heathen monarchs, who may be thought to exceed him in riches and honor, they wanted that true wisdom which Solomon had; whereby Solomons riches and honor were so ordered, as they exceeded theirs.

V. 14. *And if thou wilt walk in my ways,*] See chap.2. 3. 4. God addeth conditions to his promises, that men thereby may know how far the promises do belong unto them.

as thy father David did walk,] Chap.15.5. Approved examples are directions and incitations, which shew what must or may be done. They are as guides before us, especially approved examples of parents; which being imitated by children, the memory of worthy parents will remain precious and blessed; and the blessing on children will thereby be multiplyed, Exod.20.6.

then will I lengthen thy days.] Long life in the way of righteousness (Pſal.91.16.) is a blessing.

V. 15. *And Solomon awoke,*] God would have him sensibly discern the truth of what was promised.

and behold, it was a dream;] A dream worth the heeding more then ordinary, Gen.41.7.

and he came to Jerusalem,] Of Jerusalem see Josh. 15. 8. & 18.28. Judg.1.8. 2 Sam.5. 6. Zion called the city of David (chap.2. 10.) was within the compass of Jerusalem; so as the way lay in Zion, must also needs be in Jerusalem: in which respect Jerusalem is called the holy city, Nehe.11. 1,18. Isai. 52.1. And it was an especial type of the church, Psal. 51. 18. Isai.62. 1,7. & 66. 20. Revel. 21. 2. Of the notation of Jerusalem, see 1 Chron.11 4.

and stood before the ark of the covenant of the Lord,] See Exod. 40. 3,20. Numb 10.33. In the ark was the Law kept (Deut. 10.5.) which is stiled the covenant: see chap.6.19.

and offered up] In way of thankfulness to God; for the kindness of the Lord shewed to him.

burnt-offerings,] The Hebrew word עֹלוֹת translated burnt-offering, signifieth, *that which ascendeth*: because it was all lift up upon the altar, and there being burnt, it ascended in the vapor, or smoke thereof, unto heaven. There is an other word also used for the same thing, כָּלִיל *that which is whole*, or, *all* of it. It is in our English translated *whole burnt-offering*, Pſal.51.19. and *whole burnt-sacrifice*, Deut.33.10. The Greek translations turn both words ὁλοκαύτωμα, an *holocaust*, or, *whole burnt-offering*: for the whole beast being flayed and cut in pieces, was laid on the altar and burnt, Levit.1. 8,9, 13. It was offered up, to make atonement for the offerer (Levit.1.4.) and to procure reconciliation for him with God. It typified Christs offering up of his whole self, and that to make atonement for us with God, Heb.10. 5, &c. In this respect, God is said to smell a sweet savor thereat, Gen. 8. 21. Levit.1. 9. It did also morally set out the presenting of our bodies wholly to Gods service, Rom. 12. 1. That offering which was stiled a sin-offering, was also for an atonement and to make reconciliation betwixt God and the sinner, Exod.30.10. Neh.10.33. Of freewill-offerings. See Ezra 3. 5.

and offered peace-offerings,] The Hebrew word שְׁלָמִים, is sometimes put for matters of peace, as Gen. 34. 21. and sometimes for retributions, as Pſal.56.12. Isai.19.21. In both these acceptions may the word, applyed to sacrifices, be taken: For on Gods part, they did import grace, peace, blessing obtained; on mans part, thanks and praise returned. In this respect it is stiled a sacrifice of thanksgiving, Levit.7. 12,13,15. It is stiled to be a voluntary sacrifice; and therefore it might be of male or female, Levit.3.1. But the burnt-offering was only of the male, Levit. 1. 3. and that was all burnt; whereas the fat onely of the peace-offering was burnt, Levit.3. 3,9,5. All the flesh was for the Priests, Levites, and people, Levit.7. 15, 19. The *peace-offerings*, being of beasts flain, typified Christ, who by his death became our peace, Ephes. 2. 13, 14, &c. They did also morally set out our duty of giving thanks and yielding praise to God, Heb.13.15. with sacrifices, which were of living creatures, there used to be joyned meat-offerings and drink-offerings, Chap.8.64. 1 Chron.29.21. These were so called, because they were to be eaten and drunken. For as the priests had a part of the flesh of the sacrifices to eat, so they had alſo of the meat-offerings for bread, and of the drink-offerings for drink. The meat-offerings were of fine flowre and oyl kned together, and thereof were made loaves, or cakes, or wafers, (Exod.29.23.) and being seasoned with salt, were baked, or fryed, or broyled, and with incense were offered up to God, Levit.2.1,&c. The meat-offering was an especial type of Christ, the bread of life (John 6.35.) anointed with the Spirit, (Luke 4. 18.) whose intercession is as sweet incense, Revel.8.3. It also set forth saints, brought as a meat-offering to the Lord, (Isaiah 66.20.) being sifted from the bran of corruptions, and made as fine flowre, by faith and repentance; being also anointed and seasoned with the graces of Gods Spirit, offering up unto God the incense of their prayers in the mediation of Christ, Pſal.141. 2. Mal. 1. 11. Drink offerings were of wine, or other strong liquor. (Exod. 29.40,41.) This used to be poured out upon the altar, Num. 15.5. This was a type of Christs blood poured out for us, which was drink indeed, John 6. 55. in that our dry thirsty souls are through faith refreshed therewith; which is also represented in the sacramental wine of the Lords supper. It also shewed, that saints should be willing to be poured out in Christs cause, Phil.2.17. Of these meat and drink-offerings, there was reserved for the priests to eat and drink. For however they were forbidden to drink wine and strong drink, when they went about their service, Levit. 10. 9. Ezek.44. 21. yet at other times, they might drink both wine and strong drink; Jewish Expositors say, That they were not simply forbid to drink wine or strong drink, but rather such a measure of the one or the other, as might make them unfit for their service. This provision, which the Lord made for the ministers of the Law, did shew, That they which preached the Gospel, should live of the Gospel. See 1 Cor.9.7, &c.

and made a feast to all his servants.] By servants are here meant subjects, amongst whom officers of several tribes; and all others that came to this solemnity, are comprised. This he did, to testifie his respect to his subjects, and to quicken their spirits. See chap. 8.65. Solomons subjects had the greatest benefit of that wisdom which God bestowed upon him. He doth therefore most prudently quicken up their spirits to thankfulness.

V. 16. *Then came there two women*] After the foresaid dream, these came, that by an evidence of Solomons wisdom, it might be the better discerned, see v. 28. God hereby doth give assurance to Solomon of the accomplishment of his promise, v.12. and also gives evidence to Solomons subjects; yea, and to such of other nations as should hear thereof, of that extraordinary measure of wisdom, which he had wrought in him, chap.4. 31,34.

that were harlots,] Either the law (Deut.23.17.) was neglected; or these were concubines; or victualers, as some take Rahab to be, Josh. 2. 1. If they were wives or concubines, their husbands might be from home, about some special affairs. If they were harlots, they had better affections to their children, then for the most part harlots now have: For in these days, they use all the means they can to make away their children.

stood before the king, and stood before him.] The king was now on his throne, ready to hear complaints; they therefore come before him to have their case decided. The persons were mean, but the case was very difficult, and they knew not to whom else they might flie for judgment in such a case.

V. 17. *And the one woman said,*] Namely, the true mother of the living childe.

O my lord,] This is a phrase of complaint. So v. 26. and Gen.43. 20.

I and this woman dwell in one house,] This was the ground of the deceit, and of the mistake.

and I was delivered of a childe, with her in the house.] So as the other woman was with this at her travel, and knew that she had a childe.

V. 18. *And it came to pass the third day, after*] There were but three days difference, so as they could hardly be distinguished in the face one from another.

that this woman was delivered also,] Namely, in safety; the childe coming out of her womb a living childe.

and we were together,] In the same house, if not in the same chamber.

there was no stranger with us in the house,] She means no other woman, at left in the night time, when the one took a childe from the other; so as there were no witnesses to prove or disprove the matter in difference.

save we two in the house.] This made the case so difficult as it was; and was the reason why Solomon used such an unusual way of finding out the truth of it as he did.

V. 19. *And this woman childe died in the night,*] This circumstance made the case the more difficult; for there was no hope of any ones coming to them in the night.

because she overlaid it.] By her arms, or some other part of her body lying upon the mouth of the childe, she smothered it. Many children by the carelesness of heavy and drowsie women, have in all ages been thus made away.

V. 20. *And she arose at midnight,*] The darkest time of the night, and the time of deepest sleep, when sewest are stirring. Thus she takes her fitest opportunity to accomplish her mischievous plot, Job 24. 15,16,17.

and took my son from beside me,] Though the childe might seem safe in the mothers bosome, yet unawares it was stolen away.

while thine handmaid slept,] They against whom mischief is intended, oftentimes sleep securely, while they who work the evil, watch.

and laid it in her bosome, and laid her childe in my bosome.] She had rather have a living childe, though another, then her own dead.

V. 21. *And when I rose in the morning to give my childe suck,*] She calls it her childe, because she supposed it had been her own, knowing nothing at that time to the contrary whether the were an harlot or no; yet to give suck was a mothers proper duty. See the note on Gen. 21.7.

behold it was dead:] She means the childe that was laid by her.

but when I had considered it in the morning,] When the daylight appeared, she throughly viewed it. So much doth this word *consider* import. Pſal. 119. 95. Job 37. 14. Isaiah 43. 18.

behold, it was not my son which I did bear.] Another can soon espy, and well discern her own childe.

V. 22. *And the other woman said, Nay*] The false mother contradicts the other, because there was no witness to disprove her.

but the living is my son, and the dead is thy son,] She is as peremptory in her asseveration, as if it had been a truth.

And this said, Nay, but the dead is thy son, &c.] She that had the truth on her side, would not be overcome by the impudency of the lyar.

Thus they spake before the king.] They contended one against another.

V. 23. *Then said the king, The one saith, &c.*] The king repeats what the one and the other woman had alleaged, to shew that there was no apparent evidence to discover which party spake truth, but that there was a necessity of putting it to such a tryal as he intended.

V. 24. *And the king said, Bring me a sword:*] This he called for, merely for tryal, as Gen.22.2. See v.27.

And they brought a sword before the king.] They could not know the kings end in calling for a sword, yet they yield obedience to his command, which subjects thay and ought to do in civil matters not unlawful.

V. 25. *And the king said, Divide the living childe in two,*] The sequel shews, that he intended not to slay the living childe, but to discover the true mother, as he did.

and give half to the one, and half to the other.] His charge being so punctual, all that heard it, thought that he meant as he spake: Whence arose another contention betwixt the women.

V. 26. *Then spake the woman whose the living childe was unto the king,*] She knowing the childe to be her own, could not in this case hold her peace.

for her bowels yerned upon her son,] Heb. *were hot*. Such compassion in such a phrase is attributed to God, Jerem. 31. 20.

and she said, O my lord,] See v. 17.

give her the living childe,] She had rather that her adversary should have the comfort of her childe, then the childe be slain. This shews her motherly affection.

and in no wise slay it:] See chap.8.

but the other said, Let it neither be mine nor thine, but divide it.] This bewrays an envious disposition; for all that she cared for, was, That her neighbor should not enjoy what she wanted.

V. 27. *Then the king answered and said,*] By the different affection of the two women, he well discerned the truth of the case, and answerably gives judgment.

Give her the living childe,] Her that would not have it slain, and thereby declared her self to be the true mother.

and in no wise slay it,] Heb. *slaying do not slay it*. See chap. 8.13. This shews, that he intended not to slay the childe when he called for a sword.

she is the mother thereof.] She hath plainly declared by her affection to the childe, that she is the true mother thereof.

V. 28. *And all Israel*] All sorts of people in that nation, great and mean, good and bad.

heard of the judgment which the king had judged,] For it was a just and righteous judgment, given upon good evidence.

and they feared the king,] Heb. *before the king*. Or, *at the face of the king*. Good and just men reverenced the king, upon expectation of righteous judgment to be executed by him; but wrong doers feared lest their crafty devices should be discovered by him. Thus respectively all feared him.

for they saw that the wisdom of God] Most excellent and extraordinary wisdom, is stiled, the wisdom of God, as Gen.23. 6. and 30. 8. Pſal.36.6. and 80. 10. 1 Chron.12.22. Ezek. 10. 5. It was also called the wisdom of God, because it was wisdom given and inspired by God, Jam.1.5.

was in him] Heb. *in the midst of him*, Job 20.14.

to do judgment.] This is the most eminent grace that can be in a governor as he is a governor, Deut.1. 16. 2 Sam. 8. 15. Jer.21.12.

CHAP. IIII.

V.1. *So king Solomon was king over all Israel*] He means all the twelve tribes; over which no king after him did reign; no, not David his father in the beginning of his reign, 2 Sam.5.5. At first, onely the men of Judah anointed David over the house of Judah, 2 Sam.2.4. And there was long war betwixt the house of David and the house of Saul, 2 Sam. 3. 1. whereby David was kept from reigning over other tribes. When Abner and Ishbosheth were both slain, then, and not before, came all the tribes, and annointed David king over Israel, 2 Sam.5.1,3. Solomons son, who succeeded him in the throne, lost ten tribes, chap. 12.16. So as he had all his posterity reigned over two tribes onely, chap. 12.21.

V. 2. *And these were the princes which he had*] By whose ministry he governed the kingdom, according to Jethro's advice, Exod.18. 21. The number and order of the following governours are recorded, not onely to set out Solomons riches and glory, but also his wisdom. See chap.10.25. If the variety of distinct functions, and benefits which redounted to king and state thereby, be duly observed, admirable wisdom in ordering them, may clearly be discerned.

Azariah the son of Zadok] If Zadok the priest, (chap.2.35) be here meant, Azariah was his grand-childe, 1 Chron 6.8.9. But the Hebrew word כֹּהֵן signifieth a secular prince, as well as an ecclesiastical priest. This title is given to Davids sons, (2 Sam. 8. 18.) who are said to be chief about the king, 1 Chron.18.17. It is also given to Ira Davids chief officer, 2 Sam. 20.26. And so Nathan, Solomons principal officer, v. 5. And to Joseph father in law, (Gen. 41.45.) And to Moses his father in law, Exod. 2.16. It is therefore most probable that another Zadok is here meant; and that this Azariah was a vice-roy under Solomon, as, Dan. 6.2,3. and as Gen. 41.40.

the priest] Or, the chief officer.

V. 3. Elihoreph, and Ahiah the sons of Shisha,] Shisha the father of these two scribes, is supposed to be the same that is stiled Sheva, 2 Sam. 20. 25. and that he trained up his two sons in his own calling; and made them so expert therein, as moved Solomon to chuse them to be his scribes. As Solomon retained many of his fathers officers in their places, so might he chuse such sons, as were fit to succeed in their fathers room.

Scribes] Or, secretaries, 2 Sam.8. 17. Esth.3.12. Such as our kings secretaries are. Three sorts of scribes are mentioned in scripture. 1. Kings secretaries, as here. 2. Publike notaries, Jer.36.26. 3. Teachers of the law of God, Ezr.7.6. Matt. 23. 1. David had but one scribe, 2 Sam. 20. 25. Solomon, (whose dominion was larger) had two.

Jehoshaphat the son of Ahilud.] This man held the same office all Davids time, 2 Sam. 8. 16. & 20. 24. So as he must needs be an old man. See v. 17.

the recorder.] Or, *remembrancer*, 2 Sam.8.16. & 20.24. According to the derivation of the Hebrew word, it signifieth a *remembrer*, or, *remembrancer*, as Jer. 41. 9. Isai.62.6. and 66. 3. Such are *masters of requests*, whose office is to put the king in minde of petitions, and other like things. Some stile them *chronicklers*, such as Esth 2.23. & 6. 1.

V. 4. *And Benaiah the son of* Jehojada] See chap. 1. 8.
was over the host,] That is, as now such an one is stiled, *generalissimo.* This place Joab held all Davids time, 2 Sam. 8. 16. But Solomon putting Joab to death, placed Benaiah in his room, chap. 2. 35. Benaiah was a colonel over certain troops in Davids time, 2 Sam. 8. 18.
and Zadok and Abiathar were the priests.] Abiathar was a chief priest when Solomon first came to the crown; and so is he here joyned with Zadok, for David so joyned him, 2 Sam. 20. 25. because David was an occasion of the death of Abiathars fathers house, 1 Sam. 22. 22, 23. and because Abiathar still followed him, chap. 2. 26. Besides, though Abiathar was removed from the superior place, yet he remained a priest, fee Mark 2. 26. He might retain the title, though he executed not the function; from which he was removed, chap. 2. 27.

V. 5. *And Azariah the son of Nathan was over the officers*] He was over those officers that are mentioned, vers. 7. and 2 Chron. 8. 10. The Hebrew word נצבים translated *officers*, according to the notation of it, signifieth such as are set apart, or deputed to set imployments, chap. 5. 16. It is translated a *deputy*, chap. 2. 47.
and Zabud the son of Nathan was principal officer,] See v. 2. This is the same word that is translated priest, v. 2.
and the kings friend.] So was Husai, 2 Sam. 15. 37. He was the kings favorite, who had on all occasions free access unto him. By this he is distinguished from Azariah; for the other title is common to them both. It appears, that Solomon had Nathan in high esteem, in that he put two of his sons in the highest offices of his kingdom, next to himself, and accounted one of them his favorite. Well might he so do; for Nathan was to David a faithful prophet of the Lord, 2 Sam. 7. 1, &c. & 12. 7, 13, 25. And Nathan was the first that discovered Adonijahs conspiracy against Solomon, and gave advice for seeling Solomon on the throne, chap. 1. 11. And it is probable, that Nathans sons were trained up with Solomon, under the tuition of Nathan.

V. 6. *And Abishar was over the housfold.*] He was Treasurer of the kings house, or Governor thereof, chap. 16. 9. & 18. 3. Gen. 39. 4.
and Adoniram the son of Abda] chap. 5. 14.
was over the tribute.] Or, *levie.* He was chief customer or receiver of the kings revenues, chap. 5. 14. & 12. 18. Such an office had one called Adoram in Davids reign, 2 Sam. 20. 24. Another of that name in Rehoboams reign had also such an office, chap. 12. 8. These three might be grandfather, father and son. These were questionlets other inferiour customers under Adoniram; for the king had tribute, not onely from his own subjects, (chap. 9. 15.) but also from strangers that dwelt in his kingdom (chap. 9. 21.) and from others out of other countries, v. 21. chap. 10. 25.

V. 7. *And Solomon had twelve officers*] These were for the twelve moneths; such as might over-see the inferiour purveyors; so as neither the people should be oppressed, nor the king defrauded.
over all Israel] Thus all that did partake of the benefit of Solomons prudent government, did afford of their commodities to the maintenance of his royal estate: yet not so, but that they had some consideration for their commodities, at least at the kings price. Had the great store which was provided, been gathered onely out of the places next the Court, the people thereabout might have been over-burthened; and yet the king might have wanted.
which provided vittuals for the king and his housfold:] The store of provision mentioned, v. 22, 23. sheweth, that Solomons housfold was very great. Under it may be comprised his wives housfold, and such companies of souldiers as attended about the Court: yea, and such forreign Princes and Ambassadors as came to him from other countries, and their retinue, v. 21. 27. See v. 6.
each man his moneth in a year made provision.] These had their treasure-houses and other places, which at all times they replenished with commodities. But in their several moneths, they caused their store to be brought forth for the kings use.

V. 8. *And these are their names:*] They were men of note, and therefore their names are kept in memory.
the son of Hur] Or, *Benhur.* So are the rest described by their fathers names; because their fathers were men famous in Israel.
in mount Ephraim] The divisions are not simply made according to the tribes; for so might some have been over-preist, in that some tribes were neither so large, nor so fertile as others. The division is according to the commodities of the soyl.

V. 9. *The son of Dekar*] Or, *Ben-dekar.*
in Makaz, &c. These were cities in the tribe of Dan, Josh. 19. 40. &c.

V. 10. *The son of Hesed*] Or, *Ben-hesed.*
in Arubob] This is in the tribe of Judah.
to him pertained Sochob, &c. These also were in Judah, Josh. 15. 35. &c.

V. 11. *The son of Abinadab*] Or, *Ben-Abinadab.*
in all the region of Dor] This was in Manasseh, Josh. 17. 11. Judg. 1. 27.
which had Taphath the daughter of Solomon to wife;] This is here set down by anticipation: for mention being made of the son of Abinadab, occasion is thence taken to name the wife which he married many years after; to shew that he was a man of some worth, in that the king would bestow his daughter upon him, See v. 15. Solomon at this time could not have daughters marriagable.

V. 12. *Baanah the son of Ahilud, to him pertained Taanach and Megiddo,*] These were in Manasseh 100, Josh. 17. 11. Judg. 1. 27.
and all Bethshean] Josh. 17. 11.
which is by Zartanah] Josh. 3. 16.
beneath jezreel] In Issachar, Josh. 19. 18.
from Bethshean to Abel-Meholah] Judg. 7. 22.
even unto the place that is beyond Jokneam.] In Zebulon, Josh. 19. 11. & 21. 34.

V. 13. *The son of Geber*] Or, *Ben-Geber.*
in Ramoth Gilead.] In Gad. This was in the country of Gilead, Deut. 7. 43. Josh. 20. 8. 1 King. 22. 3. By Gilead added to it, it is distinguished from Ramoth in the tribe of Issaded to it, it is distinguished from Ramoth in the tribe of Issachar, 1 Chron. 6. 73.
to him pertained the towns of Jair the son of Manasseh] These towns were in the half-tribe of Manasseh, (Numb. 32. 41.) on the other side of Jordan.
which are in Gilead,] See chap. 17. 1.
to him also pertained the region of Argob,] Deut. 3. 4, 14.
which is in Bashan,] See 2 King. 10. 33. & 1 Chron. 5. 11.
threescore great cities with walls and brazen bars.] The land of Israel was compassed about with many enemies, and thereupon in every tribe they had cities very well fenced.

V. 14. *Ahinadab the son of Iddo had Mahanaim.*] Or, To *Mahanaim.* This was in Gad, Josh. 13. 26. See Gen. 32. 2.

V. 15. *Ahimaaz was in Naphtali,*] He was some great man, as that which follows shews.
he also took Basmath the daughter of Solomon to wife.] This was another daughter, besides the former mentioned, v. 11.

V. 16. *Baanah the son of Hushai was in Aser and in Aloth:*] This word taken appellatively, signifieth upper parts or places; and imployeth high hilly grounds. This place lay by the sea side in the land of Edom, 2 Chron. 8. 17, It is supposed to be the same, that is called Elath, Deut. 2. 8.

V. 17. *Jehoshaphats the son of Paruah in Issachar.*] This his parentage doth distinguish him from that Jehoshaphat which is mentioned, v. 3. who was the son of Ahilud. See v. 3.

V. 18. *Shimei the son of Elah in Benjamin.*] This distinguisheth him from that Shimei who cursed David: both were of the tribe of Benjamin, but of different parents. That other was the son of Gera, 2 Sam. 16. 5.

V. 19. *Geber the son of Uri was in the country of Gilead,*] This was another part then that which is mentioned, v. 13.
in the country of Sihon] Of Sihon and Og, and their countries. See numb. 21. 21. &c. Deut. 3. 8. &c.
he was the onely officer which was in the land.] Over so much of that land taken from Sihon and Og, as was not mentioned before, namely, over all the residue.

V. 20. *Judah and Israel*] Though Israel consisted of ten tribes (in which respect it is set for the most part before Judah) yet here, and vers. 25. Judah is set before Israel; because, the king was of that tribe: And in Judah was Jerusalem the chiefest city of all the tribes; and it was the place where the king had his most frequent residency.
were many, as the sand which is by the sea in multitude,] This is a proverbial phrase and hyperbolical; it is not too strictly, to be taken. It implies an innumerable number, Jer. 33. 22. Gen. 15. 5. It hath respect to the promise, Gen. 22. 17. & 32. 12. Note, Prov. 14. 28. See v. 29.
eating and drinking,] This is a description of plenty and peace. Men that have but little, may eat and drink; but to be *eating and drinking*, imployeth abundance, 1 Chron. 12. 39. Job. 1. 18. Isai. 22. 13.
and making merry.] This phrase sheweth, that they were freed from fear of troubles, oppressions, incursions of enemies, and otherlike matters, that might make them eat and drink with sad hearts and troubled spirits. See 1 Sam. 30. 16.

V. 21. *And Solomon reigned over all kingdoms, &c.*] 2 Chron. 9. 26. He means all the kingdoms round about Israel.
from the river] Euphrates, as it was promised, Gen. 15. 18. Exod. 23. 31. Deut. 11. 24. Josh. 1. 4. This river was their coast North-ward.
unto the land of the Philistines,] This was their coast on the West.
and unto the border of Egypt:] This was their coast on the South, Numb. 34. 3, 4, 5. See chap. 8. 65.

they brought presents,] In testimony of fealty. See 2 King. 17. 3. 2 Chron. 17. 5. & 32. 23.
and served Solomon.] They did this as tributary nations: in which respect Solomon is laid to reign over them.
all the dayes of his life.] As the truth of Gods promise (chap. 3. 13.) was herein verified; so his patience and long-suffering was exceedingly magnified, in that, notwithstanding Solomons apostacie, God continued his goodnefs to him all his dayes. Indeed God thirred up some adversaries against him (as appears, chap. 11. 14, 23, 26.) but such as did more mischief to his posterity then to himself. The like blessing was granted to no king in Israel before him or after him. David his father had many troubles; so had Asa, Jehoshaphat, Hezekiah and Josiah, the most flourishing kings that succeeded him.

V. 22. *And Solomons provision*] Heb. *bread.* The bread and other provision which Solomon had for himself and his Court, was so much, as the like is not read of in any other kings time. Much was that which was provided for Nehemiah, (Nehem. 5. 18.) but it was not comparative to this. See v. 7.
for one day.] Every day new provision was brought to the Court.
was thirty measures of fine flour, and threescore measures of meal.] The word translated measure, is in Hebrew, *Cor.* One Cor conteined ten Epha's: for a Cor and an Homer are the same measure, and an Ephah and Bath are also the same. But an Ephah or Bath is the tenth part of an Homer, Ezek. 45. 11, 14. An Homer of barley was valued at fifty shekels of silver, Lev. 27. 16. Whence it may be gathered, that an Homer or Cor was a very great measure, the greatest that is mentioned in Scripture. Some take it to be an asses load: as we count a tran of wheat (which holds eight bushels) an horse-load. An Ephah was about the measure of our bushel: by which account, one Cor was about ten bushels: so as he had every day three hundred bushels of flour, and six hundred of meal. See Exod. 16. 16. & Isai. 5. 10.

V. 23. *Ten fat oxen*] Such as were fatted in stalls.
and twenty oxen out of the pastures,] Such choyce grounds as made them very fat.
and an hundred sheep, &c.] Under the particulars here mentioned, all maner of common and choyce, ordinary and extraordinary meats, are comprised. They shew, that his provision of flesh was answerable to that of bread, v. 22.

V. 24. *For he had dominion over all the region on this side the river,*] This is such a description of Solomons dominion, as was before set down, v. 21.
from Tiphsah] 2 King. 15. 16. Jewish expositors take Tiphsah, and Azzah, for two towns on the borders of Euphrates.
even to Azzah] Gen. 10. 19. Azzah is set put for Gaza, as Gen. 10. 19. Deut. 2. 23. Gaza is one of the principalities of the Philistines, 1 Sam. 6. 17. and it is called Azza, Jer. 25. 20. So as those two, Tiphsah and Azzah, might set out the East and West borders of Solomons dominions.
over all the kings on this side the river.] See v. 21.
and he had peace on all sides round about him.] For there were no enemies that durst oppose against him.

V. 25. *And Judah and Israel*] See v. 20.
dwelt safely,] Heb. *confidently.* Or, securely: without fear of invasion from enemies abroad: or tumults and oppressions of any among them, or over them.
every man under his vine, and under his figtree,] In his own possession, Zach. 3. 10. This proverbial speech is taken from such as have inheritances or farms in the countrie, where they use to plant vineyards and orchards, with vines, figtrees and other fruit-trees: and in times of peace, quietly enjoy them, receive the fruit of them, and refresh themselves under the shadow of them, 2 King. 18. 31. Mich. 4. 4.
from Dan even to Beer-sheba,] From North to South; from one coast to another, Judg. 20. 1. 2 Sam. 3. 10. 1 Chr. 20. 2.
all the dayes of Solomon.] See v. 21.

V. 26. *And Solomon had forty thousand stalls of horses for his chariots,*] 2 Chron. 9. 25. By stalls he means divisions in stables: whereof there being ten in every of the stables, this division of forty thousand may stand with that of four thousand, 2 Chron. 9. 25. Solomon is the first among the Judges and Kings of Israel, that furnished himself with war-horses and chariots: and that as an evidence of Gods promise, (chap. 3. 13.) and also of his wisdom in securing his kingdom. In what respect God forbid a king to multiply horses, See on Deut. 17. 16.

V. 27. *And those officers*] Mentioned, v. 7. &c.
provided vittuals for king Solomon,] For himself, and all that are mentioned, v. 7.
and for all that came unto king Solomons table,] Many came out of the several tribes of Israel, and also out of other nations to Solomons table, v. 34. chap. 10. 24. and sufficient provision was made for them all.
every man his moneth:] See v. 7.
they lacked nothing.] By reason of the diligence and faithfulnefs of the many officers that were appointed in their courses to make provisions.

V. 28. *Barley also and straw for the horses*] Nor men, nor beasts were neglected.
and Dromedaries,] Or, *mules.* Post-horses, Esth. 8. 10, 14. Swif beasts, or beasts of price, Mich. 1. 13.
brought they unto the place where the officers were] To those several store-houses that the officers had appointed for the provisions to be brought unto.
every man according to his charge.] This is the ready way for great matters to be well accomplished, that every man look to his own charge.

V. 29. *And God gave Solomon wisdom and understanding,*] Herein is accomplished Gods promise, chap. 3. 12.
exceeding much,] See this exemplified, v. 31.
and largeness of heart,] That is, an heart or minde capable of whatsoever might be known by man. The heart is here put for the whole soul: it compriseth under it, minde, will, and affections. He that hath fitall understanding, or is not capable of hearing much, is, in common speech, said to have a short understanding and a narrow heart.
even as the sand that is on the sea shore.] See v. 20. This comparison may be applied, either to the large capacity of his understanding, as the sea shore is very large: or else to the innumerable matter which he understood: as the sands of the sea are innumerable.

V. 30. *And Solomons wisdom excelled the wisdom of all the children of the East countrey,*] Men of the East were commonly reputed the wisest in the world, Matt. 2. 1. Such were the Caldeans, (Dan. 2. 2.) and other Philosophers and Astronomers. They of the East countrey were the first that found out the courses of the stars, and rules of Astronomy. Job and his three friends were of the East countrey, Job. 1. 3. And they are noted to be wise men.
and all the wisdom of Egypt.] Egyptians were also famous for wisdom and knowledg in all sciences, Isai. 19. 11, 12. Act. 7. 22. Heathen Philosophers accounted the Egyptians very wise men. The wisest among the Greecians, professed they had their grounds of philosophy from the Egyptians. Many famous Philosophers went to Egypt for increase of learning and wisdom.

V. 31. *For he was wiser then all men;*] In Israel, as the following instances shew. Much more, then all men in other nations.
then Ethan the Ezrahite and Heman,] These two names are mentioned, 1 Chron. 2. 6. and said to be the sons of Zerah, and so may be Ezrahites. These were of the tribe of Judah: They were long before Solomons time; for they were the grandchildren of Judah, who was the fourth son of Israel, 1 Chron. 2 3. 6. Their name might continue famous for wisdom, generation after generation. There were also two other of these names, (1 Chron. 15. 17, 19.) expressly stiled Ezrahites, Psal. 88. 1. & 89. 1. These were Levites. Some take them to be the penemen of 88. and 89. Psalm. At least these being very skilful musitians, had some Psalms committed to their composing or tuning. Of Heman a singular commendation is given, 1 Chron. 25. 5. They lived in Davids time, and had a great name for wisdom. I take these to be here meant.
and Chalcol, and Darda, the sons of Mahol:] Two like names are mentioned, 1 Chron. 2. 6. and set down as brothers of Ethan and Heman. But another name is here given to the father of Calchol and Darda: so as they seem to be several persons; yea, and to live in several ages: namely, Chalchol and Darda, whose father was Zerah. But the father of these here named was Malchiol: and it is probable that they lived in Solomons time, or not long before him. I finde no mention of them in any other place.
and his fame was in all nations round about.] Remarkable matters, whether good or bad, are soon divulged far and neer.

V. 32. *And he spake three thousand proverbs:*] Of these, some may be in the books of Solomon now extant: others, by continuance of time lost. Proverbs, according to the derivation of the word, signifieth excellent, eminent speeches; which for the approved and useful matter of them are in high account, Prov. 1. 1, 2, 3. &c.
and his songes were a thousand and five.] Songs were divine sentences, accurately penned, as poems, and fitted to a melodious tune, as the Psalms, and Canticles.

V. 33. *And he spake of trees,*] Of all maner of plants that grow out of the earth.
from the cedar tree that is in Lebanon, even unto the hyssop, that springeth out of the wall:] This is a proverbial speech, which compriseth all kinds of plants under it. See v. 25. & Exod. 11. 5. Isai. 1. 6. The cedar is the tallest of trees. See chap. 5. 6. The herb intended under this word hyssop, is the least and lowest of plants. It may be an herb not known to us. By the

wall may be meant rocky and stony places.

he spake also of the beasts, &c.] The particulars here specified, shew that Solomon was a great Philosopher. His parables manifested his divine learning; these his humane.

V. 34. *And there came of all people to hear the wisdom of Solomon*] See v. 21. Report of Solomons wisdom filled all the world. Solomons wisdom is thus set forth. 1. To commend the greatness and excellency of it. 2. To shew the vertue and beauty of wisdom, which allures all of all sorts unto it. 3. To aggravate their perverse disposition, who regarded not the wisdom of him that was wiser then Solomon, Matt. 12. 42. Herein was Solomon a type of Christs drawing in all nations to the Gospel.

from all kings of the earth which had heard of his wisdom.] Namely, by common report, or by their Ambassadors: for kings themselves use not to go out of their own country. Yet the Queen of Sheba was so taken with the report of his wisdom, that she her self came to Solomon, chap. 10. 1.

CHAP. V.

V. 1. AND *Hiram*] In 2 Chron. 2. 3. he is stiled Huram. This was a name common to the kings of Tyre.

king] This is added to distinguish him from another Hiram, chap. 7. v. 13, 14.

of Tyre] And Sidon too. For the Sidonians were his subjects, v. 6. Tyre and Sidon are of joyned together, as Jer. 47. 4. Zach. 9. 2. Matt. 11. 21. & 15. 24. These were two towns, (Isai. 23. 1.2.) in Phœnicia, bordering upon Galilee, towards Lebanon. The people of these countries came in multitudes to Jesus, Mar. 3. 8. and Jesus also went into their borders, Mar. 7. 24.

sent] To congratulate the king, and to renew a league, v. 12.

his servants] Ambassadors, which kings and states use to send one to another, 2 chron. 32. 31.

unto Solomon] It hath been usual in ages for neighbouring Princes, to congratulate each other, especially at their first coming to the crown. David did the like to Hanun, 2 Sam. 10. 2. Hiram did this the rather to Solomon, because he had notice of that wisdom which God had given him, and of the many other blessings which God had bestowed on him, v. 7.

for he had heard that they had anointed him king in the room of his father] The great affaires of a kingdom, especially about setting of a new king, are soon made known to the neighbouring kingdoms.

for Hiram was ever] Heb. *all dates*. All the time that they lived together.

a lover of David.] Ready to do all good offices to him, 2 Sam. 5. 11. Their amity was firm and stable: not like the league betwixt Benhadad and Baasha, 2 Chron. 16. 3.4. Or betwixt Sennacherib and Hezekiah, 2 King. 18, 14, 17. It was settled on surer grounds. For it is more then probable, that Hiram believed in the God of Israel, v. 7. and that upon an inward, inward affection, he continued his league with David; and that piety helped on true fame.

V. 2. *And Solomon sent to Hiram, saying,*] 2 Chron. 2. 3. Solomon was many waies moved to send to Hiram, for those things that he did. 1. By that love and league which had been betwixt David and Hiram. 2. By Hirams congratulatory message to him. 3. By that ability which Hiram had to gratifie him in his suit. 4. By the like courtesies which Hiram had formerly done to David, 2 Sam. 5. 11. 5. By that need which Solomon had of those things for which he sent to Hiram: for he could not otherwise be supplyed therewith. 6. By that use whereunto those things should be put, namely, to build an house to the name of the Lord. A greater and better use there could not be.

V. 3. *Thou knowest how that David my father*] See chap. 8. 17.

could not build an house] By the common report that was every way spread thereof, Hiram might know that which Solomon saith he here knew. Besides, there being intire amity betwixt David and Hiram, David might communicate the matter to Hiram: the rather, that Hiram might help Solomon with cedars, and such other things, as being requisite for Solomons work, were in Hirams nation.

unto the name of the Lord.] To his glory, Psal. 76. 1. The name of God is oft put for God himself, Deut. 28. 58. And because God did manifest his presence by sundry types in the temple, it is called *the house* of the Lord, chap. 6. 1. See chap. 8. 16.

his God,] See chap. 15. 3.

for the wars which were about him on every side,] For, first, they afforded him not time enough to build so magnificent a temple as Solomon did. Secondly, they occasioned him to shed much blood, 1 Chron. 22. 8. David was willing, and very desirous to build an house to God: but God would not have him do it, 2 Sam. 7. 5, &c. Solomon therefore saith that his father could not build the house, in way of apologie and defence of his father.

until the Lord put them] The enemies with whom he had war.

under the soles of his feet.] This phrase implyeth a full conquest over enemies, Josh. 10. 24. Psal. 110. 1. Mal. 4. 3. As they who are overcome but live, patiently suffer the conquerours to put their feet upon their necks: so they who are slain in the field, lie on the ground to be trampled on by man and horse, Isa. 10. 6. & 63. 3. Zach. 10. 5. Rev. 11. 2.

V. 4. *But now the Lord my God*] See Chap. 8. 28.

hath given me] He ascribeth not his Crown and dignity to the victory which his father David got, nor to his own prudence, nor to the faithfulness of those that stuck close to him; but to God from whom all promotion cometh, (Psal. 75. 6, 7.) and by whom Kings reign, Prov. 8. 15.

rest on every side] From all enemies: a setled firm peace. By reason hereof, he had more leisure to attend this great work then his father had: and he would not let slip so fair an opportunity. How he was herein a type of Christ, See 1 Chron. 22. 8, 9.

so that there is neither adversary] Who might detain me from this work, or hinder me therein.

nor evil occurrent] The word turned *occurrent*, is translated *chance*, Eccl. 9. 11. It signifieth any thing that a man meets with, standing in his way, or hindring him, in that which he is about. He cals it *evil occurrent*, because it could be nothing but evil that should hinder him: yea in that it hindred him it was evil.

V. 5. *And behold I purpose*] Heb. *say*. See 2 Chron. 2. 1. & 28. 10. A purpose ariseth from an inward discourse of the minde (Mar. 2. 6.) in which respect it is turned a *saying*. This phrase, *They said in their hearts*, is frequent in sacred Scripture, Psal. 14. 1. & 74. 8. Thus his purpose was grounded on Gods will and purpose, expressed indefinitely, without designing any particular person, Deut. 12. 5, 11. and also determinately, expressing that son of David, whom God would have succeed him, 2 Sam. 7. 12, 13. Yea allo expressing Solomon by name, 1 Chron. 22. 9.

to build an house unto the name of the Lord my God] See v. 3.

as the Lord spake unto David my father, saying] Gods Word and promise is a good ground and a great encouragement for one to attempt a thing.

thy son whom I will set upon thy throne in thy room, he shall build, &c.] Solomons establishment upon the throne of David, was an evidence that he was the man designed to build the temple.

an house unto my name] See v. 3.

V. 6. *Now therefore command thou*] For Kings have a power in their own dominions to command their subjects and servants, to do what lawfull thing they require.

that they] Namely the servants of Hiram, fit for the work here intended.

hew me cedar trees] These were tall, streight, large trees: the wood of them odoriferous; very durable: not knotty, not subject to worms: every way fit for fair buildings. Both long and large beams, and also fair broad boards were made out of them. These therefore, as a royal present, doth one King bend unto another, to build him a Palace, 2 Sam. 5. 11. And for these doth one King here send to another, to build the first Temple therewith. And the Jews after their captivity, by a grant from Cyrus the Persian Monarch, procured cedars from Lebanon, to build the second Temple. God implies, that his house was to be built by these, in this phrase, Why build ye not me an house of cedars, 2 Sam. 7. 7.

out of Lebanon] An high, large, and goodly mountain, (Deut. 3. 25.) whereon cedars grew, (Psal. 92. 12.) On the North side of Judea, bordering on Sidon. Geographers place this Lebanon in Syria, but so as it lyeth on the confines of the land of Israel, and reacheth from Sidon to Smirna, or to Damascus in Syria. It appears to have been in those daies, in the dominion of the King of Tyre: because he from thence fent cedars to David, 2 Sam. 5. 11. and Solomon sent to him for cedars. There were also firr-trees, and Algum-trees in Lebanon, 2 Chron. 2. 8.

and my servants shall be with thy servants] This he promiseth for help; that all the burden might not lye upon the Sidonians. Though Hirams servants had best skill about the season, and manner of felling, hewing, squaring, and ordering the trees of Lebanon; yet might Solomons servants be very helpful in removing, carrying, and doing other services about these trees.

and unto thee will I give hire for thy servants] The more to encourage them, and to make them the more diligent, careful, and painful.

according to all that thou shalt appoint] Heb, *say*. Solomon hereby shewetth, that he was as ready to give, as to receive; to recompense, as to require a kindness: thus he keepeth his friend from being weary of shewing kindness.

for thou knowest that there is not among us] Neighbouring Kingdoms commonly know what their neighbours can well do, or not.

any that can skill to hew timber like unto the Sidonians,] For the Sidonians were exercised in that work, for they continued therein, and so retained their skill from generation to generation. Their help herein was procured after the captivity, Ezr. 3. 7. Several countries have their several abilities.

V. 7. *And it came to pass when Hiram heard the words of Solomon*] Not out of the mouth of Solomon himself; for he spake not unto Hiram mouth to mouth, but sent to him, v. 2. as 2 King. 18. 19. Or he spake by letter, as 2 King. 19. 14. this is the more probable, because Hiram answered in writing, 2 Chron. 2. 11.

that he rejoyced greatly] Hiram was far from an envious disposition, rejoycing in an others good.

and said, Blessed be] See ch. 10. 8, 9. Such a stamp did God set upon the gifts which he gave to Solomon, as made this king, the Queen of Sheba, and sundry others to admire the fame, and to acknowledg that such gifts must needs come from God: and thereupon to give the praise to the Lord; so did Jethro, Exod. 18. 9, 10. And Nebuchadnezzar, Dan. 3. 28.

the Lord] Jehovah, who had by such wonders made himself known to be the true God; as the Heathen had knowledg thereof, Deut. 32. 31. Josh. 2. 11. 2 King. 5. 15. Dan. 3. 28. & 6. 16. 26. Besides Hiram had this benefit by his amity with David, to know the true God. See ch. 8. 41.

this day,] His heart was even then at that present filled with the praises of God.

which hath given unto David] The love that he did bear to his old friend, thus quickeneth his spirit.

a wise son over this great people.] The blessing that the Church of God received by Solomon, doth the more enlarge his heart with rejoycing.

V. 8. *And Hiram sent to Solomon, saying,*] He manifesteth the reality of his entire affection, by granting Solomons request.

I have considered] Heb. *heard*. See ch. 3. 21. upon hearing a matter, follows consideration. It is the part and property of a wise man, to consider what he heareth.

the things which thou sentest to me for] Even those which are mentioned, v. 6.

and I will do all thy desire concerning timber of Cedar,] See v. 6.

and concerning timber of firre.] Firre trees also grew in Lebanon, 2 King. 19. 20. Musical instruments were made of firre. 2 Sam. 6. 5. and ship-boords, Ezek. 27. 5. Firre was much used in the temple, ch. 6. 15, 34. 2 Chr. 3. 5. It was put to such uses as Cedar was, Cant. 1. 17 & Zech. 11. 2.

V. 9. *My servants shall bring them down from Lebanon unto the Sea*] For it was too far to bring such store of timber, as Solomon had out of Lebanon, by land-carriages.

and I will convey them by Sea in floates] He means flat-bottomed vessels, or boords fastned together, and towed with ropes. Word for word, I will put them in floates; that is, I will so fasten them together, as they shall float upon the water and be rowed.

unto the place] He means Joppa, 2 Chron. 2. 16. Ezra 3. 7. This was an haven-town, John 1. 3. Josh. 19. 46. Act. 9. 43.

that thou shalt appoint me] Heb. *send*. that is, by message or letter declare the particular place.

and will cause them to be discharged there] There my men shall leave them with thy servants, that they may be discharged of them.

and thou shalt receive them] By thy servants.

and thou shalt accomplish my desire] He desires a recompence, as for the commodities, so especially for his servants pains.

in giving food] Heb. *bread*. All manner of provision, as v. 11. See ch. 4. 22. Although Tyrus was stored with all manner of Merchandizes brought from other countries, Ezek. 27. 3. &c. Yet the land was but barren, and brought not forth provision enough for it self. It was nourished by Herods country, (Act. 12. 26.) Therefore he desired food. The like recompence was given to them many hundred years after this, Ezra 3. 7. the ordinary Merchandize, which from Israel was carried to Tyre, was wheat, honey, oyl, (Ezek. 27. 17.) which sheweth that Tyre wanted these commodities; and that the Jews were able to furnish them therewith.

for my household] For himself, and for his whole Court. See ch. 4. 7.

V. 10. *So Hiram gave Solomon Cedar trees, and Firre trees*] Things just and equal in themselves, needful and useful to him that desireth them, being in the power of him of whom they are desired upon valuable consideration and recompence, are soon granted, and that to the full, betwixt friends: of Cedar trees, see v. 6. and of Firre trees, v. 8.

according to all his desire] So much he expressly promised, v. 8. and in performing his promise he shews himself faithful.

V. 11. *And Solomon gave Hiram*] Solomon shews himself friendly and faithful to Hiram, as well as Hiram did to him: friends will fairly deal one with another.

twenty thousand measures] Heb. *Cors*. See ch. 4. 22.

of wheat, for food to his household,] There is a far greater quantity promised, 2 Chron. 2. 10. but that might be for his household and workmen too; and this for his household only. Or here Synecdochically one kinde may be put for the rest. There are promised twenty thousand measures of beaten wheat. By beaten wheat he meaneth such wheat as was beaten out of the ear, and severed from the chaff. We call it clean wheat. This made it to be a better present and a lighter carriage. Just so much wheat is here given. But there is also promised twenty thousand measures of barley: Here he may comprize the barley under the wheat, and intend twenty thousand measures of each. Or otherwise, the twenty thousand measures of barlie might be for the workmen, and the wheat for the houshold. The like may be said of twenty thousand baths of wine promised, 2 Chron. 2. 10. but not here mentioned. There also mention is made of twenty thousand baths of oyl, and here but twenty measures. Now one measure (which in Hebrew is Cor) contained ten baths. The twenty measures then make but two hundred baths. These twenty measures or two hundred baths, were of pure oyl, and for Hirams houshold. The rest might be of ordinary oyl, and for the workmen.

and twenty measures of pure oyl] Heb. *beaten oyl*. That is, the oyl of Olives well beaten and first coming out from the press, which useth to be the cleerest and freest from dregs or lees. These two Epithites (*beaten, pure,*) are put together, as Exod. 27. 20. Such kinde of oyl was used in sacrifices, Exod. 29. 40. Numb. 28. 5.

this gave Solomon to Hiram yeer by yeer] So long as they continued to labour for Solomon.

V. 12. *And the Lord gave Solomon wisdom*] Chap. 3. 12. See ch. 4. 29.

and he promised him] This is an instance of Gods faithfulness; for faithful is he that promiseth, Heb. 10. 23.

and there was peace between Hiram and Solomon] This sheweth that which the Psalmist mentioneth, (Psal. 83. 7.) of the inhabitants of Tyre to be enemies of Israel, is not to be taken of Davids or Solomons time, but of future time; for Tyrus remembred not the brotherly covenant, Amos 1. 9. and he said against Jerusalem, Aha, she is broken, &c. Ezek. 26. 2. &c.

and they two made a league together] They renewed that league that had been betwixt David and Hiram.

V. 13. *And King Solomon raised a levie*] Heb. *tribute of men*. For they yeelded up themselves as a kinde of tribute to the king, to be disposed of by him.

out of all Israel] If true Israelites were here meant, then they might be artificers, such as had skill in squaring timber and stones; and to they might be joyned with the Sidonians in such works as they did.

and the levie was thirty thousand men] Two hundred and fifty might be chosen out of each of the twelve tribes: Or else out of some tribes, more might be chosen; out of others fewer: or this may be taken of aliens that were dispersed up and down in Israel, ch. 9. 21.

V. 14. *And he sent them to Lebanon, ten thousand a moneth by courses*] That they might have some time to be at their own houses, and not be overwearied with continual labour.

a moneth they were in Lebanon, and two moneths at home] The time of their being at home was double to their being abroad at work: for they might have wives, children, and families to tend; Of those that joyned with the Sidonians, there were but an hundred together at once.

and Adoniram was over the levie] Of this Adoniram, see ch. 4. 6. He had the charge of making this levie of men, of providing for them, and ordering their places and tasks.

V. 15. *And Solomon had threescore and ten thousand that bare burthens*] These were aliens, 2 Chron. 2. 17, 18. Thus servile and toylsome works were laid on them.

and fourscore thousand hewers in the mountains] They were hewers both of timber and stone, for hewers of timber, see Isa. 10. 15. for hewers of stone, see 1 Chron. 22. 2.

V. 16. *Beside the chief of Solomons officers, which were over the work, three thousand, and three hundred,*] There is mention made of three thousand and six hundred, 2 Chr. 2. 2. The three hundred over-reckoned were over-seers of the officers; or else there might be three thousand and three hundred over-hewers of stone, and three hundred over-hewers of timber. Or there might be three hundred extraordinary, in case any of the ordinary should fail by sickness, death, or any other way.

which ruled over the people that wrought in the work] Where there are multitudes of workmen there is great need of many overseers to keep them to their work, and that in good order.

V. 17. *and the king commanded*] Solomon himself had his eyes and hands about this work to order the weighty things therein.

and they brought great stones, costly stones, and hewed stones] Heb. *stones of cutting*. Such as were fit to be cut, hewed, and squared. So 1 Chron. 22. 2. three sorts of stone are mentioned: 1. Great, that they might lie more sure. For small stones are ready to fall one from another. 2. Costly (or precious) for the Hebrew word signifieth precious; and so is translated, Isai. 28. 16. 3. Hewed, that is, squared, and every way fitted, to lie close and firm. Whence it is, that neither hammer, nor axe, nor any tool of Iron, was heard in the house while it was in building, chap. 6. 7.

to lay the foundation of the house.] Though the forementioned stones were hid in the earth, yet Solomon would spare no cost, but make them every way of the best sort: and every way fit for such a glorious fabrick as was to be erected and settled upon this foundation. Thus as the whole temple did set out the whole mystical body of Christ, which is his Church; So the foundation here mentioned, doth fitly typifie the foundation of the Church, which is Christ, 1 Cor. 3. 10, 11. yea and that foundation also which the Apostle setteth out in these words, Eph. 2. 20. *Ye are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone.* This is the foundation whereof the Prophet speakes, Isa. 28. 16.

V. 18. *And Solomons builders, and Hirams builders, did hew them.*] Though they were of two nations, yet willingly they joyned together in this great work, which was in special manner the Lords. Thus shall Jews and Gentiles build up the Church of God.

and the stone-squarers:] Or, *Giblites*. These were inhabitants of Gebal, (Exek. 27. 9.) neer to Sidon; and were artificial stone-cutters. The Hebrew word, from whence this title Giblite is derived, signifieth to terminate or limit a thing. Now Masons use to limit their stones to such a proportion as they may be even one with another in a building. The translators therefore taking the word appellatively, translate it (stone-squarers; Others, Masons: In the Syriack the word signifyeth, to form, or fashion; which in general makes to the same purpose. These Giblites, as the Sidonians before mentioned, were heathen. Yet because they were skilful in their workmanship, they were used about the holy temple. Thus abilities of men, out of the Church, may lawfully be used for helping on the good of the Church.

and they prepared timber and stones to build the house.] Preparation is of singular use to go on with any great and weighty work.

CHAP. VI.

Vers. 1. *AND it came to pass*] 2 Chron. 3. 1. By Divine providence it fell out, that there should be so fit a season, for building such an house as the temple was. Till Solomons time, Israel was subject to many changes. David subdued all the enemies round about, and secured peace in Israel: thus that which is here set down came to pass.

in the four hundred and fourthscore year] Fourty in the wilderness, Numb. 14 33. seventeen under Joshua, fourty under Othniel, Judg. 3. 11. fourscore under Ehud and Shamgar, Judg. 3. 30. fourty under Deborah, Judg. 5. 31. fourty under Gideon, Judg. 8. 28. three under Abimelech, Judg. 9. 22. three & twenty under Tolah, two and twenty under Jair, Judg. 10. 2, 3. six under Jephthah; seven under Ibzan, ten under Elon, eight under Abdon, Judg. 12, 7, 9, 11, 14. twenty under Sampson, Judg. 15. 20. fourty under Eli, 1 Sam. 4. 18. fourty under Samuel and Saul, Act. 13. 21. fourty under David, 2 Sam. 5. 4. four under Solomon.

after the children of Israel were come out of the land of Egypt] Then the Israelites began to be a free people, and a nation of themselves. Therefore the computation of times in that State began from thence.

in the fourth year of Solomons reign over Israel] In the former years of his reign, he prepared and fitted all manner of materials for the work.

in the moneth Zif,] The Jews began the year about the spring Equinoctial. Their first moneth was called *Abib*, Exod. 12. 2. & 13. 4. This name signified the *Spring*. Their second moneth was called *Zif*, as here in this verse, 2nd v. 37. *Zif* signifieth *brightness*: then are plants in their chiefest splendor. Their seventh moneth was called *Ethanim*, chap. 8. 2. which signifieth *ripeness* or *strength*; then fruits are at their full ripeness and strength. Their eight moneth they called *Bul*, v. 38. *Bul* signifieth *fading*, then is the fall of leaves. These four are without question Hebrew names. There are two other which have an Hebrew notation; but because there is no mention of them, till after the return of the Jews from their captivity, they are supposed to be Chaldee names, as Chisleu, Divine answers or Oracles, Levit. 16 2. Exod. 30. 6. This Oracle was at the West end of the Temple.

and he made chambers] Heb. *ribs*. For as ribs compass a body, so did these chambers the temple.

V. 6. *The nethermost chamber was five cubits broad*, &c.] The chambers were three stories high, one over another; and as they were higher, they were also wider; for the walls were thickest at the bottom: the higher they ascended, the thinner they were, and the space betwixt them the wider. Every chamber was of one height; namely five cubits, v. 10.

for without in the walls of the house he made narrowed rests] Heb. *narrowings*, or, *rebatements*. At the floor of the middle chambers there was a rebatement in the wall, a cubit thick; and at the floor of the highest chambers, such an other rebatement. On these rebatements the beams of the chambers were laid.

round about,] See v. 5.

that the beams should not be fastned in the wals of the house.] That no holes should be made in the wall, for the ends of the beams to be put into.

V. 7. *And the house when it was in building, was built of stone,*] Namely the walls thereof round about were only of stone; but wood also was used for beams and other like purposes, ch. 5. 18. Both stone and timber were hewed, squared, and every way fitted for the building.

made ready before it was brought thither,] This is premised as a reason of that which follows.

so that there was neither hammer nor axe, nor any tool of Iron heard in the house, while it was in building.] These are all such instruments, as in their use make a noyse: The mentioning of these doth not necessarily imply, that such instruments as were usful to make the stones and timber lye firm, might not be used. That no instrument was heard in the building, was for the honour of the temple, and also for typical signification, in relation to the Church on earth and in heaven: To the Church on earth, to shew that schisms, contentions, and all manner of jars (which are as the knocking of iron instruments) must be avoided: To the church in heaven, to set out the quiet and peaceable state thereof. As the stones and timber of the temple were hewen in the mountains, and fitted for the temple, to be there laid without knocking: So Saints are here in this world fitted and prepared for heaven; that there they may enjoy rest and glory.

V. 8. *The door for the middle chamber,*] Or, middle story.

was in the right side of the house,] Heb. *right shoulder*. For the side of the house was as a shoulder to support it. As they went into the temple, the right side is the North; for the entrance was at the East end. In Ezek. 41. 11. mention is made of two doors, one towards the North, and another towards the South.

and they went up with winding staires] These staires went up from the bottom to the uppermost story: and so by them they had a passage into all the three stories.

into the middle chamber,] Or, *storie*.

and out of the middle into the third.] Thus they went from one story to another.

V. 9. *So he built the house, and finished it*] He ceased not to go on with his work, till he had perfected the same.

and covered the house] The top or roof of it.

with beams and boards of Cedar] Or, *the wals beams, and the sielings with Cedar*. The covering of the house with these, must needs be meant of the inward part of the roof. For boards of Cedar could not long keep off the weather; the temple was, questionlesse, covered over these, with lead: of Cedar, See ch. 5. 6.

V. 10. *And then he built chambers against all the house*] On both sides thereof: yea and about the Oracle, (v. 5.) wherein there was no entrance from without.

five cubits high.] Thus three stories of chambers made fifteen cubits in height: so as above these chambers there was room enough for windows to let light into the temple, which was thirty cubits high, v. 2.

and they rested on the house with timber of Cedar.] The beams whereon those chambers were built, did lie on the narrowed rests mentioned, v. 6.

V. 11. *And the word of the Lord came to Solomon, saying,*] It came to him by the message of some Prophet; for God himself appeared to him but twice, ch. 9. 2. & 11. 9.

V. 12. *Concerning this house which thou art in building,*] This phrase sheweth, that God made this promise to Solomon before the temple was fully finished, and that it is not here inserted by way of anticipation; as if it were the same promise that is mentioned ch. 9. 4, 5. God would hereby encourage him, even while he was in the work, to go on therein chearfully.

and of the Oracle] The innermost part: wherein the high Priest only, and that but once a yeer, might enter. It was called the Oracle, because there God used to deliver Divine answers or Oracles, Levit. 16 2. Exod. 30. 6. This Oracle was at the West end of the Temple.

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if thou wilt walk in my statutes, &c.] See c. 2. 3. Gods promises have their provisos. See ch. 8. 25. By this proviso, God draws Solomons mind from a superstitious confidence in the external work, intimating that God had more respect unto Solomons faithful obedience to his Word, then unto that glorious building, ch. 9. 6, 7, 8, 9.

then will I perform my word unto thee, which I spake unto David thy father.] 2 Sam. 7. 12. 1 Chron. 22. 10. It much lyeth in children themselves, to partake of the benefit of promises made to their parents, for the good of their posterity.

V. 13. *And I will dwell among the children of Israel*] As a tender father, and provident maiter, I will abide among them; and they shall have assured evidence of my gracious presence, Levit. 26. 11, 12. 2 Cor. 6. 16.

and will not forsake] This negative, as it addeth a confirmation to the former affirmative: so it implyeth a perpetual confirmation of his grace and favour to them.

my people Israel.] Those whom before God stiled children of Israel, in relation to their old father Jacob, he here stileth his people, in relation to himself; because he had chosen them to be his Church, Exod. 19. 5, 6.

V. 14. *So Solomon built, &c.*] See v. 9. This repeating of the same matter twice, sheweth, that God himself took special notice thereof, and so he would have others to do.

V. 15. *And he built the walls of the house within*] He sieled the walls; or, as we use to speak, he wainscoted them: for this was the innermost visible building of the house. The building of stone within this sieling, could not be seen: all being covered over with the sieling.

with boards of Cedar,] Of Cedar, see ch. 5. 6.

both the floor of the house] This was laid with Cedar boards, as now most use to lay their floor with fir-boards.

and the walls] Or, *from the floor of the house unto the wals*, &c. and so v. 16. The meaning of this phrase is, that the house was sieled with Cedar boards on the walls from the bottom to the top.

and he covered them on the inside with wood] Namely, with Cedar. This he did, because he intended to overlay all with gold, (verf. 22.) and to carve knops thereon, verf. 18. neither of which could so well have been done on the stone-wall.

and covered the floor of the house with planks of firr] It was requisite that the boards of the floor should be much thicker then the sieling of the walls: wherefore he provided planks for the floor. Of fir trees See 1 King. 5. 8.

V. 16. *And he built twenty cubits on the sides of the house*] The house here meant was the most holy place, which being twenty foot square every way, he sieled it on all the walls from bottom to top: for so much he intends by building, 2 Sam. v. 15.

both the floor and the walls with boards of Cedar] The floor of the most holy place was of better boards then the floor of the holy place: that was floored with Cedar, this with firre, to shew, that the glory of the triumphant Church is greater then of the militant.

he even built them for it within] He prepared and fitted them for it.

even for the Oracle,] See v. 5.

even for the most holy place] Heb. *holy of holies*. By this phrase he shews what he meant by the Oracle. This doubling of the word (*holy of holies*,) in setting out excellent things, doth much amplifie the excellency of them; as heaven of heavens, ch. 8. 27. Psal. 148. 4. See ch. 8. 13. This holy of holies was a type or the heaven of heavens, (Heb. 9. 11, 24.) Which is the most holy place that ever was. The innermost part of the temple was so stiled, for distinction from that other part, which was stiled the holy place, chap. 8. 8.

V. 17. *And the house, that is, the Temple before it*] Both these words are Synecdochically used; for *house* being a general word, is here put for that particular house which is called the house of God; and Temple comprizing under it sundry parts is here put for one of them; namely that which by way of distinction, is called the holy place, ch. 8. 8.

was fourty cubits long.] The house which Solomon built, is said verf. 2. to be threescore cubits in length, but there the house is put for both the parts, the holy, and most holy place, here only for the holy place.

V. 18. *And the Cedar of the house within*] That is, of the inner part of the house.

was carved with knops] Or, *gourds*. So is this word translated, 2 King. 4. 39.

and open flowers] Heb. *openings of flowers*. Such knops and open flowers as were here carved in wood, were also cast in brass, ch. 7. 24. When flowers are open they are the larger and fairer; and therefore they were carved open.

all was cedar] That is, all the wall every where was covered with cedar.

is, there was no stone seen] This shews the reason of the former phrase,

V. 19. *And the Oracle*] See v. 5.

he prepared in the house within] In the uppermost and innermost part of the Temple; which was at the West-end: contrary to the chancels in our Churches, which use to be in the East end of the Church.

to set there the ark] Other things also were in the most holy place, Heb. 9. 4, 5. But this was the most principal end for which the Oracle was made. Some of the other things appertainto the Ark, and so may be comprised under it: as the propitiatory or mercy seat, which was the cover of the Ark, Ex. 25. 17. See 1 Chron. 28. 11. and the glorious Cherubims: they shadowed it over Ex. 25. 18. The rings and staves were in former times to bear the Ark, Ex. 25. 12, &c. The pot of Manna and Aarons rod were monuments of Gods special providence. The Ark it self was the chiefest evidence of Gods prefence, 1 Sam. 4. 3, 5, 7. 22. and it was the most principal type of Christ. Among and above other types the Jewes had this in highest account The word, translated Ark, in hebrew is אארן *Aaron*, which is put for a coffin, coffer, or chest. The coffin wherein Josephus dead body was put, is so stiled Gen. 50. 26. The chest wherinto that money which was gathered for repairing the Temple, is also so stiled, 2 King. 12. 9. This shewed that all the counsels of God, all the love and favour of God, all that God accounteth pretious, are treasured up in Christ: even as in a mans coffer, or chest, his Jewels, Plate, coyns, treasure, and whatsoever he hath in special esteem, useth to be put. Such a coffer or chest shall be in the house where he dwelleth, in the chamber where he lyeth, even by his beds head. For where a mans treasure is, there will his heart be also, Matth. 6. 21. Thus in Christ are hid all the treasures of God, Col. 2. 3. Christ is the son of his love, Col. 1. 13. Christ is his elect in whom his soul delighteth, Isa. 42. 1. Christ is ever at Gods right hand, Heb. 10. 12. Therefore the Ark, that type of Christ, is here in Gods house in the innermost part thereof.

of th Covenant of the Lord.] See ch. 3. 15.

V. 20. *And the Oracle in the fore-part*] Namely in the forepart of the Temple, which was the uppermost part thereof.

was twenty cubits in length,] This was half the length of the holy place, v. 17.

and twenty cubits in breadth,] This was the full breadth of the Temple.

and twenty cubits in the height thereof:] Though the whole Temple were thirty cubits high, v. 2. from the foundation to the top: yet there being steps whereby they ascended out of the court into the porch, and out of the porch into the holy place, and out of the holy place into the most holy place; there might remain but twenty cubits betwixt the floor and top of the Oracle. Or there might be an inner roof covering the Oracle below the common roof which was over all the house: and thus betwixt the floor of the Oracle and that inner roof thereof, there might be but twenty cubits in height.

and he overlaid it with pure gold.] Heb. *shut up.* That which was thoroughly refin'd and laid up, especially for that purpole, 1 Chron. 28. 18. & 29. 3, 4. 2 Chron. 3. 6. See ch. 9. 28. This was not gilt, but overlaid with plates of gold.

and so covered] In like manner the Altar was covered, being overlaid with plates of gold.

the Altar] For incense, v. 22.

which was of Cedar] It was first made of Cedar boord, then plates of gold laid over it. In this respect it is called the Altar of gold, ch. 7. 48. The Altar which Moses made was of Shittim wood, (Exod. 30. 1.) which in largeness, smoothnesse, lastingnesse, and other such properties, was like Cedar.

V. 21. *So Solomon overlaid the house within*] Namely the most holy place.

with pure gold:] See v. 20.

and he made a partition,] This partition divided the most holy place from the holy place.

by the chaines of gold before the Oracle,] These chains were to hold up the vail, whereby those two places were divided, 2 Chron. 3. 14, 16.

and he overlaid it with gold,] There were Cedar boords, wherewith also the foresaid partition was made, and these were overlaid with plates of gold.

V. 22. *And the whole house he overlaid with gold,*] He means both the holy and most holy place.

untill he had finished all the house:] He left no part thereof uncovered with gold.

also the whole altar, that was by the Oracle, he overlaid with gold.] The Altar of incense is here meant, 2 v. 20. This was set in the holy place, (Exod. 40. 26.) close by the entrance into the most Holy; and it was overlaid with gold on the top, sides, horns, and every where else. So was the Altar of Incense which Moses caused to be made, Exod. 37. 26. This Altar typified the person of Christ. The wood whereof it was made, his humanity: the gold his deity. The Incense offered thereon, his Intercession. See ch. 9. 25.

V. 23. *And within the Oracle he made two Cherubims*] A Cherub was a representation of a young man with wings. The image of a man, sets out their understanding: the wings, their speed and swiftnes. Cherubims set out Angels, Gen. 3. 24. These here were carved statues. As in the Tabernacle, there were two Cherubims of Massie gold: and sundry other Cherubims wrought in the curtains and vail, (Exod. 36. 8, 35.) so in the Temple there were these two great Cherubims more; yea and many other graven on the walls, on the doors, (1 King. 6. 29, 32, 35.) and on the bases, 1 King. 7. 29, 36. All these set out the multitudes of Angels in Churches, as Eph. 3. 10. See Exod. 25. 18.

of Olive tree] Or, *oyle.* Heb. *trees of oyle.* This kind of wood was hard, firm and lasting; and in these respects fit to make massie statues, (such as these Cherubims were) and to be for posts and doors, v. 31, 33. These Cherubims were very great, like Gyants, and thereupon the substance of them was of wood. The Cherubims which Moses made were far less, and might better be of beaten gold, Exod. 25. 18. These Cherubims covered the Cherubims of Moses, 2 Chron. 3. 10, 11, 12, 13.

and ten cubits high.] This measure shews, that they far exceeded the Cherubims of Moses.

V. 24. *And five cubits was the one wing of the Cherub,* &c.] The breadth from the uttermost part of their two wings, was as much as their height. The body of a Cherub was comprehended under the wings, so as the two wings, together with the thickness of the body, being stretched out, made ten full cubits.

V. 25. *And the other Cherub was ten cubits:*] So as each of them being ten cubites a piece, they reached from one wall of the Oracle to the other, which was twice ten cubites.

both the Cherubims were of one measure,] One as tall as another, and one as broad in bulk and wings as the other.

and of one size.] Thus were they every way uniform; which is a great grace in things standing together, and put to the same use. Thus are the two ears, eyes, arms, hands, thighes, legs, and feet in a mans body. The Angels are every way unanimous. O what a comely thing would it be, for Ministers of Christ to be unanimous and uniform, 2 Cor. 12. 18. So for other Christians also, Psal. 133. 1. Act. 2. 46.

V. 26. *The height of one Cherub was ten cubites,*] See v. 23. It reached up but to half the height of the Oracle, which was twenty cubits high.

and so was it of the other Cherub.] See v. 25.

V. 27. *And he set the Cherubims within the inner house:*] That is, the most holy place. It was within the holy place, and therefore called the inner house, 2 Chron. 4. 22.

and they stretched forth the wings of the Cherubims,] The workmen made them so far to stretch. Or, *the Cherubims stretched forth their wings,* Exod. 25. 20.

so that the wing of the one touched one wall, &c.] Thus they reached from one end of the Oracle to the other.

V. 28. *And he overlaid the Cherubims with gold.*] As he had done the Incense Altar before, v. 22.

V. 29 *And he carved all the wals of the house round about with carved figures of Cherubims,*] See v. 23.

and Palme trees,] These kinde of trees, at least the boughs of them, were used to set out peace; and therefore were set on the walls of the Temple.

and open flowers,] See v. 18.

within and without.] If this be applyed to the partition betwixt the most holy, and holy place; it signifieth both sides thereof: or otherwise it may be taken for the walls within and without the Oracle.

V. 30. *And the floor of the house*] See v. 15.

he overlaid with gold,] See v. 20.

within and without.] See v. 29. Here this phrase is taken of the floor within and without the vail of the Oracle.

V. 31. *And for the entring of the Oracle he made doors of Olive trees,*] See v. 23.

the lintel and the posts:] He means the two side-posts, or the door to hang and fall upon, and the transome over them.

were a fifth part of the wall.] Or, *fifth square.* These were four cubits, which is the fift part of twenty cubits. See v. 20. Each side was four cubits. The door had two leaves, and each leaf had two foldings, as v. 34. Ezek. 11. 27, 24.

V. 32. *The two doors*] Or, *leaves of the doors.*

also] As well as the posts.

were of Olive tree,] See v. 23.

and he carved upon them carvings of Cherubims, &c.] See v. 29.

and open flowers,] Heb. *openings of flowers.*

and overlaid them with gold,] See v. 20.

and spread gold, &c.] There was nothing in either part of the Temple, which was not overlaid with gold, and the same curious carvings which were on the sides of the house, were also on the doors: they were every way uniform, verse 29. 81.

V. 33. *So also made he for the doors of the Temple, posts of Olive tree*] The Temple here is taken for the holy place, and the matter of the doors thereof was such as of the doors of the Oracle.

a fourth part of the wall.] Or, *four square.* If this be taken for the fourth part, the doors of the Temple were larger than the doors of the Oracle. These being the fift part (v. 31.) of twenty cubites, were four cubits: these being the fourth part, were five cubits.

V. 34. *And the two doors were of firre tree:*] See chap. 5. 8. Firr trees, not being every way so excellent as Olive trees, the Olive tree was used about the most holy place.

the two leaves of one door were folding, &c.] By this means the passage was the larger.

V. 35. *And he carved thereon,* &c.] See v. 29.

fitted upon the carved work.] That is, beaten so close to the carved work, as every part of the ingraven was distinctly discerned through the gold.

V. 36. *And he built the inner court*] Solomon built the Temple answerable to the Tabernacle, as in sundry other respects, so in adjoyning a Court thereunto. Of the Court which Moses added to the Tabernacle, See Exod. 27. 9. &c. That Court was far greater then the Tabernacle; so was the Court which Solomon here built, far larger then the Temple. The word Court in the singular number may seem to imply that there was only one Court: but by a *Synecdoche*, the singular number is put for the plural: or else that Court was divided into two, or more Courts. Courts in the plural number are in other places mentioned, as 1 Chron. 23. 28. and 28. 6. There is express mention made of two Courts, 2 King. 21. 5. and 23. 12. So much also is here implyed under this note of distinction, *inner.* For it is a relative word. It hath relation to an *outer*, (Ezek. 10. 3, 5.) Or *outward*, (Ezek. 40. 19, 20.) This inner Court was next to the Temple. It was also called the *higher* Court, Jer. 36. 10. For the Temple and all the Courts appertaining thereunto were built on the side of an hill. The Temple on an higher part of the hill then the Courts; and the Inner Court on an higher part then the outer: that so they that were in the first entrance, or lowest place, might see what was done in the upper places. That which here and in sundry other places is called the inner Court, is stiled the Court of the Priests, 2 Chron. 4. 9. For therein Priests and Levites did their ordinary services. The other Court is called the great Court, 2 Chron. 4. 9. For as the inner Court was greater then the holy place: so the outer Court was greater then the inner. Into the great Court came the people; thither they brought all their offerings; and there the Priest took them at their hands, Deut. 12. 11. Thither they assembled to be instructed in the Law of God, Ezr. 10. 9. and there they stood while the Priests were offering their sacrifices, yea and while they offered incense in the Holy place: and there they used to pray, Zach. 1. 10. there also the word was usually preached to them, Act. 3. 11, 12. & 5. 12. In this Court was the great brasen Altar (whereof see 2 Chron. 4. 1.) This Altar was placed by the entrance into that Court, out of the peoples Court: that so the people might the better see the sacrifices that were offered thereon. For when a solemn sacrifice was offered, the people in a semicircle stood round in their own Court next to the Priests: and so are said to compass the Altar, Psal. 26. 6. In this Court also was the great Sea: the ten Layers, and all other holy vessells that were of brass. Many Jewish and Christian Expositors make three Courts: namely, the Priests Court, the peoples Court, and the womens Court. Some there be that make the peoples and the womens Court to be but one and the same Court: yet so divided, as the men were in one part thereof, and the women in the other: by reason of which division, they might be accounted two Courts. Another Court they make to be for such as were unclean, and for strangers or Gentiles: Yet so as there was a division therein, so as the unclean were in one part, and strangers in another. All these divisions may stand with that distinction of two Courts, which is expresly set down, 2 Chron. 4. 9. Namely, the Priests Court and the great Court. The great Court compassed the Temple and the Priests Court round about. In the former part of th great Court were fitch Israelites, as were accounted clean, and they both men and women: but divided one from another, as we heard before. In another part were unclean persons and aliens; and these also divided one from another. This was it for which Paul was accused, that he had brought Greeks into the Temple, Act. 21. 28. They supposed that he had brought strangers into the Court of the Israelites, for not only the most Holy and holy places were called the Temple: but also the porch before the Holy place: yea and the Priests Court, and the great Court are all comprised, in a general acception, under these phrases, Temple, and House of God. In which respect that place where oxen and sheep were sold, and where changers of money sate, is called the Temple and House of God, Joh 2. 14, 16. In the Court of the people, Solomon erected that Scaffold whereon he stood, when by prayer and blessing he consecrated the Temple. (See 2 Chron. 6. 13.) and wherein Joash was set, when he was first anointed King, (2 Chron. 23. 13.) yet this place is called the House of the Lord, 2 Chron. 23. 12, 20.

with three rowes of hewed stone, and a row of Cedar beams.] This is a description of a wall. Now there were walls whereby the several courts were severed one from another; and whereby also the Courts were compassed round about and inclosed. The former fort were but three cubits high: and they were made so low, that all that were in any of the outer Courts, might over those walls see the manner of the Priests offering their sacrifices, and other things done in the Priests Court. In relation to these walls, by the three rowes of stones, may be meant three sorts of choyce stones laid even together: These are said to be *hewed*, because by hewing they were made square and even. Over these were a row of Cedar beams, that the stones might lye the fatter under them; and that people might the better lean on them, and look over them: or these Cedar beams might be for the gates, thorow which there were passages out of one Court into another. The uttermost wall was a very high one; and to it were adjoyned chambers and galleries. The wall being built with three courses of squared and polished stones, Cedar beams were laid under those rowes to bear them up.

V. 37. *In the fourth year*] Of Solomons reign. See v. 1.

was the foundation of the house of the Lord laid,] That house was begun to be built, See v. 1.

in the moneth Zif.] See v. 1.

V. 38. *And in the eleventh year*] Of Solomons reign: This was the seventh year after the house was begun to be built. If the statelinesse of the building, the curious workmanship therein, and the many things appertaining thereunto, be duly weighed, we may conclude that Solomon used great speed and diligence in absolving the same.

in the moneth Bul,] See v. 1.

which is the eighth moneth,] This answered in part to our November.

was the house finished throughout all the parts thereof, and according to all the fashion of it.] Or, *with all the appurtenances thereof, and with all the ordinances thereof.* The house it self, the several divisions thereof, all the courts, walls, chambers, galleries, instruments, utensils, carvings, deckings, and all things else appertaining thereunto, were finished.

So was he seven years in building it.] This is a round number, and therefore thus set down alone. The like is used in sundry other cases.

Six moneths, are in a full and just accompt to be added hereunto; for Solomon began to build the house in the second moneth of his fourth yeer, and finished it in the eight moneth of his eleventh yeer. Compare the first and last verses of this chapter together.

CHAP. VII.

Vers. 1. *But*] This that is here noted in this verse, is set down by way of opposition to the last clause in the former chapter: and the opposition is in the difference of yeers.

Solomon was building his own house] That which he intended for himself and all his followers; commonly called the King's Court.

thirteen yeers] Ch. 9. 10. these thirteen yeers began after the temple was finished, he was six yeers longer in building his own house, then the house of the Lord: not that his own house was larger or more curiously built then the Lords house: but because he neither had such materials prepared for it, nor imployed so many workmen about it. The house of Lebanon, v. 2. the porch for the throne, v. 7. and the house for the Queen, v. 8. were all built in this time.

V. 2. *He built also the house of the forrest of Lebanon*] This house was so called, because great store of trees, as in Lebanon, were planted about it: and gardens, orchards, groves, walks, and all manner of delightful things were added thereto, Eccl. 2. 4, 5, 6. It had also in other several stories of it above an hundred pillars of Cedar. Beams, boords; and all the timber whereof it was made, were of the Cedars of Lebanon: and as some gather out of chap. 9. 19. it was framed in Lebanon.

the length thereof was an hundred cubits,] Whereas from this measure it may be objected, that this house was longer then the house of God, which is said to be but fifty cubits long, and twenty broad, chap. 6. 2. Answer, 1. That cubits after which the Temple were counted, were sacred, of four and twenty inches; but these common of eighteen cubits: see chap. 6. 2. 2. The measures of the Temple are reckoned from inside to inside;

inside: the thicknesse of the two wals, and the space of the porch at the entry, and of the chambers round about, are left out. 3. It is supposed, that the three houses, one for the king, an other for the Queen, a third for delight, are all comprised under the one hundred cubits; yea, also the kings treasury, 2 Chron. 9. 16.

and the breadth thereof fifty cubits] It was half as broad as long.

and the height thereof thirty cubits] This was every way larger then the temple. See chap. 6. v. 2.

upon four rows of cedar pillars] These pillars were to support it, by reason of the breadth thereof.

with cedar beams upon the pillars] The walls were of stone, v. 9. but the pillars stood in their ranks between the stone-walls. The first story was supported with four rows of pillars for the greater strength. The ends of the beams rested upon the heads of the pillars.

V. 3. *And it was covered with cedar above*] He means cedar boords, with which it was boorded.

upon the beams] Heb. *ribs*. For beams in an house are as ribs in a living creature.

that lay on fourty five pillars] This is to be taken of the higher story. For the first story was supported by four rows of pillars v. 2.

fifteen in a row] These three times multiplied make up the fourty five.

V. 4. *And there were windows in three rows*] The three rows here intended were in three stories one over another,

and light was against light] Heb. *sight against sight*. By windows light is let into rooms, and thereby men see both in the room, and thorow these windows out of the room. By light against light, he means so many windows on one side of the room as on the other, directly opposite; and that for more light and delight.

in three ranks.] One over another. By this it appears, that this fair edifice was three stories high; there being three rooms, one over another.

V. 5. *And all the doors and posts were square*] Or, *spaces and pillars were square in prospect*] They were all alike, all square; and they were so framed, as the doors fell more evenly and closely upon the posts.

with the windows] The windows also were made like unto the doors.

and light was against light in three ranks] See v. 4.

V. 6. *And he made a porch*] This porch was before the house of Lebanon, and that for the greater grace thereof: through it they entred into the house. So had he made a porch before the temple, chap. 6. 3.

of pillars] This porch had many pillars in it, and therein was answerable to the house itselfe; v. 2. It is probable, that there were upper stories also in this porch, which were supported by the pillars.

the length thereof was fifty cubits] This measure was answerable to the breadth of the house, (v. 2.) before which it stood; even so the porch before the temple was as long as the temple was broad, chap. 6. 3.

and the breadth thereof thirty cubits] This measure shews it to be a spacious entrance.

and the porch was before them] Or, *according to them*. Every thing in the porch was answerable to the house before which it was.

and the other pillars] Namely, those which were in the porch, and in the severall stories thereof.

and the thick beam] Or, the main great summer, whereon the floors of the upper rooms were laid.

were before them] Or, *according to them*. As the porch it selfe, so the pillars and beams therein, were in fashion answerable to the pillars and beams of the house.

V. 7. *Then he made a porch*] The porch here meant was before the kings palace. This therefore was distinct from the former porch of the house of Lebanon.

for the throne] That a throne might be set therein. Questionless he means hereby that glorious throne which is described, chap. 10. 18. &c.

where he might judge] Here the end of a throne is declared: namely, to be for a judgement seat. This porch was very convenient for such as should come to the king, sitting on his throne.

even the porch of judgement] This is added for explanation sake. Kings of old were wont to sit on their thrones to hear and determine causes, chap. 3. 16, 28. Prov. 20. 8.

and it was covered with cedar] It was boorded, (as ver. 3.) with cedar boords.

from one side of the floor to the other] Heb. *from floor to floor*. The words most properly set out the whole porch to be boorded every way round about. Some take it for the sieling of the walls from the floor to the roof.

V. 8. *And his house where he dwels*] His palace, where he had his residency for the most part.

had another court within the porch] This court was betwixt the foresaid place of judgement, and the other rooms of the kings house. It is called the middle court, 2 Kings 20. 4.

which was of the like work] Of such work as the kings palace was.

Solomon made also an house for Pharoahs daughter] This likewise was a fair spacious palace for the Queen and her retinue. Of Pharoahs daughter, and of the reasons why a speciall house was made for her, see chap. 3. 1.

whom he had taken to wife] Of this also, see chap. 3. 1.

like unto this porch] He means hereby the porch and other edifices, before mentioned: whereunto the Queens house was like in the materials and workmanship, specified in the verses following.

V. 9. *All these*] He meaneth the fore-mentioned buildings.

were of costly stones] See chap. 5. 17.

according to the measures of hewed stones] Though they were in their kinde very choyce and costly stones, yet were they also as great as other ordinary stones: and every way squared and fitted, as other stones.

of hewed] Heb. *of cutting*.

sawed with saws] Masons use these instruments for fitting their stones, as well as Carpenters for cutting their timber.

within and without,] Every way on all sides.

even from the foundation unto the coping,] By the coping is meant the top of the wall whereon the beams were laid.

and so on the out side toward the great court.] Thus he shews what he meant by the former phrase, within and without. The great court was the place where all sorts of people used to assemble: it was without the porch of judgement. For there was another court within it, which was betwixt the porch of judgement seat and the kings house, v. 8. Very fitly was that place of judgement set betwixt two courts. One for such as came out of the kings house: another for all sorts of people that came out of other places.

V. 10. *And the foundation was of costly stones*] Not only so much of the building as might be seen above ground, but also that which was buried in the earth, was of costly stones. See chap. 5. 17. Costly stones were lasting stones, and by such as were well able to purchase them, fitest to lay for a foundation.

even great stones] Being costly and great, they must needs be of the more worth and better price.

stones of ten cubits] twenty foot square. This measure shews, that they were very massie stones. They made the foundation the surer.

and stones of eight cubits] These were sixteen foot square. Though they were not so big as the other, yet even these were of a great quantity.

V. 11. *And above were costly stones*] Upon or over the foundation; under ground and above ground, they were alike.

after the measure of hewed stones] See v. 9.

and cedars] These cedars were for beams, boords, sieling, and other like uses.

V. 12. *And the great court round about*] The context implyeth, that the great court here meant, was that which compassed the kings house round about, and not that great court which compassed the house of the Lord, 2 Chron. 4. 9. whereof see chap. 6. 36.

was with three rows of hewed stone, and a row of cedar beams] See chap. 6. 36.

both for the inward court of the house of the Lord,] His meaning is, that the walls of this court were like the walls of the inner court, appertaining to the temple, whereof see chap. 6. 36.

and for the porch of the house.] As there was a porch erected before the house of the Lord, chap. 6. 3. so also there was such a porch before the kings house.

V. 13. *And king Solomon sent and fet Hiram out of Tyre*.] This Hiram here meant was not king Hiram, (chap. 5. 1.) but a workman described, v. 14. Solomon had desired the king of Tyre to send him a skilful workman: and the king commended this man to him, 2 Chron. 2. 7, 13. thereupon Solomon sent and fet him.

V. 14. *He was a widows son*] Heb. *the son of a widow woman*. This is noted, to give evidence of Gods good providence towards a widow. For questionless such a son was a great stay to her widowhood.

of the tribe of Naphtali,] The mention of this tribe in this place, hath relation to the son, who was of Naphtali by his father: his mother was of the tribe of Dan, 2 Chron. 2. 14. So as he was an Israelite, both by father and mother.

and his father was a man of Tyre] This is to be taken of his foster-father, who was an inhabitant in Tyre. This Hiram is so called, of him who taught him his art, and adopted him to be his son. See 2 Chron. 4. 16. He was educated in Tyre when

when he learned his art. There also he dwelt, and thereupon it is said, that he was sent for and fet from thence.

a worker in brass,] This may be applyed to him that is here said to be Hirams father: for much more is said of Hiram himself, 1 Chron. 2. 14. if it be applyed to Hiram himself, it is to be taken Synecdochically; skilfulnesse in one thing, is put for skilfulnesse in many things.

he was filled with wisdom and understanding.] These gifts are very requisite to make men skilful in workmanship: yea, also to direct such as are skilful, well to order their skill and workmanship. The phrase of being filled, may be taken for a great measure of the gifts they had: and of such a measure as was attained by education, instruction, or a mans own industry and diligence. But most properly it is taken for such a work of the Spirit as enables men after an extraordinary manner to do great things: as Exod. 35. 35. & 36. 1. Dan. 1. 17. Luk. 2. 40. Neither of these are here to be excluded. For questionless this Hiram, by others instructions and his own industry, attained to more then ordinary skill: yet, withal the Spirit of God wrought in him the more understanding, for this very work sake.

and cunning to work.] This is added as an effect of his wisdom. For it implyeth, as a curious, so a well ordering of such things as he did, by making them square, long, round, or otherwise fashioned, as the kinde of thing which he made required: yea, and by engraving any figures or representations thereupon.

all works in brass.] As he sheweth his skilfulnesse on this particular mettal, so did he the like also on other mettals, as was noted before.

and he came to king Solomon] This hath relation to Solomons sending for him, v. 13. and it sheweth his readinesse to come.

and wrought all his work.] If the particular works, hereafter mentioned, be duely observed, it will appear, that he shewed great skilfulnesse and faithfulnesse.

V. 15. *For he cast*] Heb. *fashioned*. Brass by the casting of it, useth to be fashioned: and fashioning of brass presupposeth casting: therefore the one may well be put for the other.

two pillars of brass] Pillars are to support things laid upon them, v. 2. and two pillars are needful, to bear beams and such other things as are laid upon them; the one end upon one pillar, the other end upon another. They were of brass, for strength and continuance. They continued till the time of the captivity: for then they were carried into Babylon, 2 King. 25. 13.

of eighteen cubites high a piece:] This measure is to be taken of the height of a pillar, betwixt the foot whereon it stood, and the chapiter on the head of it: for from the ground to the top of the chapiter, the pillar was thirty and five cubites high, 2 Chron. 3. 15. Besides, the eighteen cubites here mentioned were faced; but the thirty and five might be common cubites; and in that respect shorter by a third part, as is noted v. 2. Or else, here the height of one single pillar may be set down: but 2 Chron. 3. 13. the length of them both.

and a line of twelve cubites did compass either of them about.] They were hollow, as appears, Jer. 52. 21. and in that respect, they did bear the greater compass.

V. 16. *And he made two chapiters*] Or, *heads*. They were so called, because they were on the tops of the pillars, for grace and ornament.

to set upon the tops of the pillars] This confirms the reason given for this title chapiter.

the height of the one chapiter was five cubites.] This measure is to be taken of the whole chapiter from the bottom to the top: for so much of the chapiter as was wrought upon with curious works, was but four cubites, ver. 19. and the round compass or pommel of the chapiter was but five cubites, 2 King. 25. 17.

and the height of the other chapiter was five cubites.] This is added, to shew that they were both of an equal height.

V. 17. *And nets of checker-work, and wreaths of chain-work*] These pirasles set out a very artificial kinde of work, whereby sundry sprigs, leaves, flowers and fruits were curiously enterlaced and wreathed together. This was very delightsom to the eye.

for the chapiters which were upon the top of the pillars,] The body of the pillars were plain and smooth. The curious workmanship was upon their tops.

seven for the one chapiter,] Seven chain-works checker-wise wreathed one into another, compassed a chapiter round about.

and seven for the other chapiter] As the two chapiters were uniform in their height and bigness, so also in their workmanship.

V. 18. *And he made the pillars*,] He adorned and decked them in such manner as followeth.

and two rows round about upon the one net-work, &c.] These two rows were of pomgranates, which hanging upon the net-works, are said to cover the chapiters: yet not so, but that the curious works on the chapiters were discerned between the pomgranates.

and so did he for the other chapiter.] They were both alike.

V. 19. *And the chapiters that were upon the top of the pillars were of lilly-work*] The Lilly was a glorious flower, (Matt. 6. 29.) and odoriferous, (Cant. 5. 13.) fitly therefore are these added to beautifie the chapiters. For this end they were also set upon the brim of the great sea, 2 Chron. 4. 5.

in the porch,] He means the porch that was before the Holy place. See chap. 6. 3. there the pillars were set, v. 21.

four cubites.] This measure of four cubites is to be applied to the lilly-works, and reached from the square, whereon the belly and crown of the chapiter stood. For the chapiter consisted of these three parts: a square, a belly, a crown. All these were in height five cubites, v. 16. The three cubites mentioned, 2 King. 25. 17. are meant of the net-work thereupon: and the four cubits are to be taken of the lilly-work.

V. 20. *And the chapiters upon the two pillars had pomgranates also above*] See v. 18.

over against the belly] Round about the midle part.

which was by the net-work] The net-work being upon the said belly.

and the pomgranates were two hundred,] On both sides. For on the one side were but an hundred pomegranates, Jer. 52. 23. 2 Chron. 3. 16. where the Prophet (Jer. 51. 23.) nameth but ninety six, he speaks of the four parts of the border, there being twenty four on each part, which make up ninety six. But there were four more on each corner, which four make up an hundred, expressed by the Prophet himself in that place.

in rows round about the other chapiter] Heb. *second*. That is, the one as well as the other; both alike, Jer. 52. 22.

V. 21. *And he set up the pillars in the porch of the temple*] See chap. 6. 3, 2. Chron. 3. 17. This shews that they were not in the Holy place, for therein was nothing but things of gold, as the altar of incense, the candlesticks and tables, whereon were porch we read of nothing else to be set but these two pillars, which stood close by the entrance into the holy place. If the height of these pillars were (as 2 Chron. 3. 15.) thirty five cubits, they could not have stood in the temple, which was but thirty cubits high, chap. 6. 2.

and he set up the right pillar,] Namely, the pillar which was on the right hand.

and called the name thereof Jachin:] That is, *he shall establish*. This name may also set forth rectitude, or uprightness: For the Hebrew word whence this name is derived, signifieth rectitude (Gen. 42. 11. Psal. 5. 9. & 51. 10. Jer. 8. 6.) as well as firmness.

and he set up the left pillar,] Namely, that on the left hand.

and called the name thereof Boaz.] That is, *in it is strength*. Take the former name for rectitude, and the latter for strength, and these two names will set out two special properties of a good pillar, straightness and strength. For so ought pillars to be straight and strong. So also ought they to be, who especial respect to Christ, whose continual power and faithfulness in his Church was typified thereby.

V. 22. *And upon the pillars was lilly-work*:] See v. 19.

so was the work of the pillars finished.] Though this phrase in general be used of the whole house of the Lord, (1 King. 6. 38.) and of the kings house, (chap. 7. 1. and of all the works appertaining to the temple, which Hiram did, (2 Chron. 4. 11.) yet it is not applyed to any other of the particulars made by Solomons appointment: not to the Cherubims, nor to the Sea, nor to the Candlesticks, nor to the Tables; but only to these Pillars: which shews, that they were remarkable matters. So they were in sundry respects: as, 1. In their height, 2 Chron. 3. 15. 2. In their thicknesse and compass, Jer. 52. 21. 3. In the curious workmanship about them, vers. 17. 4. In their special use: for whereas other pillars are used to support edifices, (v. 2.) or to direct men in their way (Isai. 19. 19.) or to be a witness, (Gen 31. 51.) or to be a memorial, (Sam. 18. 18.) or to be a monument, (Gen. 55. 20.) or to hang such things thereon as were to be taken notice of, (1 Tim. 3. 15.) These pillars were, 1. For an evidence of Gods constant abiding among his people. 2. Of the continuance of the temple and the ordinances thereof. 3. Of the stability of Gods Church, Matt. 16. 18.

V. 23. *And he made a moulten Sea*] 2 Chron. 4. 2. This vessel was called a sea, in regard of the largeness thereof, and of the great quantity of water which it contained, ver. 26. It is called a moulten sea, because it was first moulten, and then cast, v. 46.

ten cubits from the one brim to the other] Heb. *from his brim to his brim*. This shews that it was exactly round. For a diameter,

diameter, (that is a ſtraight line through the midſt of a center) is the third part of a perfect circumference or round circle.

it was round all about] Which ſhews that the compaſs round about it, was three times as much as a ſtraight line that directly ſtrook it thorough.

and his height was five cubits] So as according to the meaſure of the ſacred cubit, was ten foot deep.

and a line of thirty cubits did compaſs it round about] This ſhews a diameter to be the third part of a circumference, as ten is to thirty.

V. 24. *And under the brim of it round about there were knops compaſſing it*] Of ſuch knops mention is made, chap. 6.18. Oxen are named, 2 Chron. 4. 3. For the hebrew word may import any figure. Or it may be, that there were the ſhapes, both of knops, and alſo of oxen, or bull-heads, caſt thereon.

ten in a cubit] Ten in every cubit, three hundred in all: for it was thirty cubits in compaſs.

compaſſing the ſea round about] 2 Chron. 4. 3. It was that workmanſhip of knops, or oxen, which were round about the ſea.

the knops were caſt in two rows when it was caſt] At the firſt caſting of the veſſel it ſelf, this workmanſhip was caſt therewith: for it was made in the mould; it was not added after the veſſel was caſt.

V. 25. *It ſtood upon twelve oxen*] Theſe oxen were not ſo ſmall, as thoſe which are mentioned, 2 Chron. 4. 3. but they were huge maſſie ones: not hollow, but ſolid thorowout, that they might bear the buttheu of ſo great a veſſel full of water.

three looking toward the North, and three, &c.] Theſe oxen were ſo placed, as their faces were ſet toward every part of the world: the twelve Apoſtles, (who by reaſon of their pains were as oxen) were ſent unto all nations every where, Mat. 28.27. ſome towards the North, ſome towards the Weſt, ſome towards the South, and ſome towards the Eaſt: there have alſo been Miniſters of the Goſpel, in all parts of the world, ſince their time.

and the ſea was ſet above upon them] The ſea was ſo placed on them, as they did bear it up from the ground.

and all their hinder parts were inward] Thus that great veſſel was the better born; though the former part of the oxen were without, for the greater grace and ornament. And it may be, that paſſages were made thorow the heads of the oxen, to let water out of that ſea. See v. 26.

V. 26. *And it was an hand-breadth thick*] That is, about four inches. It was not hollow, but ſolid throughout, as the oxen were, v. 25.

and the brim thereof was wrought like the brim of a cup] It was round and wider at the brim then any where elſe.

with flowers of Lillies] See v. 19.

it contained two thouſand baths.] So much was ordinarily put thereinto; but being filled up to the brim, it might contain three thouſand baths, 2 Chron. 4. 5. A bath contained about eight gallons; by which account four baths make a Levit. ſo as this ſea could contain ſeven hundred and fifty barrels of water, and five hundred barrels full were ordinarily put into it. This was for the Prieſts to waſh in, 2 Chron. 4. 6. Not that the Prieſts went with their whole bodies naked into that braſen ſea full of water; but that with the water, which by cocks, or other wayes, was let out of it, they waſhed their hands, arms, feet, legs, other parts of their body, yea and other things alſo, which they had occaſion to waſh. See v. 38.

V. 27. *And he made ten baſes of braſs*] Theſe were made to bear ſo many lavers, or great veſſels to hold water in them, (whereof ſee, v. 38.) beſides the great ſea before mentioned.

four cubits was the length of one baſe, and four cubits the breadth thereof] They were every one of them four ſquare.

and three cubits the height of it] The bottom of theſe lavers was about two yards from the ground, though the breadth of the wheels joyned to theſe baſes be comprized under theſe three cubits.

V. 28. *And the work of the baſis was on this manner, they had borders*] Theſe borders were broad places compaſſing the veſſel round about; whereon were ſundry images of Lions, v. 29.

and the borders were between the ledger] Theſe ledges were plain places round about the veſſel, ſtanding out further then the ſide of the veſſel.

V. 29. *And on the borders that were between the ledges were Lyons, oxen and Cherubims*] That is, figures of theſe ſeveral creatures, which were caſt with the veſſel, as v. 24. The Lions put the Prieſts in minde of courage; the oxen, of pains and induſtry: the Cherubims, of prudence and ſpeed.

and upon the ledges there was a baſe above] He means by this baſe an under-propper. See v. 34.

and beneath the lions and oxen were certain additions made of the work] By theſe additions are meant certain curious works, which were engraven on the veſſel, after it was caſt.

V. 30. *And every baſe had four braſen wheels*] Theſe wheels were to remove the veſſel from place to place, as occaſion ſhould require.

and the four corners thereof had under-ſetters] Heb. *ſhoulders.* Theſe were as ſhoulders to uphold the veſſel, and to keep it from ſhaking, or moving out of its place, when it ſhould be removed.

under the laver were under-ſetters moulten] They were not by beating faſhioned to this or that proportion, but caſt. See v. 23.

at the ſide of every addition] See v. 29.

V. 31. *And the mouth of it within the chapiter, and above, was a cubite,* &c.] The hollow place of the baſe, into which the lower part of the laver (called the chapiter) was put to the upper part of it, was a cubite; but the round compaſs of it was a cubite and an half: and though there were a round hollow place in the baſe; yet the baſe it ſelf was ſquare, and ſundry gravings upon it.

V. 32. *And under the borders were four wheels*] Of the uſe of theſe wheels, ſee v. 30.

and the axle-trees of the wheels were joyned to the baſe] Heb. *in the baſe.* The baſe lying on the axle-tree, and the laver on the baſes, the laver was removed from place to place, by help of the wheels into which the axle-tree was put, and the height of a wheel was a cubit and half a cubit. This was the meaſure of the wheel from one ſide to another in a direct line.

V. 33. *And the work of the wheels was like the work of a chariot wheel*] In ſuch particulars as follow.

their axle-trees and their naves and their fellows, and their ſpokes] These are thoſe particulars, wherein theſe wheels of braſs were like chariot wheels.

were all moulten] The braſs of them was not firſt beaten out in their ſeveral parts, and after faſtned together: but were all caſt together, and faſhioned like wheels in their moulds.

V. 34. *And there were four under-ſetters to the four corners of one baſe*] See v. 30.

and the under-ſetters were of the very baſe it ſelf] Of the ſame metal, moulten and caſt altogether.

V. 35. *And in the top of the houſe was there a round compaſs of half a cubit high*] This is to be taken of a leſs baſe then that which was mentioned, v. 30, 31. this was within that: ſo as this might be but half a cubit, and the other half a cubit more.

and on the top of the baſe, the ledges thereof, and the borders thereof] Of theſe ledges and borders, See v. 28.

where of the ſame] Of the ſame metal caſt together.

V. 36. *For on the plates of the ledges thereof, he graved Cherubims, Lions*] See v. 29, 30.

and palm trees] See chap. 6. 29.

according to the proportion] Heb. *nakedneſs.* The proportion of every thing is beſt diſcerned when it is naked. In this place is meant a plain, clear, fit reſemblance.

and additions round about] See ver. 29.

V. 37. *After this manner he made the ten baſes, all of them had one caſting, one meaſure, and one ſize*] Frequent mention is made of uniformity in ſuch things of the temple, as were of one kinde. Uniformity about the things of God is duly to be obſerved: for all have one and the ſame rule.

V. 38. *Then made he ten*] Yet there was but one in the tabernacle, Exod. 30. 18. Beſides, that the ſea (v. 23.) far exceeded in quantity the laver in the tabernacle; there were ten other lavers in the temple: for the temple was bigger then the tabernacle; and had need of a greater quantity of water: Yet further, God would thereby ſhew the encreaſe of his goodneſs. The like may be noted of the candleſticks and tables, whereof there were ten in the temple (v. 49. 2 Chr. 4. 8.) to one in the tabernacle. There was alſo the like in other things. As the holy things in Solomons temple, exceeded the holy things in Moſes tabernacle, in their number, meaſures, weight, and other reſpects: ſo the holy things of the chriſtian Church, in a ſpiritual conſideration, far exceel Solomons, Hag. 2. 10. 2 Cor. 3. 11. Heb. 8. 1, 2. & 9. 23.

lavers of braſs] These lavers veſſels to hold a good quantity of water, to waſh their ſacrifices therewith, 2 Chron. 4. 6

one laver contained fourty baths] That is ten barrels. See v. 26. These lavers were to waſh ſacrifices, and other like things in them, 2 Chron. 4. 6.

and every laver was four cubits] This ſhews that they were very broad; being four cubits in a diameter from ſide to ſide. Thus they were twelve cubits in compaſs on the brim, and in that reſpect, the more fit for the Prieſts and Levites, to put ſuch things as they were to waſh, into them. That great ſtore of water which was in fore-ſaid Sea and ten lavers, ſheweth the great need that man hath to be waſhed and cleanſed; and

and that in regard of his manifold pollutions and ſins; yea, it ſhewed alſo, that all things which he uſeth need cleanſing: for he tainteth and defileth all. That which myſtically and effectually cleanſeth man, in regard of his pollution by ſin, is the blood of Chriſt, (1 Joh. 1. 7.) which to that purpoſe can do much more then ſuch a Sea, or many more Lavers full of water can do.

and upon every one of the ten baſes one Iaver] Thus were the ſeveral lavers ſeverally ſet by themſelves, one from the other.

V. 39. *And he put five baſes on the right ſide*] Heb. *ſhoulder.* See v. 30.

of the houſe] By the houſe, he here means the court of the prieſts; whereof, See chap. 6. 36. For in the holy place were nothing but things of gold. Theſe veſſels were of braſs.

and five on the left ſide of the houſe] As the golden candleſticks and golden tables, were ſet in the holy place, (2 Chro. 4. 7,8. five on the one ſide, and five on the other; ſo were theſe braſen veſſels in this houſe.

the ſea on the right ſide of the houſe eaſtward] That is, on the North at the entrance into the prieſts court. They entring thereinto at the Eaſt, the right ſide muſt needs be the North.

over againſt the ſouth] This is mentioned, becauſe five lavers ſtood on that ſide, ſo as there was ſtore of water on both ſides, but moſt on the North; for the ſea held much more then ten baths. See v. 26, 38.

V. 40. *And Hiram made the lavers*] See v. 13, 14.

and the ſhovels] These were to take away the aſhes, and other things from the altar, and other places.

and the baſons] These were to hold the ſprinkling water, or blood. There is mention made of an hundred of theſe, 2 Chron. 4. 8. Under this Hebrew word, Bowls alſo may be comprized. See v. 50.

So Hiram made an end of doing all the work &c.] He continued with Solomon, and left not to work, till he had finiſhed what was required of him.

that he made king Solomon] By Solomons appointment, and at Solomons charge.

for the houſe of the Lord] The moſt holy place, holy place, porch, and all the courts are here comprized under this phraſe, houſe of the Lord.

V. 41. *The two pillars*] See v. 15.

and the two bowls of the chapiters that were on the top of the two pillars] These bowls were the bellies mentioned v. 20. For each of the pillars had a belly or bowl.

and the two net-works, &c.] See v. 17.

V. 42. *And four hundred pomgranates,* &c.] Each had two hundred, mentioned v. 20. So as theſe four hundred pomgranates were upon the two chapiters.

that were upon the pillars] Heb. *upon the face of the pillars.*

V. 43. *And the ten baſes*] See v. 27.

and ten lavers on the baſes] See v. 38,

V. 44. *and one ſea*] See v. 23.

and twelve oxen under the ſea] See v. 25.

V. 45. *And the pots*] These were to boyl fleſh and other things in them. Levit. 2. 7, & 8. 31. 1 Sam. 2. 13. &c.

and the ſhovels, and the baſons] See v. 40.

and all theſe veſſels which Hiram made to king Solomon for the houſe of the Lord] See v. 40.

were of bright braſſe] Heb. *made bright, or ſcoured*] This ſets out the excellency of the metal, whereof they were made.

V. 46. *In the plain of Jordan*] This was an even piece of ground, that lay along by the river Jordan.

did the king caſt them] Or, cauſed them to be caſt.

in the clay ground] Heb. *in the thickneſs of the ground.* Clay ground uſeth to be thick and ſtiff; and in that reſpect, the fitter to make moulds for braſs to be caſt into, 2 Chron. 4. 17. Every place, and all manner of earth, is not fit to caſt great veſſels of braſſe withal: nor hilly, gravely, ſtony grounds. Plain moiſt grounds, and thick, tuff, ſliny clay, are fitteſt for that purpoſe.

between Succoth] Gen. 33. 17. This place was in the tribe of Gad, Joſh. 13. 27.

and Zarthan] This place was in the tribe of Ephraim, Joſh. 3. 16. It is alſo called Zeredathah, 2 Chron. 4. 17. These are two names of one and the ſame place.

V. 47. *And Solomon left all the veſſels unweighed*] See 1 Chron. 22. 3, 14.

becauſe they were exceeding many] Heb. *for the exceeding multitude.*

neither was the weight of the braſſe found out] Heb. *ſearched.* By ſearching, weighing, or other uſual means, they could not finde out or know the weight of the braſs, by reaſon of the multitude of veſſels and greatneſs of ſome of them. How could they weigh ſuch a veſſel as the molten-ſea was. See v. 23. &c.

V. 48. *And Solomon made*] He cauſed to be made.

all the veſſels] Such as Moſes had cauſed to be made before, Exod. 37. 10, &c. but far bigger in quantity, and more in number, becauſe the temple was far larger then the tabernacle, ſee v. 38.

that pertained into the houſe of the Lord] By the houſe of the Lord, is here ſpecially meant the holy place, together with the moſt holy: as the particular veſſels following do ſhew.

the Altar of gold] This Altar is ſo called, becauſe it was overlaid with gold, Exod. 37. 25, 26. The Altar it ſelf was of Cedar wood, Chap. 6. 20.

and the Table of gold] In the ſame ſence that the Altar was ſaid to be of gold, is the table ſo ſaid to be: there were ten of theſe tables, 2 Chron. 4. 8.

whereupon the ſhew-bread was] Heb. *bread of faces.* This bread was ſo called; becauſe it was continually ſet before the Lord, (Levit. 24. 6.) that is, before the Ark, which was the moſt principall repreſentation of the Lord, that they had in the temple, ſee Exod. 25. 30. There was a continual ſupply made of this bread. When ſtale loaves were taken away, new ones were put in the room thereof, Lev. 24. 8. In this reſpect it was called continually ſhew-bread, 2 Chr. 2. 4. Num. 4. 7. This ſhew-bread was an eſpecial type of Chriſt, who was the bread of life, Joh. 6. 35. Among the ten tables, there was one more excellent then the reſt; becauſe on it the ſhew-bread was ſet, and this may here in ſpeciall be meant. The other tables were for cups, bowls, baſons, ſpoons, and other like things; whereof there was a great multitude: See Ezr. 1. 9, 10. Or, the word table, may here Synechdochically be uſed, the ſingular number for the plural.

V. 49. *And the candleſticks of pure gold*] This phraſe is here uſed, as it was chap. 6. 20. Theſe candle-ſticks were all maſſie gold, as the candle-ſtick of the tabernacle was, Exod. 37. 17, &c.

five on the right ſide, and five on the left] See v. 39.

before the Oracle] That is, the moſt holy place, ſee ch. 6. 5. The Oracle was as wide as the holy place; ſo as the candleſticks being on either ſide of the holy place, might all of them be before the Oracle.

with the flowers] That is, ornaments to ſet out the candleſticks, Exod. 37. 17, 18. The manifold deckings and ornaments about the pillas, fea, lavers, and other ſacred things, in and about the temple, did prefigure the manifold gifts and graces, which, as deckings of the inward man, are conferred on Saints: yea and the beauty alſo of Chriſts ordinances in his Church.

and the lamps] These were veſſels wherein to oyl was put, together with wicks, to give light, being put into the branches of the candle-ſticks.

and the tongs of gold] These were to take coals, to burn the Incenſe of the golden Altar.

V. 50. *And the bowls*] These were for wine or beer, or ſuch other liquor uſed in the temple. Some take them to be veſſels for oyl.

and the ſnuffers] These were to ſnuff the lamps, that they might burn more clearly.

and the baſons] The baſons here mentioned were of gold. Of theſe there were an hundred, 2 Chron. 4. 8. There are alſo other baſons mentioned, v. 45. which were of braſs.

and the ſpoons] These were for broth or other liquid things.

and the cenſers] Heb. *aſh pans.* These were for the Incenſe, eſpecially when it was carried up and down. A Cenſer was an inſtrument of enduring metal, that would not eaſily melt; as of gold or braſs, fit to hold fire in it, with a ſteel or a handle to hold it by. The uſe of it was to hold live burning coals on it, that incenſe being caſt thereon, by the heat of the fire it might ſend out a perfume of a ſweet ſavor: The Prieſt carrying this from place to place, cauſed the ſweet ſmell of Incenſe to diſperſe it ſelf; ſo as it was ſmelt where ever he came. Some of theſe were of braſs, (Num. 16. 39.) for the ordinary prieſts to carry Incenſe on up and down thorow the tabernacle or temple. Others were of gold: theſe are here meant, there was one eſpecially, with which the high Prieſt went into the moſt holy place, Heb. 9. 4. of Incenſe, ſee ch. 9. 25.

of pure gold] See ch. 6. 20. this phraſe hath relation to all the particulars mentioned v. 48. &c.

and the hinges of gold] These were for doors, as is in the words following plainly ſet down.

both for the doors of the inner houſe] The Oracle is called the inner houſe, becauſe it was within the holy place. It was the innermoſt of all the places appertaining to the temple, that were divided one from another.

the houſe holy place] This is added to ſhew what was meant by the inner houſe.

and for the doors of the houſe] This word houſe is here Synechdochically

nechdochically put for the holy place. The whole for a part.

to wit of the Temple] The like *Synechdoche* is here used.

V. 51. *So was ended all the work that King Solomon made*] Or, caused to be made.

for the house of the Lord] See v. 40.

and Solomon brought in the things which David] Heb. *things of David.*

his father] See ch. 8. 15.

had dedicated, even the silver and the gold, and the vessels] 2 Chr. 5. 1. It was usual for Kings, Princes, Priests, and other great ones to dedicate silver, gold, and other things of price, to the house of the Lord, 2 Sam. 8. 11. 1 Chron. 26. 26, 27, 28. 2 Chro. 15. 18. 2 King. chap. 12. ver. 18. See 1 Chron. 18. 11.

did he put among the treasures of the house of the Lord] There was in the Temple an holy treasury. Thither did Solomon bring the fore-mentioned precious things, that in future times they might be, as need should require, for the use of the Lords house: For the present they had sufficient. Such store of treasure they had for the house of God, as they had sundry treasuries or chambers, to lay up the same therein; and sundry treasurers. See chap. 15. 15. 2 King. 12. 4. 1 Chron. 26. 20, 26.

CHAP. VIII.

Vers. 1. THen] This hath reference to the beginning of the last verse of the former chapter, see 2 Chro. 5. 1, 2.

Solomon assembled] By messengers or letters he sent to them, as 2 Chr. 30. 1, &c. and this for the greater solemnity, 1 Chron. 13. 1, &c.

The Elders of Israel] Such as for age and prudence were rulers over the Israelites, 1 Tim. 5. 17. Multitude of years teach wisdom, Job. 12. 12. & 32. 7. Old men by experience attain the more prudence, ch. 12. 6. Therefore ancient men used to be put in office, Jer. 19. 1. Here they who were in office were called Elders. If young men had been in such offices, they would by reason of their offices have been called Elders.

and all the heads of the tribes] All Israel was divided into twelve tribes, according to the number of the twelve sons of Israel. The highest in rule, and chiefest in dignity, of those tribe, were called *heads*, Numb. 1. 4, 16.

the chief of the fathers of the children of Israel] Every tribe was divided into families, the chief men in those families were called fathers, Exo. 6. 14. And because in one house there might be many fathers, the chief of these were sent for.

chief] Heb. *Princes.* That is, principal governors.

unto King Solomon] Unto himself; a phrase proper to the Hebrew tongue, So ch. 2. 19. & 12. 21.

in Jerusalem] For there the temple was erected.

that they might bring up] For the temple was built on a mount, 2 Chr. 3. 1. and the temple was a worthier place.

the ark of the Covenant of the Lord] See ch. 3. 15.

out of the city of David] Where David had fet the ark, 2 Sam. 6. 12, 17. See the notes on 1 King. 3. 1.

which is Zion.] See ch. 2. 10. Here Zion is properly taken for that particular city that David built. It is sometimes put by a *Synechdoche* of a part for the whole, for all Jerusalem; in which respect God is said to build his Sanctuary in Sion, Psalm 78. 68, 69.

V. 2. *And all the men of Israel*] Under this phrase not only the Elders, heads, and fathers before mentioned, are comprized, but also multitudes of the common people, who usually came up to the feasts at Jerusalem.

assembled themselves] Voluntarily, cheerfully came together.

unto King Solomon] To expect what he would have them to do.

at the feast] Of Tabernacles, 2 Chr. 5. 3. This was one of the great feasts, in which all the males were to go to the house of the Lord, Deut. 16. 13, 16. And it was in the moneth here mentioned, Levit. 23. 34.

in the moneth Ethanim] See the note on ch. 6. 1.

which is the seventh moneth] This answered in part to our September, it was in the autumnal equinoctial. The most fit season of the year to travel in. It was the moneth of gathering in their fruits. The moneth wherein Gods blessing was most manifested unto them, and wherein they had more solemnities then in any other. For beside the new Moon, common to all moneths, on the first day of this moneth was the blowing of trumpets; on the tenth, the day of reconciliation; on the 15. the feast of Tabernacles, which continued seven dayes at least. In this moneth there used to be the greatest concourse of people at Jerusalem. Solomon therefore prudently took this occasion of dedicating the temple in this moneth. True it is, that the house with all the appurtenances thereof, and with all the ordinances thereof, was not finished till the moneth Bull, which was the eight moneth, ch. 6. 38. but the whole edifice, and the most material things appertaining to the Temple, were finished: But what if that which is mentioned of the eight moneth, were in one year, and this dedication in the seventh moneth of the next year?

V. 3. *And all the Elders of Israel came*] Under Elders of Israel are comprized the heads and fathers mentioned, v. 1. these being sent for accordingly came to the King.

and the Priests took up the ark] Indeed Levites are appointed to bear the ark, Deut. 31. 25. but they were such Levites as were Priests, Deut. 31. 9. 1 Chr. 15. 2, 14, 15. Besides the Priests may be said to take up the ark, because they were to cover it, and to set it on the Levites shoulders, Numb. 4. 5.

V. 4. *And they brought up*] From Zion, v. 1. where it was before.

the ark of the Lord] So was it called, because it was an especial evidence of Gods presence. Of the ark, see ch. 6. 19.

And the Tabernacle] That which Moses made, Exod. 36. 8. As a sacred monument it was laid up in the temple, never to be removed again, as formerly it had been. For, 1. In the wilderness it was carried up and down for the space of fourty years, Exod. 40. 2. Secondly, it abode in Gilgal, (Josh. 4. 18, 19.) about fourteen years. Thirdly; It remained in Shiloh till Samuels time, Josh. 18. 1. 1 Sam. 4. 4. Psal. 78. 60. Jer. 7. 12. Fourthly, It was in Nob, (1 Sam. 21. 1.) till Saul destroyed that place, 1 Sam. 22. 19. Fifthly, It was in Gibeon all Davids time, 1 Chr. 16. 39. Sixthly, From thence it was brought into Zion, to be brought with the Ark into the temple. See further, 2 Macchab. 2. 5. See the notes on 2 Sam. chap. 6. v. 17.

of the Congregation] Where Priests, Levites, and the people of the Lord congregated or met together about matters of the Lord, See Exod. 40. 2. Levit. 1. 1.

and all the holy vessels that were in the Tabernacle] Those which Moses had appointed to be made before Solomon made those which are mentioned, ch. 7. 23, &c. Both the one and the other were used in the Temple.

even those did the Priest and the Levites bring up] Priests and Levites in their function were counted holy, and none but such persons might meddle with the holy vessels.

V. 5. *And King Solomon and all the Congregation of Israel that were assembled unto him, were with him before the ark*] There they presented themselves and their servers to the Lord.

sacrificing sheep and oxen] As had been done when David brought the ark to Zion, 2 Sam. 6. 13. Oxen and sheep were the ordinary clean creatures used for great sacrifices.

that could not be told nor numbred for multitude] This is an hyperbolical phrase, which importeth an exceeding great number; and it puts a difference between Solomons solemnity here, and Davids, 2 Sam. 6. 13. See the note on v. 63.

and the Priests] To whom that office belonged, Deut. chap. 31. v. 9.

brought in the ark of the Covenant of the Lord] See chap. 3. v. 15.

unto his place] He means the place appointed for it. See Exod. chap. 26. ver. 33, 34. This place in general was that which is called *the most holy*; but in particular, that part of the most holy where the Cherubims were set, even the midst of it, chap. 6. 19.

into the Oracle of the house] This was the formentioned place, whether the high Priest went to inquire of the Lord, and to receive answer from him, See ch. 6. 5.

to the most holy place] Oracle and most holy place set out one and the same thing, See ch. 6. 16.

even under the wings of the Cherubims] He means the great Cherubims which Solomon made, chap. 6. 23, 24. The Cherubims which Moses made were fastned to the mercy-seat, wherewith the ark was covered, (Ex. 37. 7. &c.) so as those Cherubims with the mercy-seat and ark stood by these Cherubims, See the note on 2 King. 19. 15.

V. 7. *For the Cherubims spread forth their two wings over the place of the Ark, and the Cherubims covered the Ark*] This is added as a reason of the arks being under the wings of the Cherubims. The wings of the Cherubims reaching thorow the midst of the most holy place from the one side to the other, must needs be over the middle part of that most holy place where the ark was set, and so cover it.

and the staves thereof] The Ark had two staves, or barres, on each side, put into rings joyned to the Ark, whereby it might be born on mens shoulders, Exod. 37. 4, 5. These staves were never to be taken clean away from it, Exod. chap. 25. vers. 15. They were therefore here fet with the ark, and covered with the Cherubims, as the Ark was.

above] Over the ark and the staves thereof.

V. 8. *And they drew out the staves*] They did not clean pluck the staves out from the ark, and set them away from it: For

For that had been against the law, Exod. 25. 15. But where as the staves were at each end in an even proportion longer then the ark, and that so much as might be convenient to lie upon the shoulders of the bearers; they were pulled out at the ends towards the vail, further then the other ends towards the remotest part of the most holy place.

that the ends] Heb. *heads.* For the upper end of a thing is called the head.

of the staves were seen out] Being drawn out towards that end of the most holy place whereinto the high Priest came, beyond the Cherubims which covered the ark, so much of the staves as were drawn out, might be seen.

in the holy place,] Or: *ark*, as 2 Chr. 5. 9. where it is thus expressed, *the ends of the staves were seen from the ark before the Oracle.* That is, the staves being drawn further out then the ark, were seen in that part of the most holy place, which was immediately before, or joyned next to the most holy place.

before the Oracle] At the entrance betwixt the holy and most holy place; so as they who stood at the entrance that was before the Oracle, might see those staves.

and] Or, *but.* 2 Chr. 5. 9. For this is added in opposition to, or distinction from that which was immediately before set down.

they were not seen without] Namely, by such as were without the most holy place, and not at the entrance thereinto.

and there they are unto this day] Namely, the day or time wherein this story was penned. But this is an Hebrew phrase, which imply eth a perpetuity, Gen. 26. 33. and 32. 32. chap. 12. 19. So long as the temple stood, they to remained therein. That which is so distinctly set down about covering the ark, and drawing out the staves, hath (as other rites) a mystery couched under it, which I take to be this. The ark was in fashion as a little chest. In chests or cabinets mens precious things use to be laid up: the ark was an especial type of Christ. In him are treasured up Gods most precious things; the cover of the ark was the mercy-seat, Exod. 25. 21. into the ark the testimony, which were the two tables, was put v. 9. Exod. 25. 16. That testimony bare witness against us for our sins, and held out a curse; but the mercy-seat kept this testimony in the ark, so as it could not give evidence against us: the ark was covered with the Cherubims, to shew the unsearchable mysteries that are in Christ. But the staves were so far pulled out as they might be seen, to give evidence that there was an ark. Thus the types and prophecies and promises under the Law did give evidence of such mysteries as are clearly revealed under the Gospel.

V. 9. *There was nothing in the ark, save the two tables of stone*] Deut. 10. 5. This without all question was most true at that time, when Solomon set the ark in this place. We read of other things set by the ark and before the ark; as the book of the law, (not the moral law that was written in two tables of stone, but other ordinances, written by Moses, especially in the book of Deutronomy) was put in the side of the ark, namely, in some coffer that was set by it, Deut. 31. 26. This might be it which Hilkiah found, 2 King. 22. 8. The pot of manna was also appointed to be set before it, Exod. 16. 33. & Arons rod which budded, Numb. 17. 10. But nothing is said to be in it, save the two tables of stone. Many suppose that the Apostle, Hebr. 9. 4. placeth the golden pot that had manna, and Arons rod that budded, in the ark, as well as the tables of the covenant. The Apostles words are these, *The holyest of all had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna and Aarons rod that budded, and the table of the covenant.* But this relative, *wherein*, may have reference to the holiest of all, first mentioned, as well as to the ark; and then his meaning will be, that all those things were in the most holy place. Or if it have reference to the ark, he may speak of the things that were in it before Solomons time, or after Solomons time, about the captivity: Thus, though there were before and after Solomon, other things in the ark, then the two tables of stone, yet in Solomons time there might be nothing in the ark, save those two tables.

which Moses put there at Horeb] Horeb was a mountain in the desert of Sinai, where God appeared to Moses in the burning bush, Exod. 3. 1, 2. and where the Israelites abode in the third moneth, after their coming out of Egypt: whereupon it was also called, *Oreum Sinai*, Exod. 19. 1, 11. On this mountain God appeared in glorious majesty and great terror, Exod. 19. 16. &c. and on it he delivered the law, written in two tables, Deut. 4. 15. and while Israel remained at this mountain, Moses put that law into the ark, Deut. 10. 5. There stood God when he gave them water from out of the rock, (Exod. 17. 6.) which is called the *spiritual rock*, 1 Cor. 10. 4. It is in one of these respects, called the mount of God, (chap. 19. 8. Exod. 3. 1. where this title is given unto it by anticipation. See Chapter, 19. 8.

when] Or, where.

The Lord made] Heb. *cut.* This word *cut*, is in the Hebrew oft singly used, without expression of covenant: but yet intends the making of a covenant: and therefore our english, to make up the sense, doth add the word covenant; as here: and 2 Chron. 5. 10. 1 Sam. 20. 16. & 22. 8. The reason of using this word, *cut*, to that purpose, was be cause they were wont in making a covenant, to cut a beast in sunder for confirmation thereof, Gen. 15. 10, 28. Jer. 34. 18.

a covenant with the children of Israel] The law is called a covenant, because therein obedience was required on their part, and a blessing promised on Gods part.

when they came out of the land of Egypt] Mention is made of this circumstance: because then God began to make them a free people, and a peculiar treasure to himself, Exod. 19. 5. and also because that deliverance out of Egypt, was an especial type of our redemption from our bondage under Satan.

V. 10. *And it came to pass when the priests were come out of the holy place*] By the holy place, is meant that part of the temple which was next to the *most holy*, where the priests executed their function, v. 10. 11. Exod. 28. 43.

that the cloud] This cloud was an extraordinary one, ordained for manifestation of Gods presence, Levit. 16. 2. In a cloud did God oft manifest his presence, Exod. 13. 21. & 14. 19, 24. & 19. 9, 16. Numb. 9. 15. &c. In the next verse, it is called, *the glory of the Lord*, to shew that his Majesty is incomprehensible, and the brightness thereof, such, as if it were not clouded over, it would dazle men, yea, and utterly confound them, Matt. 17. 5. Act. 1. 9. Rev. 1. 7.

filled the house of the Lord] Throughout, in all the parts of it, from one end to another.

V. 11. *So that the priests could not stand to minister, because of the cloud*] They could not continue or abide in the house where the cloud was: And that, first, for reverence sake: Secondly, by reason of a great amazement, 2 Chron. 21. 16, 30. Thirdly, for want of convenient light. If it be said, that this phrase following, (*the glory of the Lord*) imply eth light in the cloud. I answer, that it doth not necessarily imply light. For in the next verse, it is said, that the Lord would dwell in the thick darkness; and though glory were set forth therein, yet it might be, because the cloud implyed an incomprehensiblenes thereof. 2. It might be a great brightness, and yet not give convenient light to do any work thereby. 3. It might dazle them too much. The like is noted, Exod. 40. 35.

for the glory of the Lord had filled the house of the Lord] This shews that the cloud set forth Gods glory. This the Lord thus did, to sanctifie to himself this place by this visible signe, as, Exod. 40. 34. Lev. 9. 23, 24. and to shew his approbation of all that was done: as he did by other signs at other times, Gen. 4. 4. 1 King. 18. 38. See 2 Chron. 7. 1.

V. 12. *Then spake Solomon*] Upon that manifestation of Gods glory, Solomon discerning this to be a sign of Gods gracious presence, quickly makes known as much.

The Lord said that he would dwell in the thick darkness] 2 Chr. 6. 1. Levit. 16. 2. Psal. 18. 11, 12. & 97. 2. In that God oft manifested himself in darkness, it is as much as if he had said, he would dwell in darkness. Hereby is meant, that man cannot possibly discern his excellency. Who can directly behold the Sun shining forth in its brightness? But yet thorow a mist or a thin cloud we may look upon it.

V. 13. *I have surely built*] Heb. *Building I have built.* The Hebrews place much emphasis in doubling verbs; thereby they set out, 1. Certainty, Exod. 3. 7. 2. Abundance, Gen. 22. 17. 3 Diligence, Exod. 2. 19. 4 A full or thorow doing of a thing, 1 Sam. 26. 25. 5 Celerity and speed, 1 Sam. 27. 1. 6 Finishing or perfecting a thing, as here, I have perfectly finished.

Thee] Or, *for thee.* Solomon directeth his speech to God, to testifie the great devotion of his soul.

An house to dwell in] A temple to manifest thy presence therein. Men use so to do in their houses.

a setled place] Not to be removed as the tabernacle was, see v. 4.

for thee to abide in] To be as one that continually remaineth in a place. To be there ready on all occasions to resolve such cases as should be propounded: to hear such prayers as should be made: to grant such blessings as should be craved: and to accept such sacrifices as should be offered up, and such services as should be performed in that house.

for ever] Or, *ages.* The Hebrew word translated *ever*, is diversly taken, as for ages or time past, Eccles. 1. 10. or for future ages, and time to come. In this latter sense it is used, First, Indefinitely, for a long time, Dan. 3. 9. Joh. 8. 28. Secondly, for the period and accomplishment of a set determinate time, as the yeer of Jubilee was. Compare Exod. 21. 6.

with

with Levit. 25. 40. Thirdly, For the continuance of ones life. Compare 1 Sam. v. 11. with v. 22. Fourthly, So long as the conditions annexed to a thing are observed, 1 Sam. 2. 30. Fifthly, for the continuance of a state of policy, Numb. 10. 8. Sixthly, Till the truth of a type be exhibited. Compare Gen. 17. 13. with Gal. 5. 2. Seventhly, For an everlasting continuance, Luk. 1. 33. Eighthly, For that which never had beginning, nor ever shall have end: but is properly eternal, Psal. 90. 2. Here it is taken in the fifth respect, till the conditions were observed. Note cap. 9. v. 7,8,9. & 2 King 25. 9. And also in the sixth respect, till the Messiah, the true temple, should be exhibited, Heb. 8. 1, 2.

V. 14. *And the King turned his face about*] Solomon in the former verse directed his speech to God; and thereupon turned his face to the most holy place, where the ark (the evidence of Gods presence) was. Yea he had turned himself that way to behold the Priests setling of the Ark in his place. But now directing his speech to the people, he turneth about, because they were behinde him.

and blessed] This hath relation both to his praying to the Lord for all blessings on them, as Numb. 6. 23. Psal. 128. 26. and also to his praising the Lord for his mercy to the people, as v. 55, 56. Indeed by vertue of the Priests special function, it belonged to them to bless the people, Numb. 6. 23. Deut. 21. 5. So did Melchizedeck, Gen. 14. 19. Heb. 7. 6. So did Aaron, Levit. 9. 22. A special promise was made to the Priests blessing, Numb. 6. 27. Yet others also blessed men, by wishing their good, and praying for it, as inferiors, Ruth 2. 4. equals, Psal. 118. 26. and superiors; especially such as have a charge over those whom they bless, as Parents, Gen. 31. 55. Masters of families, 2 Sam. 6. 20. Governors over subjects, Josh. 22. 6. 2 Chr. 16. 2.

all the Congregation of Israel] Namely all that were come to Hierusalem, and there present.

stood] This sets out their gesture even while the Priests were doing their office in the temple; but especially when the King turned and spake to them. They gave evidence hereby of their reverence, attention and observation.

V. 15. *And he said*] The King uttered the form of words following.

blessed be] Or, *praised be*. All that blessing wherewith creatures can bless God, is thankfully to acknowledg what he doth, and to praise him for it, Psal. 115. 17,18.

the Lord God of Israel] The first title, Lord, sets out his supream Soveraignty. The other, *God of Israel*, his special relation to his Church.

which spake with his mouth] This is an Hebrew pleonasm, or redundancy of speech, as to see with ones eyes, Deut. 3. 27. To hear with his ears, 2 Sam. 7. 22. This is attributed to God after the manner of man. It was by the ministery of Nathan that God spake this, 2 Sam. 7. 6. For Prophets are Gods mouth, Exod. 4. 15. Ha. 3. 16. 2 Cor. 13. 3.

to David] Concerning the building of a temple by his Son.

my father] For his fathers honour and his own also, he mentioneth this relation. For it was an honour to be Davids son, and an honour to be Solomons father.

and hath with his hand fulfilled it, [saying] Such promises as Divine providence brings to pass by mans ministery, God is said to fulfill with his hand; because, all manner of instruments, men and others, are as the hand of Gods providence.

V. 16. *Since the day that I brought forth my people Israel out of Egypt*] From the time that I made Israel a distinct, peculiar, and free people. They were before bond-slaves in Egypt; therefore oft are the people put in mind of their deliverance from the fame.

I chose no City] As in my minde I determined not such a thing, so neither did I ever appoint any person to build an house, or any place where it should be built, So Psalm 103. 2.

Out of all the tribes of Israel] Or, out of *any* of them, the whole nation of the Jews was divided into twelve tribes, according to the number of the twelve sons of Israel, Numb. 26. 55. Josh. 11. 23.

to build an house] This act hath relation to the word City before mentioned; so either the word City is Synecdochically put for the inhabitants thereof, or the act of building is to be taken passively: as if he had said, I chose no city to have one house built therein.

that my name might be there] This intends that the temple was built to be dedicated to God, for a place of his worship, and for service to be performed to him therein, Deut. 12. 11.

but I chose David] Till I chose David, and manifested my purpose concerning him, 1 Sam. 13. 14. & 16. 1, 12.

to be over my people Israel] To be their King, and a Governor over them. He means not only a choice of Davids person, but also of his flock, and posterity, 2 Sam. 7. 15, 27.

V. 17. *And it was in the heart*] Or, *minde*. He purposed and intended to build, &c. So 2 Sam. 7. 3. 1 Chron. 22. 7.

of David my father] David being a pious man, would hereinto testifie his zeal of Gods glory.

to build an house] An holy temple, a place of worship.

for the name] See v. 16. and ch. 8. 3.

of the Lord God of Israel] See v. 15.

V. 18. *And the Lord said unto David my father*] God is ready to direct such as through piety intend that which is amiss.

whereas it was in thine heart to build an house to my Name, thou didst well that it was in thine heart.] This is a phrase of approbation. That God approved this purpose of David, is evident by the promise he made thereupon, 2 Sam. 7. 11. &c. This instance sheweth, that a man may without sin, intend to do that which God hath not purposed and determined to be done.

V. 19. *Nevertheless thou shalt not build the house*] See chap. 5. 3.

but thy son that shall come forth out of thy loynes] One of thine Own Sons, which thou thy self shalt beget, see 2 Chr. 22. 9. 2 Sam. 7. 12.

for the Name of] See v. 16 & ch. 5. 3.

the Lord God of Israel] See v. 15.

V. 20. *And the Lord hath performed the word that he spake*] See v. 15.

and I am risen up in the room of David my father] I succeed him.

and sit on the throne of Israel] Am King over the people of Israel, my father being dead.

as the Lord promised] 2 Sam. 7. 12. 1 Chron. 28. 5.

and have built an house for the Name of the Lord God of Israel] See v. 13. 1 Sa. 17.

V. 21. *And I have set thee a place for the Ark*] That it may there abide, and not be removed from place to place, as formerly it was. See v. 6.

wherein is the Covenant of the Lord] See v. 6. Ch. 3. 15. The two tables of stone (v. 9.) wherein the law that God gave as a Covenant to his people, was written, were in this Ark.

which he made with our fathers, when he brought them out of the land of Egypt] See v. 9.

V. 22. *And Solomon stood*] Upon a brazen Scaffold, 2 Chr. 6. 13. So did other Kings, 2 King. 11. 14. & 23. 3. After that Solomon had there stood a while, he kneeled down, (v. 54.) and spread forth his hands; *standing*, sets forth the erection of his spirit, and steadfastnesse of his faith in God. *Kneeling*, the humiliation of his soul, and acknowledgment of Gods supream Soveraignty; *Spreading forth hands*, an expectation of blessing, and readiness to receive it; these were usual gestures of prayer in those times, Marke 11. 25. Ha. 1. 11. Dan. 6. 10.

before the Altar of the Lord] 2 Chron. 6. 12. he means the alear of burnt-offering; for he himself was in the Court, but at the door of that place where the Altar stood: And he turned himself towards the most holy place, because he made his prayer to God. Of this Altar, see 2 Chr. 4. 1.

in the presence of all the Congregation] See v. 2.

and spread forth his hands toward heavens] Testifying thereby that his hope was in heaven, from whence he expected to be heard.

V. 23. *And he said*] Here he begins his solemn prayer at the dedication of the Temple.

Lord God of Israel] See v. 15.

there is no God like thee] In the beginning of his prayer he sets out the excellency of his God, the only true God, on whom he called, to work the greater reverence, yea and confidence in his hearers, and every way to fit his spirit the better to call upon such a God.

in heaven above, or on earth beneath] Some fained false gods to themselves in heaven, as the Sun, Moon, Planets, and other Stars, 2 King. 17. 16. & 23. 5. Others had their gods on earth, Judg. 10. 6. & 17. 5. 2 Chr. 13. 8.

who keepest covenant] Herein God manifests his faithfulness, Psal. 89. 33,34.

and mercy] Faithfulness and mercy in God are oft joyned together, Psal. 36. 5. & 89. 1. 24. for it is mercy that moves God to enter into Covenant with man, and to make it good, which is a part of faithfulness.

with thy servants that walk before thee with all their hearts] Gods Covenants have their provisoes, which set down conditions to be observed on mans part, that by the performance thereof, man might testifie his thankfulness to God, and also gain assurance to himself, and give evidence to others that he hath a right to the Covenant, See ch. 2. 4. & 6. 12.

V. 24. *Who hast kept*] Or, begun to keep. For he prayeth for a further keeping of promise, v. 25.

with thy servant David my father] See ch. 3. 6.

that thou promisest him] He meaneth in special the promise mentioned, 2 Sam. 7. 12, 13, &c.

thou spakest also with thy mouth, and hast fulfilled it with thine hand] See v. 15.

as it is this day] For then was Solomon King, and then he had finished Gods house, which were special promises here intended, See ch. 3. 6.

V. 25. *Therefore now Lord God of Israel, keep with thy servant David my father, that thou promisedst him, [saying,]* Solomon here prayeth for Gods continuing of mercy to him, and his posterity, according to this extent of Gods promise, *I will stablish the throne of his Kingdom for ever*, 2 Sam. chap. 7. v. 13.

there shall not fail thee a man in my sight, to sit on the throne of Israel.] Heb. *there shall not be cut off unto thee a man from my sight*. chap. 2. 4. 2 Sam. 7. 12. His meaning is, that there shall ever be some descending from David, by lineal descent, to sit on his throne. See 2 Sam. 21. 7. This was especially fulfilled in Christ, Luk. 1. 32, 33.

so that] Heb. *onely if*, See v. 23.

thy children take heed to their way, that they walk before me] Children who expect benefit from promises made to their fathers, must carefully observe the conditions annexed to those promises.

as thou hast walked before me.] Pious practises of parents, are a pattern to children.

V. 26. *And now O God of Israel, let thy word (I pray thee) be verified, which thou spakest to thy servant David my father*] The accomplishment of what God hath promised, may, and ought to be prayed for, Deut. 1. 11. 2 Sam. 7. 28, 29. 2 Chr. 1. 9 Dan. 9. 2. for prayer is a means sanctified of God, for accomplishment of what he hath purposed and promised, (Ezek. 36. 36, 37.) and it is an evidence of our hearty desire thereof, yea, and of God faithfulness.

V. 27. *But will God indeed dwell on the earth?*] An emphatical admiration of Gods goodness, in vouchsafing his presence in any place on earth, 2 Chron. 2. 6. To speak properly, God, being infinite, cannot be contained within any compass, as the words following shew. See Jer. 23. 20, 24. Act. 7. 49.

Behold the heaven, and the heaven of heavens cannot contain thee] That which compasseth about all the other heavens, and is the most spacious place that ever was created. It is called the highest, Luk. 2. 14. And the third heaven, 2 Cor. 12. 2. He multiplieth phrases, as heaven and the heaven of heavens, the more to set out the immensity of God. Such hebraisms are a great amplification of a matter.

How much less this house that I have builded? Hereby he sheweth, that he did not think that God would properly be contained in any place.

V. 28. *Yet have thou respect unto the prayer*] Though thou be not contained in this house, yet manifest to much respect unto it, as it may be known to be monument and evidence of thy gracious presence, and of thy readiness to hear.

of thy servant] He meaneth himself. It is a title (as heretofore used) of reverence and confidence See Psal. 116. 16.

and to his supplication] Prayer importeth petition for good things: Supplication, a desire of pardon of sin, and of remitting evils.

O Lord my God] *Lord*, setteth out Gods supream soveraignty. *My God*, the Lords special respect to him; the former is to humble him, and to work reverence in him: the latter, to raise him up, and to work confidence in him.

to hearken unto the cry] Cry noteth the earnestness of desire, Exod. 14. 15. Esth. 9. 11.

and to the prayer which thy servant prayeth before thee to day.] Under this word *prayer*, he doth in general comprise all the particulars, which in the following part of this chapter are prayed for.

V. 29. *That thine eyes may be open*] This is another phrase, applyed to God, after the manner of men, as, v. 24. the meaning is, that God would shew that he taketh special notice of all things done in that house, by hearing all manner of prayers in it, or towards it. See Psal. 33. 18. & 34. 15. the like may be said of Gods hearkning, or being attent with his ears, 2 Chron. 6. 40.

towards this house] For it was an especial type of Christ, Joh. 2. 19, 21.

night and day] Continually.

even toward the place of which thou hast said] Deut. 12. 11. Gods promise was the ground of his prayer.

My name shall be there] See v. 16.

that thou mayest hearken unto the prayer which thy servant shall make toward this place] Or, in *this place*. See v. 44.

V. 30. *And hearken thou unto the supplication of thy servant*] He here intends the same thing that he did before, v. 28, 29. But to manifest the earnestness of his desire, he inculcates the same thing again and again.

and of thy people Israel] This he addeth, both in relation to them that were then present, (to testifie his persuasion of their assent to his prayer) and also to others in that present age, or in future generations: that God would from age to age hear them all supplying.

when they shall pray toward this place] Or, in this place.

and hear thou] Again he inculcates the same thing.

In heaven thy dwelling place] The heaven can no more contain God then the temple could. But because Gods glory is most manifested in heaven and from heaven, heaven is faid to be Gods dwelling place, Psal. 113. 5. & 123. 1. Mat. 6. 9.

and when thou hearest, forgive] Many of the particulars are in case of wrong, or confession of sins, or for removing judgements. In all these respects, pardon of sin was necessary, yea, there is such a spring and sink of corruption, as in all things, even the best that we do, we need pardon. See v. 34.

V. 31. *If any man trespass against his neighbour*] Or be suspected to have done wrong to any, as, Exod. 22. 8. &c. Numb. 5. 14. &c. For in apparent wrongs, or such as may be proved by witnesses, the wrong-doer was not to be put to an oath, but to be punished.

and an oath be laid upon him] Heb. *and he require an oath of him*. He means an oath of execration against himself, in case he sware falsely, Num. 5. 21. &c. Job. 31. 7,8,9. Psal. 7. 4,5. Such an oath doth ordinarily strike a man with such terror, as he dare not take it falsely: if at least he have any fear of God in him.

to cause him to swear] Namely, by calling upon the Judge, (as Exod. 22. 8.) or a Priest, (as Numb. 5. 14, 15.) to put him to his oath.

and the oath come before thine altar in this house] The altar was a signe of Gods presence there. Thither was he brought, that the greater fear of Gods presence might be wrought in him, Numb. 5. 16. We have a rite in taking a publike oath; which is, the swearers laying his hand on a Bible, to work in him the greater fear. The altar here was the burnt-offering-altar; whereof See 2 Chron. 4. 3. &c.

V. 32. *Then hear thou in heaven*] Though thou beest in heaven, yet shew that thou hearest things on earth.

and do and judge thy servants] So order matters, as the truth of the cause may be found out, and judgement answerably given.

condemning the wicked] For this is a part of judgement.

to bring his way upon his head] He means his just desert, Ezek. 9. 10. Or such measure as he would have meted unto others. The law of requital, or returning like for like, may be here intended. See chap. 2. 32.

and justifying the righteous] Whether it be the accuser or accused. This is an other part of justice, Prov. 17. 15.

to give him according to his righteousnesse] Though God do not reward men for their righteousnesse, as a cause of their reward, yet he doth order his reward according to mens deeds, Psal. 62. 12. Rom. 2. 6.

V. 33. *When thy people Israel be smitten down before the enemy*] Or, *overcome*. Mention is made of four cases in regard of enemies. First, When enemies smite them down in the field. Secondly, When enemies besiege them, v. 37. Thirdly, When Gods finds them out against enemies, v. 44. Fourthly, When enemies carry them into captivity, v. 46.

because they have sinned against thee] Sin provokes God to give his people over into their enemies hand, Levit. 26. 17.

and shall turn again to thee] Repentance is a means, both of preventing, Jonah 3. 10. and also of removing a judgment, 1 Sam. 7. 3.

and confesse thy name] By Gods Name he means Gods justice in giving them over to the enemy, see Joshua chap. 7. ver. 9, 19.

and pray] Prayer of penitents is prevalent, Judg. 10. 15, 16.

and make supplication unto thee] See v. 28.

in this house] Or, towards, See v. 29.

V. 34. *then hear thou in heaven*] See v. 32.

and forgive the sin of thy people Israel] Sin must be forgiven before a judgment can be removed. If a judgment should be removed, and sin not forgiven, it would bring but small comfort, See 1 Chr. 7. 14.

and bring them again unto the land] The land here meant was their proper inheritance, wherein they might most safely, quietly, and comfortably abide. This mercy of bringing them again to the land is indefinitely to be taken, as when they were removed from one tribe to another, as 2 Chron. 28. 8. or forced from their own house, as 1 Sam. 31. 7. or forced to fly before enemies, as Josh. 7. 7,8. or taken prisoners, as Numb. 21. 1. or carryed captives into another land, as Jer. 39. 9.

which thou gavest unto their fathers] Gen. 13. 15. Exod. 6. 8. Josh. 21. 43. Gods gift is a good right and title.

V. 35. *When heaven*] He meaneth the lowest heaven; which is the air, and the middle region thereof, where the clouds are, ch. 18. 45. Psal. 147. 8. Mat. 24. 30.

is shut up, and there is no rain] When clouds let down rain, the

the heavens are said to be opened, (Deut.28.12.) and to be shut up when there is no rain, (Deut.11. 17.) yea, they are said to be as iron, which melts not, when there is no rain, Levit. 26.19. Heaven is here resembled to a vessel or barrel full of water, which being shut, no water can come out of it, Job 38.37. God is as a Gardiner, who carrying a water-pot in his hand, lets the water run out when and where he pleaseth, Amos 4.7.

because they have sinned against thee] See v. 33.

if they pray towards this place] See v. 28,29.

and confesse thy name] See v. 33.

and turn from their sin] See v. 33.

when thou afflictest them] Affliction is a means of turning sinners to God. And repentance wrought by affliction may be found and acceptable to God, Psal. 119. 67, 71. Hos. 5. 15. 2 Chr. 33. 12, 13.

V. 36. *Then hear thou in heaven*] See v. 32.

and forgive the sin of thy servants, and of thy people Israel] See v. 34. The people of Israel were by profession Gods servants.

that thou shouldst teach them] By the affliction before mentioned. Or, when thou shalt have taught them (as 2 Chr. 6. 27.) and so they have learned the end and use of thy judgments, Isa. 26. 9. Such things cannot be learned without Gods teaching, whereby the minde is enlightned, and the will made pliable, Psal. 119. 33. &c. Isa. 54. 13.

the good way wherein they should walk] That is, the right course prescribed in Gods Word. It's called good, because it is plesing to God, and profitable to them who walk therein.

and give rain] As prayer is to be made for removing evils, (Judg. 10. 15.) so for obtaining good things, Joel 2. v. 19, 23.

upon thy land which thou hast given thy people Israel for an inheritance] See v. 34.

V. 37. *If there be in the land famine*] This is one of Gods heavy judgments, 2 Sam. 24. 13. Ezek. 5. 16.

if there be pestilence] Under this is comprized every infecting destroying disease, 2 Sam. 24. 15.

blasting] By the east wind, which by smiting green eares of corn, makes them wither, Gen. 41. 6.

mildew] A dew that falling on corn, turns the grain into noisome dust or powder. Blasting and mil-dew are oft joyned together, as Deut. 28. 22. Amos 4. 9. Hag. 2. 18.

locusts] This is a flie with long legs, which wasteth corn, Exod. 10. 4, 5. Deut. 28. 42.

or if there be caterpillars] These are certain worms, which lie upon green corn or other green plants, and consume them, Psal. 105. 34, 35. See Levit. 11. 22. These four last are ordinary causes of famine.

if their enemies besiege them] This is another cause of famine.

in the land of their Cities] Or in the cities of their land: or, jurisdiction. This presupposeth an enemies entring into their land.

whatsoever plague] The Hebrew word signifieth a stroake. It is translated ship-s, 2 Sam. 7. 14. It is put for any kinde of judgment, Gen. 12. 16. Exod. 9. 14. Deut. 28. 59, 60. Jer. 19. 8. 2 Chr. 21. 14.

whatsoever sickness there be] There are very many kindes of sicknesses. Therefore this indefinite particle, *whatsoever*, is set before it.

V. 38. *What prayer and supplication soever be made*] See ver. 28.

by any man] Singly alone.

or by all thy people Israel] Joyntly together.

which shall know every man the plague of his own heart] The sin by which his own heart and conscience is smitten, (as 2 Sam. 24. 10.) and thereby is moved to pray.

and spread forth his hands] See v. 22.

towards this house] See v. 29.

V. 39. *Then hear thou in heaven thy dwelling place*] See ver. 30, 32.

and forgive] See v. 34.

and do] What in wisdom thou seest meet.

and give to every man according to his waies] According to the present course which he taketh, namely of repentance.

whose heart thou knowest] Whether it be sincere or no, Psal. 139. 1, 2, &c.

for thou, even thou only knowest the hearts of all the children of men] It is Gods prerogative, and one of his incommunicable properties, to search the heart, and to know the inward motions and thoughts thereof, Jer. 17. 10. Act. 1. 24.

V. 40. *That they may fear thee*] Gods mercy in removing judgment doth most kinely work fear, Psal. 130. 4.

all the dayes that they live] True grace continues all the time of a mans life, as Jer. 32. 39.

in the land which thou gavest unto their fathers] See ver. 34.

V. 41. *Moreover concerning a stranger that is not of thy people Israel*] All that were not born Jews were by them accounted strangers, though they were converted to the Jewish religion, Exod. 12. 48. Such strangers as were circumcised might approach as neer to the altar as born-Jews, Exod. 12. 44. Other strangers hearing of the fame of Israel, (Ruth. 1. 6.) of his great works, (Josh. 2. 10.) of his righteous laws, (Deut. 4. 6, 7, 8.) and of his holy house, (Isai. 56. 7.) yea, and of this prayer which Solomon had made for Gods presence in it, might be moved to come to it, and there to pray.

but cometh out of a far country] Gods name was every where, far and neer spread abroad, which made many that were in remote places to come to this place, Math. 2. 1. & 12. 42. Act. 8. 7.

for thy Name sake.] To testifie his high esteem of thy great Name, to worship and praise thee, having heard of thee so much, as he knoweth and believeth thee to be the onely true God, Exod. 12. 38. & 18. 11, 12. Josh. 2. 9. See chap. 5. 1.

V. 42. *For they shall hear of thy great Name*] Sundry of the heathen came on sundry occasions to the Jews, (Jer. 27. 3.) and the Jews on sundry occasions went to other nations. Thus might strangers hear of Gods great name.

and of thy strong hand, and of thy stretched-out arm] These phrases are applyed to God after the manner of man: as other like phrases, verf. 24. 29. The strength and power of a man is manifested by his hand and arm, and when he would do some great matter by his arm, he stretcheth it out. The mighty power of God is set out by these metaphors, as Psl. 136. 12. Jer. 32. 17. See 2 King. 17. 36.

when he shall come and pray] Devotion fo works on mens spirits, as it makes them go out of their own land to worship God, Act. 8. 27.

towards this house] For the uncircumcised might not come so neer to the temple as the Jews might, Act. 21. 29.

V. 43. *Hear thou in heaven thy dwelling place*] See v. 32.

and do according to all that the stranger calleth to thee for] This general particle, *all*, hath a large extent, yet it is to be restrained to things lawful. That extent gives evidence of Gods bounty: and it is an incouragement for all, in all their needs, to seek blessing of God.

that all people of the earth] Gods bounty to some, is a means to draw many to him.

may know thy Name, and fear thee] Knowledg of God, is an especial means of working a due fear of God in mans heart.

as do thy people Israel] Who from their childhood have been instructed in such mysteries as set God forth. And such as are so instructed, ought to be a good example to others.

that this house which I have builded, is called by thy Name.] *that this house which I have builded, is called by thy Name.* *thy name is called upon this house.* In that it was called the temple of *the Lord*, an house of *God*, it was called by Gods name. As the sons of Joseph had Israels name named on them, in that they were called, children of Israel, and Israelites, Gen. 48. 16.

V. 44. *If thy people go to battel against their enemy*] In a just cause. For in unjust war, good succes from God can be no more expected, then in oppression, robbery, murther, and other like evils.

whithersoever thou shalt send them] Gods warrant for the war which is intended, is a good ground of faith in Gods assistance, and of praying for good succesis.

and shall pray unto the Lord toward the city] Heb. *the way of the city.* When they cannot come to it: testifying thereby, that all their confidence is placed on the true God; whose presence in an especial manner manifested in their temple, a type of Christ.

which thou hast chosen] Jerusalem is in especial manner meant, 1 King. 11. 13, 32. 36. See Dan. 6. 10. He is said to choose it, in that he preferred it before all other cities, to build his house therein. Psal. 78. 67, 68, 69.

and toward the house that I have built for thy Name.] See v. 20. This is the reason why God is said to choose that city, namely, because the temple wherein he had many evidences of his gracious presence among them, was there scituated. 2 King. 21. 7. & 22. 27.

V. 45. *Then hear thou in heaven*] See v. 32.

their prayer, and their supplication] See v. 28.

and maintain their cause.] Or, their just and righteous cause, by giving them good success, Psal. 9. 4. & 140. 12. See verf. 49.

V. 46. *If they sin against thee*] They whom he stiled Gods people, v. 44. even these are subject to sin. For among these some are hypocrites, and have no true grace at all in them: and in all of them, flesh remaineth.

for there is no man that sinneth not] 2 Chron. 6. 36. Eccl. 7. 20. 1 Joh. 1. 8, 10. It was Christs prerogative, and his alone, to be here on earth without sin, Hebr. 4. 19. 1 Pet. 2. 22, 24.

and

and thou be angry with them] The sins even of Gods people, provoke his anger, 2 Sam. 24. 1. Numb. 11. 1, 10.

and deliver them to the enemy] God makes enemies of his people, executioners of his anger on them, to make them fear to provoke Gods anger. For enemies will do the uttermost that they can, Zach. 1. 15.

so that they carry them away captives, unto the land of the enemy] Captives are to be made slaves to the enemies: and this kinde of slavery is counted the lowest and basest condition that any in this world can be brought unto, Exod. 12. 29. Lam. 1. 3. 5. Jeremiah hath set out the misery of captivity to the life, Lam. 5. 2, 3, &c.

far] Babylon was far from Jerusalem: yet thither were the Jews carried captive, Jer. 40. 1.

or near] Samaria was neer to Jerusalem, and to Samaria were the inhabitants of Jerusalem carried captive, 2 Chron. 28. 8.

V. 47. *Yet if they shall bethink themselves*] Heb. *bring back to their heart.* Or, call their sins to minde.

in the land whither they were carried captives] God is with his people, even in captivity, observing their disposition.

and repent] See v. 33.

and make supplication unto thee] See v. 28.

in the land of them that carried them captives, saying,] God every where heareth prayers: pray therefore every where, 1 Tim. 2. 8. See Dan. 6. 10.

We have sinned] penitent confession of sin, is a ready way to obtain pardon and deliverance, Prov. 28. 13. 1 Joh. 1. 9. 2 Sam. 12. 13. Psal. 32. 5.

and have done perversly, we have committed wickedness] This varying and multiplying of phrases, makes much to the aggravation of sins, and sheweth, that sinners ought rather to aggravate their sins before God, who knows them to the full, then extenuate them, Ezr. 9. 6. Neh. 9. 16. Dan. 9. 5. &c.

V. 48. *And so return unto thee with all their heart, and with all their soul.*] These two phrases, set out a sincere, sound and thorow repentance. See chap. 2. 4.

in the land of their enemy which lead them away captive] See verf. 47.

and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy Name. See v. 44. These several phrases, *their land*, this *city*, and the *house*, intend in substance, one and the same thing. He mentions the *land*, because the city which God chose, was in it; the *city*, because the house of the Lord was therein; the *house* because the Lord, was, in sundry external evidences of his presence, therein. Besides, the land here meant, was the land which God of old had promised to their fathers, Deut. 19. 8. Josh. 23. 5. and in that respect was called the land of promise. Hebr. 11. 9. So as their praying towards this land, brought to their minde Gods promise, whereby their faith might be strengthned.

V. 49. *Then hear thou their prayer, and their supplication, in heaven thy dwelling place*] See v. 28, 30, 32.

and maintain their cause] Or, *right.* Take part with thy people that repent and pray against the unjust oppression of their enemies, Isai. 47. 6. Zach. 1. 15.

V. 50. *And forgive thy people that have sinned against thee*] See v. 34. 36.

and all their transgressions wherein they have transgressed against thee] See v. 47.

and give them compassion before them who carryed them captives, that they may have compassion on them] That is, procure pity, grace, and favor, for them; Turn the heart of their enemies towards them. This prayer sheweth, that the hearts of enemies are in Gods hands, to turn them as it pleaseth him, Gen. 39. 21. & 43. 14. Examples, Ezr. 7. 6. Neh. 2. 2. Hest. 2. 9, 17. & 6. 10. & 12. 2, 3. Dan. 1. 9, 19. & 2. 48, 49. Psalm. 106. 46.

V. 51. *For they be thy people*] Israel was the people whom God chose, set apart, and severed from all the world, to be a peculiar people to himself, that he might bestow on them his choicest blessings, and that they might serve him, Exod. 19. 4, 5, 6. Deut. 7. 6. &c. and 10. 15. This special relation is pleaded as a ground of Gods shewing mercy to them, Exod. 32. 11, 12. Neh. 1. 10. Isai. 64. 9.

and thine inheritance] Israel is said to be Gods inheritance, because that people were to God, as is to man his inheritance. 2. God bought them, Deut. 32. 6. 2. He made them his own for ever, Gen. 17. 7. 3. He hath his people in high account, and prefers them before all the world besides, Exod. 19. 5. 4. He fenceth and protecteth them from danger, Psalm. 89. 18. Zacch. 2. 5. 5. He soweth and planteth in them sanctifying and saving graces, Isai. 60. 21. & 61. 3. Matt. 13. 24. 6. He continueth to dung and water them, that is, to use all means whereby they may grow in grace, Luk. 13. 8. Isai. 27. 3. 1 Cor. 3. 6. 7. He expecteth fruit most of all from them, Isai. 5. 2. Luke. 13. 6.

which thou brought est out of Egypt] See v. 9. 16.

from the midst of the furnace of iron] This phrase setteth forth their hard and cruel oppression in Egypt. See Deut. 4. 20. Isai. 48. 10. A furnace to melt iron in, useth to be the hottest. See Jer. 11. 4. It also implyeth, that God cast them into that furnace, to make them pliable to such ordinances as he should give them; as iron cast into a furnace and melted, may be cast into any fashion.

V. 52. *That thine eyes may be open unto the supplication*] See verf. 29.

of thy servant] He meaneth himself. See v. 59.

and unto the supplication of thy people Israel] Prayer may be made, as for our selves in particular, so for others also, joyntly with us.

to hearken unto them in all that they call for unto thee] See verf. 28. Under this general particle, *all*, he comprisseth onely things lawful and meet to be asked of God. All such may be prayed for, and all such God can and will readily give.

V. 53. *For thou didst separate them from among all the people of the earth*] That is, God did choose, and call them to be a peculiar people unto himself, Exod. 19. 5. Deut. 7. 6. and 14. 2.

to be thine inheritance] Deut. 9. 26, 29. See v. 51.

as thou spakest by the hand of Moses] Exod. 19. 5. By the hand of Moses he meaneth the ministery of Moses. For the hand is that part of the body whereby men usually do practise, and execute things committed to them: and therefore in Hebrew it is put for any kinde of ministery. Here it is put for the tongue, or mouth. So v. 56.

thy servant] See chap. 3. 6. Josh. 1. 1, 2.

when thou brought est our fathers out of Egypt] See v. 9, 16.

O Lord God.] See v. 28.

V. 54. *And it was so, that when Solomon had made an end of praying*] Solomon held up his spirit till he had by prayer made known what he thought meet to be desired about the house he built.

all this prayer and supplication unto the Lord] See v. 28.

he rose from before the altar of the Lord] See v. 22.

from kneeling on his knees] While he blessed the people, and blessed the Lord, he stood: All the while he made his supplication, he kneeled. His supplication being ended, he stood again to bless, as before. See v. 22.

with his hands spread up to heaven.] See v. 22.

V. 55. *And he stood and blessed all the congregation of Israel*] As he began, so he ended with blessing the people. See verf. 14.

with a loud voyce, saying.] There was a great congregation: therefore he endeavoured so to lift up his voyce, as all might hear him. Publike duties are audibly to be uttered, Psalm. 55. 17.

V. 56. *Blessed be the Lord*] Here blessing is to be taken for praising, Psal. 113. 1, 2.

that hath given rest unto his people Israel] Rest is here opposed to all manner of publike troubles. It comprisseth under it, freedom from war, oppression, and other evils, that use to arise from enemies abroad, from evil Magistrates and tumultuous people at home. It implyeth peace, safety and security, Josh. 21. 44. Act. 9. 31. None but the Lord can give this, 2 Chron. 14. 6.

according to all that he promised] God had to the full accomplished all that he promised to his people Israel. See Josh. 23. 14.

there hath not failed one word of all his good promise] Hebr. *fallen.* That is, God left not any thing undone that he promised, but accomplished all to the full, Josh. 21. 45. and 23. 14, 15.

which he promised by the hand of Moses his servant] Or, by the ministery of Moses. See v. 53. This hath relation to all the promises made to Abraham, Isaac, Jacob, and to their posterity, which are in sundry places of the five books of Moses set down, in special, it hath relation to Deut. 12. 10, 11, 12. Of this title *servant*, See chap. 3. 6.

V. 57. *The Lord our God*] See v. 28.

be with us] Gods presence with his people is oft set forth under this phrase, and that by way of promise, as Deut. 13. 6, 8. Josh 1. 5. 1 Chron. 28. 20. To these promises hath Solomon here relation. Mark the inferences made upon those promises, Rom. 8. 31. Hebr. 13. 5, 6.

as he was with our fathers] He means such pious ancestors as God had blessed from time to time.

let him not leave us nor forsake us] This clause useth to be annexed to the former promises. It implyeth constancy in Gods presence with his people, and in his blessings on them. God was with Saul (for the Spirit of God came upon him, 1 Sam. 11. 6. and God gave him another heart, 1 Sam. 10. 9.) yet for his sin, the Lord left him and forsook him, 1 Sam. 15. 23, 26. & 16. 14. See 2 Sam. 7. 15.

V. 58. *That he may incline your hearts unto him*] Psal. 119. 36.

Otherwise

Otherwise nothing can be well done.

to walk in all his ways, and to keep his Commandements, and his Statutes, and his Judgements] Gen. 26. 2. 3.

as he commanded our fathers] Gen. 17. 1. Deut. 4. 1. & 6. 1. Josh. 24. 14. 1 Sam. 7. 3. & 12. 24.

V. 59. *And let these my words wherewith I have made supplication before the Lord*] In these words he doth generally inculcate, what in particular he had prayed for before, to shew the earnestness of his desire thereof.

be nigh] That is, be ever in his minde and memory. Let him shew that he hath respect thereunto.

day and night] Continually.

that he maintain the cause] See v. 45, 49.

of his servant] Solomon here intends himself. See vers. 28. Though he were a great King, yet he scorneth not the title of Gods servant. His father counted it a great honour, and pleads it before God, Psal. 116. 16.

and the cause of his people Israel] See v. 30.

at all times] Heb. *the thing of a day in his day*. This Hebrew phrase is oft used, and in different respects; sometimes it is translated, *daily*, (Exod. 5. 13, 19. Dan. 1. 5.) *every day*, (Ex. 16. 4.) *upon his day*, (Levit. 23. 37.) *as every dayes work required*, (1 Chr. 16. 37.) *after a certain rate every day*, (2 Chr. 8. 13.) as the duty of every day required, (2 Chr. 8. 14.) Here it signifies day after day.

as the matter shall require] This is a phrase of limitation, whereby he shewetth that he desireth no more then what may be just and equal. No pious man would have God to maintain an unjust cause.

V. 60. *That all the people of the earth may know that the Lord is God, and that there is none else*] Deut. 4. 35, 39. Pious persons, even in the prayers that they make for themselves, aim at the glory of God. They to desire mercy to be shewed to them, and blessing conferred on them, as the Lord thereby may be acknowledged to be the only true God, and the fountain from whence all blessings flow forth to them.

V. 61. *Let your heart therefore be perfect with the Lord your God*] He here means an entire heart subjecting it self in all sincerity wholly and only to God, 1 Chr. 28. 9. & 29. 19. 2 King. 20. 3. This is the best and greatest perfection that in this world can be attained unto. See Gen. 17. 1.

to walk in his statutes, and to keep his Commandements] See ch. 2. 3.

as at this day] Still, from time to time continually, as now you do, See 1 Chr. 28. 7.

V. 62. *And the King and all Israel with him offered sacrifice before the Lord*] To Solomons supplication sacrifices are added: both to testifie his confidence in Gods gracious acceptance, and also his thankful minde to God. For there were sacrifices of thanksgiving, Psal. 107. 2. See v. 63.

V. 63. *And Solomon offered*] Together with the Priests, Princes, and people, as 2 Chr. 15. 11. & 29. 32. & 30. 24. & 35. 7, 8, 9. Under this word, *people*, in the former verse, Priests, Princes, and all under the King, are comprized.

a sacrifice of peace-offering which he offered unto the Lord] See ch. 3. 15. There were two ends of peace-offerings; One to testifie that faith which they had in their reconciliation with God. The other to testifie their thankfulness. It was called a peace-offering, because God having bestowed some benefit upon them, for which this offering was made, God seemed to be appeased towards them. 2. Because upon apprehension thereof, the conscience of the offerer was pacified. 3. Because it was a kinde of retribution, by returning thanks to God. 4. Because in offering of the same, they desired and expected peace.

two and twenty thousand oxen, and an hundred and twenty thousand sheep] This is the greatest sacrifice that we read of. Great sacrifices are mentioned, 1 Chr. 29. 21. 2 Chr. 15. 11. & 29. 32. & 30. 24. & 35. 7, 8, 9. But none like to this: By the multitude of sacrifices, pious Jews were wont to testifie their zealous and grateful affection to God. Herein hypocrites would make shew of imitating them, Micah 6. 7.

so the King and all Israel with him] They all brought oxen and sheep, and to make up the foresaid number. Zealous spirits are not satisfied with the duties of piety which they perform themselves, unless they bring thereunto all under their charge, and pious subjects will be ready to joyn with their Soveraign in solemn and sacred duties.

dedicated the house of the Lord] By their joynt prayers, praises, and sacrifices, they set apart the Temple to sacred uses.

V. 64. *The same day did the King*] By the Ministery of Priests, 2 Chr. 7. 7. For the King might not himself go into that court.

hallow] Set apart to that holy service, (Exo. 13. 2, 12.) by such rites as were appointed by the law.

the middle of the court that was before the house of the Lord] This was the Priests court, wherein they did either erect other altars for that present use; or used the pavement instead of an altar.

for there he offered burnt-offerings and meat-offerings, and the fat of the peace-offerings] Under these three heads, all ordinary sacrifices are comprized, as Josh. 22. 23. Of burnt-offerings, See Lev. chap. 1. Of meat offerings, See Lev. chap. 2. Of peace-offerings, See Levit. 3. See also chap. 3. 15. He expressly mentions the fat of peace-offerings, because all the fat thereof was in an especial manner the Lords, Levit. 3. 16.

because the brazen altar that was before the Lord, was too little to receive the burnt-offerings and meat-offerings, and the fat of the peace offerings] This reason sheweth, that this was an extraordinary case, even a case of necessity; and in such a case, an ordinary course may be dispensed with, Numb. 9. 11. 2 Chro. 29. 34. & 30. 2, 3. Matth. 12. 3, 4. Of the brazen altar, See 2 Chron. 4. 1. This is said to stand before the Lord, because it was set in the Priests court, directly before the most holy place and the ark therein. See 2 King. 19. 54.

V. 65. *And at that time*] Namely, at the dedication of the temple.

Solomon held a feast] A feast for this very work, besides the feast of Tabernacles, v. 2. See chap. 3. 15. See 1 Chron. 16. 3.

and all Israel with him] As many as were then gathered together, which were very many.

a great congregation] For they came from all parts of the land, as the words following shew.

from the entering in of Hamath] Hamath was the uttermost part of Canaan on the North, Num. 13. 22, 23. and 34. 7, 8.

unto the river of Egypt] This was on the South, Numb. 34. 3, 5. Josh. 13. 3. See chap. 4. 21. These two coasts shew, that they came from all the parts of that nation, from North to South; under which by a *Synechdoche* the East and West also is and to be understood.

before the Lord our God] He means before the Temple and the most holy place therein, because the Ark was in it. Or this phrase may be used in regard of the manner of their keeping of it, which was as in the presence of the Lord, after an holy spiritual manner.

seven dayes and seven dayes, even fourteen dayes] The first seven were for the dedication, 2 Chr. 7. 9. The other seven, for the feast of Tabernacles. For that feast began on the fifteenth day of the moneth, Levit. 23. 34. See 1 Chr. 15. 26.

V. 66. *On the eight day*] This was the day next after the second feast, being the 23. day of the second moneth, 2 Chr. 7. 10. For on the two and twentieth day an holy convocation was enjoyned, Levit. 23. 36. Whereas it is said Levit. 23. that on the eight day there should be an holy convocation.

he sent the people away] He dismissed the Congregation, and gave them all liberty to go to their own houses.

and they blessed the King] Or, *thanked him*. Yea, and prayed to God for him, and that with a joyful acclamation.

and went unto their tents] By tents he means their houses; but herein alludes to the habitations of Israel in the wilderness, which was in tents, See chap. 12. 16.

joyful and glad of heart] Not onely their bodies were refreshed with the feast, but their spirits also were much cheered with Solomons prayer and blessing, and the accomplishment of all things about the temple.

for all the goodness that the Lord had done for David his servant, and for Israel his people] Under these three heads, Solomon doth comprehend all the goodness of God, which he had bestowed upon them, for which this offering was made, God seemed to be appeased towards them. 2. Because upon apprehension thereof, the conscience of the offerer was pacified. 3. Because it was a kinde of retribution, by returning thanks to God. 4. Because in offering of the same, they desired and expected peace.

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from the entering in of Hamath] Hamath was the uttermost part of Canaan on the North, Num. 13. 22, 23. and 34. 7, 8.

unto the river of Egypt] This was on the South, Numb. 34. 3, 5. Josh. 13. 3. See chap. 4. 21. These two coasts shew, that they came from all the parts of that nation, from North to South; under which by a *Synechdoche* the East and West also is and to be understood.

before the Lord our God] He means before the Temple and the most holy place therein, because the Ark was in it. Or this phrase may be used in regard of the manner of their keeping of it, which was as in the presence of the Lord, after an holy spiritual manner.

seven dayes and seven dayes, even fourteen dayes] The first seven were for the dedication, 2 Chr. 7. 9. The other seven, for the feast of Tabernacles. For that feast began on the fifteenth day of the moneth, Levit. 23. 34. See 1 Chr. 15. 26.

V. 66. *On the eight day*] This was the day next after the second feast, being the 23. day of the second moneth, 2 Chr. 7. 10. For on the two and twentieth day an holy convocation was enjoyned, Levit. 23. 36. Whereas it is said Levit. 23. that on the eight day there should be an holy convocation.

he sent the people away] He dismissed the Congregation, and gave them all liberty to go to their own houses.

and they blessed the King] Or, *thanked him*. Yea, and prayed to God for him, and that with a joyful acclamation.

and went unto their tents] By tents he means their houses; but herein alludes to the habitations of Israel in the wilderness, which was in tents, See chap. 12. 16.

joyful and glad of heart] Not onely their bodies were refreshed with the feast, but their spirits also were much cheered with Solomons prayer and blessing, and the accomplishment of all things about the temple.

for all the goodness that the Lord had done for David his servant] See chap. 3. 6. Namely, in giving him so wise a son, who had accomplished what God had fore-told concerning the temple, 2 Sam. 7. 13. in establishing his throne, setting a good peace, and giving hope of the continuance of all.

and for Israel his people] This is added, because the benefit of all redounded to all Israel.

CHAP. IX.

Vers. 1. AND it came to pass when Solomon had finished the building of the house of the Lord] And had also dedicated the same after that solemn manner which is set down in the former chapter. For in the third verse God saith, *I have heard thy prayer*.

and the King's house, &c.] The latter part of this verse must be included in a parenthesis; To make up the sense of the latter part, the principal verb may be repeated, and thus added, *He finished the King's house*, &c.] Or otherwise, all that appertains to the vision expressed in the verses following, from the beginning of the second verse to the tenth verse, may be included in a parenthesis. Thus the tenth verse will depend on the first. And because there is so large a narration of the vision inserted, the words of the first verse are repeated in the tenth, which is usual after a long parenthesis. Under the *King's house*, he comprizeth the house of Lebanon, the Queens house, and other buildings mentioned chap. 7. v. 2.

and all Solomons desire which he was pleased to do] Whatsoever Solomon thought meet to build, for his own or others use, or

for delight (whereof he gives some intimation, Eccl. 2. 4. &c.) he accomplished.

V. 2. *That the Lord appeared to Solomon*] These words as here translated, have relation to the first clause of the former verse, as if they had been thus joyned together, *And it came to pass, when Solomon had finished the building of the house of the Lord, that the Lord appeared, &c.* In the Hebrew there is a copulative particle; *And the Lord appeared*. This copulative particle may be turned into a causive particle, and so the vision will be brought in as a reason why Solomon, having built the house of the Lord, built his own house, and what else pleased him, namely, because he confidently rested on Gods promise to establish the throne of his Kingdom, &c. v. 5.

the second time] This shews that there was no other appearance of God betwixt that which is noted, ch. 3. v. 5. and this.

as he had appeared unto him at Gibeon] In a dream by night, really, evidently. See ch. 3. 5. & c. 2 Chr. 7. 12.

V. 3. *And the Lord said unto him, I have heard thy prayer*] This part of Gods answer sheweth, that this vision was anon after Solomons solemn prayers at the dedication of the Temple. It may be the very night following; as he did the first time that he appeared to him; even the night after he had offered up his solemn sacrifices, ch. 3. v. 4, 5. It is not probable that God would defer his approbation of that prayer thirteen years after it was made. For it was thirteen years after that, before Solomon had built all he desired. This mention of Gods hearing his prayer, gives instance of Gods readiness to hear the prayer of his servants, Psal. 65. 2. Dan. chap. 9. v. 23.

and thy supplication that thou hast made before me] See chap. 8. 28.

I have hallowed this house which thou hast built] I have set it apart to those holy uses for which thou hast prayed, Gen. 2. 3.

to put my name there for ever] See ch. 8. 13, 16.

and mine eyes] See ch. 8. 29.

and mine heart shall be there perpetually] I will not only take notice of the prayers made, and services done in this house, but also set my heart thereon, and manifest my grace and favour therein. What I do there, shall be heartily done in love and good will.

V. 4. *And if thou wilt*] See ch. 8. 25.

walk before me] See ch. 2. 4. & 3. 1.

as David thy father walked] See ch. 3. 14.

in integrity of heart] Integrity implyeth the soundness of the whole heart; when the heart is carried one way, and no part thereof a contrary way, as 2 King. 17. 41. & Zeph. 1. 5. See Job 2. 3. & 27. 5. Psal. 26. 1, 11. Prov. 20. 7.

and in uprightness] See ch. 3. 6.

to do] The inward disposition of the heart must be manifested by the outward conversation of life.

according to all that I have commanded thee] Obedience to God must be universal, not by halves, as 1 Sam. 15. 8, 9. and the rule thereof must be Gods commandement. See 2 King. 23. 25. Luk. 1. 6. Deut. 28. 1.

and wilt keep my statutes and my judgments] See chap. 2. v. 3.

V. 5. *Then I will establish the throne of thy Kingdom upon Israel for ever*] That is, thou and thy posterity shall continue time after time to be Kings over Israel; so as no other stock but thine shall sit on that throne. See ch. 2. 4. & 8. 25. 2 Sam. 7. 16.

for ever] See ch. 8. 13.

as I promised to David] 2 Sam. 7. 12. 1 Chr. 22. 10. God who promiseth, is faithful, Heb. 10. 23.

thy father, saying,] See ch. 6. 12.

there shall not fail thee a man upon the throne of Israel] See ch. 8. 25.

V. 6. *But if you shall*] Failing on mans part to observe the condition annexed to Gods promise, makes it void, 1 Sam. 2. 30.

at all turn] Heb. *turning turn*. Clean turn away, obstinately, totally.

from following me] Heb. *from after me*. If you shall renounce me and my service; as servants who are weary of their Master, and will no longer follow him, 1 King. 18. 21.

you or your children] That is, either you to whom in particular the promise is made; or any of your children in any age after you. Where the condition is broken, there will the forfeiture be taken.

and will not keep] Omission of duty makes men liable to judgment; especially if obstinacy be added thereto, Levit. 26. 14. Matth. 23. 37.

my commandments and my statutes] See ch. 2. 3.

which I have set before you] That is, have made them known to you, that they might be to you as a way to walk in.

but go and serve] Neglect of Gods commandement is a forerunner of idolatry; and idolatry of destruction.

other gods] Whatsoever besides Jehovah hath that respect yeelded to it, which is proper to God, is made an other God, Exod. 20. 3.

and worship them] To serve, implyeth in general, all manner of obedience, or performing of any thing in reference to superiority. To worship, signifieth an outward bowing of the body, by way of adoration in acknowledgment of a Deity. These two words, serve and worship, applyed to the true or a false God, do oft intend one and the same thing.

V. 7. *Then will I cut off Israel out of the land which I have given them*] The Metaphor of cutting off is taken from husband-mens dealing with barren and dead trees. He stocks them up, root and branches, as Deut. 20. 20. Judg. 6. 28. Luk. 13. 7, 9. Thus was Jeroboam dealt withal, ch. 14. 16. and sundry other Kings of Israel: yea, and all Israel it self, 2 King. 17. 20.

and this house] 2 King. 25. 9.

which I have hallowed for my name] See v. 3. Jer. chap. 7. 14.

will I cast out of my sight] That is, out of my favour and protection. This judgment is directly contrary to the blessing promised v. 3. but incenseth Gods wrath against the most sacred external evidences of his presence, and means of his worship. He will rather suffer them to be demolished, then his name to be dishonoured by hypocrites, or prophane persons, or idolaters in the use of them.

and Israel shall be a Proverb] That is, an usual scoff or scorn, such as this, *a very Jew*: or, *worse then a Jew*.

and a by-word] The Hebrew word signifieth a sharp, or biting word; such a scornful speech as pierceth to the heart.

among all people] As in the time of the Babylonish captivity, the Jews were a scorn to all nations; so much more since the last destruction of their city and temple by the Romans. To other fearful judgments, such shame and disgrace hath been added, as never the like to any other nation, Deut. 28. 37. Jer. 24. 9.

V. 8. *And at this house which is high*] Under this Epethite, *high*, all the external glory of the Temple is comprized; and it is promized as the reason why people were so astonished at the destruction thereof: namely, because so great glory was turned into so vile contempt.

every one] Friend and foe, home-born and stranger, great and mean, young and old, all of all sorts.

shall be astonished] Wondring at the judgment of God; some through much grief thereat: others through meer amazement.

and shall hiss] In derision and scorn. This is a gesture of great scorn. It is spoken of malignant enemies.

and they shall say, why hath the Lord done thus unto this land and unto this house.] Deut. 29. 24. Ier. 22. 8. this is added as the effect and evidence of their astonishment.

V. 9. *and they shall answer, because they forsook*] The very heathen detest apostacy as justly deserving severe vengeance. See Jer. 2. 11. Lam. 4. 15.

the Lord their God] See ch. 8. 28.

who brought forth their fathers out of the land of Egypt] Former deliverances and mercies much aggravate apostacie.

and have taken hold] The Hebrew word signifieth such a fast holding of a thing as will not let it go, Exod. 9. 4. Job 18. 9. This they who forsake the true God, hold fast their false gods; and will not let them go.

upon other gods] See v. 6.

and have worshipped them and served them] See v. 6.

therefore the Lord brought upon them all this evil] Gods judgments upon unworthy professors of his name, appear just, even in all mens eyes.

V. 10. *And it came to pass, &c.*] Here he returns to Solomons proceeding about his buildings, and for better passing thereunto, he repeateth part of the first verse, See the notes on v. 1.

at the end of twenty years] This account is to be taken from the beginning of the Temples building; not of Solomons reign: For that which here he speaks of, was in the four and twentieth year of his reign, ch. 6. 1.

when Solomon had built the two houses] And other houses joyned unto them, mentioned ch. 7. v. 2, &c.

the house of the Lord] In seven years, ch. 6. v. 38.

and the King's house] In thirteen years, ch. 7. 1.

V. 11. *Now Hiram the King of Tyre*] See ch. 5. 1.

had furnished Solomon with Cedar trees and firre trees] See ch. 5. 10.

and with gold] See v. 14.

according to all his desire] See ch. 5. 10.

that then Solomon gave Hiram twenty cities] This recompence Solomon gave to Hiram for the timber and gold mentioned

before; and for the pains and workmanship which Hirams servants took and did about Solomons works, ch. 5. 9. &c. besides the wheat and oil which he gave him, ch. 5. v. 11.

in the land of Galilee] This is that which is stiled Galilee of the Gentiles, Isa. 9. 1. Matth. 4. 15. It was so called, because before Davids time it was inhabited of the Gentiles, and because it bordered upon the Gentiles, namely, upon Tyrus; see the notes on Josh. 19. 27. Or, Galilee may be taken appellatively, for a *circuit of land*, (Joel 3. 4.) and appertaineth to such Cities as were without the land of Israels inheritance which might not be alienated.

V. 12. *And Hiram came out from Tyre to see the Cities which Solomon had given him*] That he might the better consider the scituation of them, and other commodities appertaining to them.

and they pleased him not] Heb. *were not right in his eyes*. They gave him no content: therefore he returned them back again to Solomon, 2 Chron. ch. 8. vers. 2. See the notes on Josh. 19. 27.

V. 13. *And he said*] He plainly expressed his minde, and did not conceal his discontent.

what cities are these which thou hast given me:] This interrogation importeth a great dislike.

My brother] This is spoken by one King to another: For Kings are brothers in office, ch. 20. 32.

and he called them the land of Cabul] That is, displeasing or dirty. For they were in low, moorish places.

unto this day] This phrase implyeth a perpetual continuance of a thing, as ch. 10. 12. & 12. 19. Gen. 26. 33. at least a continuance or it till the time of writing this history.

V. 14. *And Hiram sent to the King*] Upon compact; and that time after time while Solomon was building the foresaid houses, and not all at once.

sixscore talents of gold] The Jews had two Talents, one sacred, the other common. The sacred was in weight and worth, as much more as the common. The sacred in gold was reputed to be three thousand seven hundred and fifty pound in value. The common, one thousand eight hundred seventy and five pound sterlings; multiply either of these one hundred and twenty times, and the value will be found to be very great, namely of the sacred, two hundred twenty five thousand, and of the common, one hundred twelve thousand and five hundred pound. See the notes on 1 Chr. 22. 14.

V. 15. *And this is the reason of the levie which King Solomon raised*] The levie here mentioned was especially of men, as ch. 5. 13. For he had such plenty of money, and of all things fit to accomplish great works, as he might well want men to finish the same, and thereupon made great levies of men. This very word is applyed v. 21. to such men as he used for his works: There might also levies be made of money, See chap. 12. vers. 4.

for to build the house of the Lord] And all things appertaining thereunto.

and his own house] See v. 1.

and Millo] According to the Hebrew notation, it signifieth *a fulness*, or a place *filled up*. Some therefore take it to be an high strong bulwark filled up with earth. Others for a spacious place for people that attended the Kings Court, to meet in. It is called an house, 2 King. 12. 20. It appears to be an house of defence, or a fort: because in danger of enemies, Hezekiah repaired it, 2 Chr. 32. 5. It was in Zion which David won from the Jebusites, see 2 Sam. 5. 7. 9. Solomon (both here, and ch. 11. 27.) is said to build it, in that he so repaired and beautified it, as it seemed to be a new one.

and the wall of Jerusalem] See ch. 3. 1. The re-edifying of this wall (in the third chapter of Nehemiah) sheweth how large it was. Such was the benefit of it, as upon the repairing of it, there was a solemn dedication, Neh. 12. 27. &c.

and Hazor] This City was in the tribe of Nepthali, Josh. 19. 32, 36. See Josh. 11. 10. &c.

and Megiddo] This city was in the tribe of Manasseh, Josh. 17. 11. Judg. 1. 27. Here good Josiah received his mortal wound, 2 Chr. 15. 22.

and Gezer] This was in the tribe of Ephraim, belonging to the Levites, Josh. 21. 21. 1 Chr. 6. 67.

V. 16. *For Pharaoh King of Egypt had gone up*] Here he sheweth, how Gezer became Solomons.

and taken Gezer] For the Canaanites and Philistims held it at that time, Judg. 1. 29. 1 Sam. 27. 8. 1 Chr. 20. 4.

and burnt it with fire] It is probable that the Canaanites stood out so obstinate by against Pharaoh, as he was forced to set it on fire.

and slain the Canaanites that dwelt in the City] This he did, lest they should at any time get head, mutinie, and seek to recover their right again.

and given it for a present unto his daughter, Solomons wife] It was the more acceptable present, because it lay within the confines of Israel, Josh. 21. 21.

V. 17. *And Solomon built Gezer*] For it was burnt, v. 16.

and Beth-horon the nether] Two Beth-horons, the upper and nether, are bounded, Josh. 16. 3. 5. The nether was in the tribe of Benjamin, Josh. 18. 11, 13. The upper in the tribe of Ephraim, Josh. 16. 5. and appertained to the Levites, Josh. 21. 22. It is said, 2 Chr. 8. 5. that he also built Beth-horon the upper; so as here one is put for both Synechdochically.

V. 18. *And Baalath*] This was in the tribe of Dan, Josh. 19. 44.

and Tadmore] This was in the coast of Syria.

in the wilderness] He means by the wilderness, a dry and sandy place.

in the land] Namely of Israel, though at the uttermost coasts thereof. This clause (*in the Land*) may be referred to all the fore-mentioned places.

V. 19. *And all the cities of store that Solomon had*] That is, cities wherein ammunition, provision, and all manner of preparation for war, navigation, food, clothing, and other necessaries were laid up, as Exod. 1. 11.

and cities for his chariots, and cities for his horsemen] These chariots and horsemen were both for his royal use in time of peace, and also for a necessary use in times of war. For it is an especial point of prudence, in time of peace to provide for war, 2 King. 8. 21. see 1 Chr. 18. 4. 1 King. 1. 5. & 22. 31.

and that which Solomon desired] Heb. *the desire of Solomon which he desired*] He had in abundance all manner of timber and stone, and other materials, and abundance of money, and men skilful in all manier of workmanship, and store of labourers for inferiour services, and excellent wisdom in himself to order and direct all, and Gods blessing upon all, so that he might well accomplish the desire which he desired.

to build in Jerusalem] See chap. 7. 1. &c. What fair edifices he there built.

and in Lebanon] Other places (besides that fair edifice, which is described chap. 7. 3, 4, 5.) are here meant: for that building was in Jerusalem: these in Lebanon.

and in all the land of his dominion] All the cities mentioned v. 15, 17, 18, 19. and elsewhere.

V. 20. *And all the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not of the children of Israel*] Of these, see Judg. 1. 21, 27, 29, 30, 31, 33. & 2. 23.

V. 21. *Their children that were left after them in the land*] Here in particular he sheweth whom he meant, namely, the posterity of those that delcended from those heathen before mentioned, that lived in Solomons time, and in the land of Israel.

whom the children of Israel also were not able utterly to destroy] This disability did arise partly from their own negligence, (Judg. 1. 21, 27, &c.) and partly from the wise providence of God, who left them to exercise Israel, Judg. 2. 22.

upon those did Solomon levie a tribute of bond-service] This doth exemplifie the levie before mentioned, v. 15. & ch. 5. 13.

unto this day] See v. 13. These strangers proved Proselytes, and were incorporated into the state of Israel, as the Gibeonites who are called Nethinims, 1 Chr. 9. 2. Ezra. 2. 43. Solomon imposing a task or service on them and their posterity, they continued in Israel very many generations, and carried the name of Solomons servants, Ezra. 2. 55. Neh. 7. 57.

V. 22. *But of the children of Israel did Solomon make no bondmen*] Such respect did God bear to the seed of Abraham, with whom he had entred into covenant, (Gen. 17. 7.) as he instituted a Law against making any of them bond-slaves, Lev. 25. 39. Solomon therefore in a tender respect to his country-men, and in a dutiful respect to Gods law, would make none of them bond-men.

but they were] Though Solomon exempted the Israelites from villainage, yet not from all imployments. He would not have them trained up to idleness.

men of war] Trained up to that noble discipline. For a Souldiers calling is both warrantable and honourable.

and his servants] They were imployed in free and honourable functions, ordained by Solomon. These are opposed to bond-men.

and his Princes] Such as had dignity and authority conferred on them; they were Magistrates and Governours in the common-wealth.

and his captains] Commanders in war.

and rulers of his Chariots and horsemen] Such as we call Masters of the Kings horse: such as had command over the Kings Coursy, over the Grooms of his stables, and over his Chariot men. See ch. 11. 28. Of Chariots, see v. 19.

V. 23. *These were the chief of the officers that were over Solomons work*] He means here such Israelites, as were before mentioned.

five hundred and fifty which bare rule over the people] Indeed there is mention made but of two hundred and fifty in 2 Chron. 8. 10. But five hundred did serve by turns; two hundred and fifty at a time. These onely are intended, 2 Chro. 8. 10.

8. 10. and fifty were over those rulers in their course, to take account of all the five hundred as they served in their course: thus the whole reckoned up together, makes the number of five hundred and fifty. Or otherwise, in 2 Chron. 8. 10. he may speak of such officers as had power over people in the common-wealth: but here of such as were over workmen in Solomons buildings and other works, whereabout the inspection of more over-seers was requisite. Whereas in chap. 5. 16. mention is made of three thousand and three hundred officers over the work: I answer, that they were over the work of the temple, whereof Solomon had a far greater care then of his own house: and therefore he had more workmen and more officers thereabout. See the note on chap. 7. 1.

V. 24. *Pharaohs daughter came up*] Having finished a royal house, fit for such a Princess, (as he intended long before, chap. 3. 1.) he now brings her into it. Of another special reason for bringing her out of the house of David, See 1 Chron. 8. 11.

out of the city of David] See chap. 2. 10. Unto her house which Solomon had built for her. See chap. 7. 8.

then did he build Millo] See v. 17.

V. 25. *And three times in a year did Solomon offer*] At the three great feasts. 1. The Passeover. 2. The Feast of weeks. 3. The Feast of Tabernacles, Deut. 16. 16. It appears in 2 Chron. 8. 13. that Solomon observed other feasts, and offered sacrifices at sundry other times. But these he observed most solemnly and most constantly: and by a Synechdoche, other feasts and sacrifices are comprized under these.

burnt offerings and peace-offerings] See chap. 3. 15.

upon the altar which he built unto the Lord] He means the great brazen altar, as chap. 8. 64. See 2 Chron. 1.

and he burnt] Namely, by the ministery of the Priests: by whose ministery also he offered the fore-mentioned offering. For it was not lawful for king, or any other, but Priests, to offer either incense or other offering. See 2 Chron. 26. 16.

incense] Incense was a sweet perfume made of four odoriferous spices, whereof see Exod. 30. 34. It was such a perfume as none might make according to the composition thereof, and that upon pain of being cut off, Exod. 30. 37, 38. It is stiled sweet incense, (Exod. 25. 6.) and sweet odors, (Levit. 26. 31.) in a double respect, 1. Of the external favor, (it was exceeding sweet) 2. Of their typical effect, which was to cause a sweet favor in Gods nostrils. 1. It was every day, morning and evening burnt in Gods house, Exod. 30. 8, 9. that God might take delight to dwell there. 2. It was joyned to all sorts of sacrifices, (Psal. 66. 15.) to make them acceptable. 3. It was offered up when Gods wrath was incensed, (Numb. 16. 46.) to pacifie the same. 4. It used to be burning, while the people were praying, (Levit. 1. 10.) to procure audience. 5. It was used certain with blood into their most holy place, (Lev. 16. 11, 12, 13.) to make the atonement effectual. The incense did typifie Christ, who was most precious, (1 Pet. 2. 7.) yea, as the spices bruised, (Isai. 53. 5.) and made a sacrifice for a sweet smelling savor, (Ephes. 5. 2.) He maketh continual intercession for us, (Rom. 8. 34. Hebr. 7. 25.) In him God is well pleased, (Matt. 3. 17.) and by him is wrath pacified, (Isai. 32. 2.) and an atonement made, (Rom. 5. 11.) Incense did also morally set out prayer, which coming from a broken and contrite heart, (Psalm. 51. 17.) forced with faith, (Mar. 11. 24.) and fervour, (Jam. 5. 16.) laid on Christ our altar and censer, (Heb. 13. 10. Joh. 16. 23.) ascendeth into heaven, (2 Chron. 30. 27.) and is accepted of God. Job. 42. 8.

upon] Heb. *upon it*.

the altar that was before the Lord] See chap. 6. 22.

so he finished the house] This hath relation to v. 1.

V. 26. *And king Solomon made a navy of ships in Ezion-geber, which is beside Eloth*] These were two places in the wilderness, where the Israelites had their stations, Deut. 2. 8. They were both sea-havens by the red-sea.

on the shore] Heb. *lip*.

of the red sea in the land of Edom] That is, on that part of the red-sea which coasted on the land of Edom.

V. 27. *And Hiram sent in the Navy his servants*] The navy was Solomons, and the ships thereof were made by his appointment. Where it is said, (2 Chron. 8. 18.) that Hiram sent Solomon, by the hands of his servants, ships; the meaning is, that Hiram conducted or guided Solomons ships, by the skill and industry of his servants. For the word translated, *sent*, signifieth also to conduct, guide, or bring on the way, Gen. 18. 16.

ship-men that had knowledg of the sea] Tyre was an Island in the sea, and many of the inhabitants thereof were from their youth trained up to be Mariners and Pilots.

with the servants of Solomon. Hirams servants did but assist Solomons men.

V. 28. *And they came to Ophir*] Ophir is an Island in the Indies, where the most precious gold is to be had. Hereupon the finest gold is stiled *gold of Ophir*, Job. 22. 24. & 28. 16. Psal. 45. 9. Isai. 13. 12. It is also stiled, gold of *Parvaim*, 2 Chron. 3. 6. This is supposed to be in Havilah, Gen. 2. 11. It is called *perfections of gold*, 2 Chron. 4. 21. There is also mention made of *pure gold*, ch. 10. 21. and of *fire gold*, 2 Chr. 3. 5. 8. and of *refined gold*, 1 Chr. 28. 8.

and fet from thence gold] Solomon had better success then Jehoshaphat, ch. 22. 48.

four hundred and twenty talents] In 2 Chr. 8. 18. mention is made of four hundred and fifty talents. Answer; four hundred and fifty talents were brought to Solomon; the thirty overplus were for all manner of charges. Of talents, See vers. 14. and 1 Chron. 22. vers. 14. These four hundred and twenty talents, amount to a million five hundred seventy five thousand pound.

and brought it to king Solomon] This was an especial means of encreasing Solomons treasure, and inabling him to do so great works as he did: for not once onely, but time after time did Solomon thus receive much gold See chap. 10. 22.

CHAP. X.

Vers. 1. AND when the *Queen of Sheba*] 2 Chr. 9. 1. Luk. 11. 31. Sheba was a country on the South from Jerusalem, far remote, in the utmost parts of the earth, Matt. 12. 42. It was scituate in Arabia the happy. It was a place that afforded store of gold and sweet spices, and precious stones, Psalm. 72. 15. Ezek. 27. 22. See v. 2.

heard of the fame of Solomon] For Solomons wisdom was famous throughout the whole world, v. 24. ch. 4. 31.

concerning the Name of the Lord] For the report went (as the truth was, ch. 1. 12.) that the Lord had inspired him with more then ordinary wisdome. Yea further, by this phrase is implyed, that desire of the knowledg of Jehovah and of that divine wisdom which he believed to be in Solomon, put her on to undertake this long journey: wherein she is to be commended, far above Plato, Pythagoras, and others, that went into remote countries for philosophies sake.

she came] Her sex, her dignity, her wealth, the remoteness of her abode, the occasion of her coming, (which was the fame of Solomon) and the end thereof, (which was the name of the Lord) do all commend her example. It is said of many, that they came to hear the wisdom of Solomon, v. 24. ch. 4. 34. but the distinct history of none is set down but of this Queen; for her example excelled all others.

to prove him] That is, to get evidence of his understanding and wisdom, that so the her self might be the more instructed and made wiser thereby, Prov. 1. 5. & 13. 20.

with hard questions] The Hebrew word is translated sometimes *dark speeches*, Num. 12. 8. *dark sentences*, Dan. 8. 23. *Proverbs*, Habbac. 2. 6. *riddles*, Judg. 14. 12. They were questionles, questions about great and weighty matters; and so intricate and difficult, as all the heathen Philosophers, Astrologers, Magicians, or other learned men could not resolve.

V. 2. *And she came to Hierusalem with a very great train*] A multitude of attendance, called her servants, (v. 13. Gen. 50. 9.) is comprized under this word, *train*. Her retinue or company with which she came, was answerable to her state at home. Her royal attendance, coming so long a journey, much magnified her zeal. She spared not pains, nor cost. Of Jerusalem, see ch. 3. 1.

with camels] These were large strong beasts, that could endure long and hard travel, and bear great burthens. They had long necks, long legs, and large bodies, which gave occasion to sundry Proverbs, as Matth. 19. 24. & 23. 24. They were much used of old, Gen. 24. 10. & 30. 43. & 31. 17. Jud. 6. 8. 1 Sam. 30. 17. Job. 1. 3. & 42. 12.

that bare spices, and very much gold, and precious stones] The country from whence she came abounded with all these commodities, See v. 1.

and when she was come to Solomon, she communed with him of all that was in her heart] Which she had before purposed, or then came to her minde. The phrase of *communing with* imports, that as the put forth her own wit to the uttermost, to make the more thorow proof of Solomons wisdom; so also that she made the best advantage that she could to her self, by diligent hearkening thereunto.

V. 3. *And Solomon told her*] He resolved and expounded her doubts: or such obscure and difficult cases as she propounded.

all her questions] Heb. *words*.

there was not any thing hid from the King which he told her not] As this giveth proof of that incomparable which Solomon had, chap. 3. 12. & 4. 30, 31. So it giveth evidence of his readinesse and willingnes to communicate to others what he had.

V. 4. *And when the Queen of Sheba had seen*] That is, well observed, weighed, and considered.

all Solomons wisdom] The effects and evidences of his wisdom.

and the house that he had built] Here especially is meant the house of the Lord, with all the parts and courts thereof, with

other excellent things appertaining thereto, so far as by a stranger might be seen: but withal, the other fair houses that he built, are also intended: for certainly the saw all.

V. 5. *And the meat of his table*] That variety and plenty of dishes which was set upon his table, and the discreet ordering of all.

and the sitting of his servants] This word, *sitting*, is a word of dignity and honour, opposed to *standing*. For by servants, he meaneth counsellors of State, Peers, and other chief Officers, who all were servants to the King, yet opposed to Ministers or attendants.

and the attendants] Heb. *standing*.

of his Ministers] These waited; and that they might be ready to go whither they were appointed, and to do what they were commanded, they were standing. This sets forth their condition, they were ministring servants, and in their disposition, they were willing and ready to do what was commanded.

and their apparel] This was ordered according to their degrees and places. For one end of apparel is to distinguish sexes, degrees, callings, and other differences. See 2 Chr. 9. 4.

and his cup-bearers] Or, *butlers*. In regard of the plenty and variety of plate, bread, and all manner of drink, which they set out, and their manner of ordering all, great admiration was wrought in her. Comely and due performance of service in a family, doth commend, not only the prudence of servants, but of their masters also.

and his ascent by which he went up unto the house of the Lord] Hereby is ment out a stately Gallery, or cause-way, or terrace, whereby he ascended out of his royal palace into the Temple: whereof see more v. 12. A like thing is mentioned, Ezek. 44. 3. & 46. 2. This is called the *Kings entry*, 2 King. 16. 18. And the entrance out of it into the Temple, is called *the Kings gate*, 1 Chr. 9. 18.

there was no more spirit in her] She was so astonished, as if she had been in a swoon. For high admiration makes one stand so amazed, as if he had no life in him.

V. 6. *And she said unto the King*] Having somewhat recollected her spirit, she plainly expresseth her minde.

it was a true report] Heb. *word*. She had both heard and seen as much as was reported, and thereupon could not but give testimony to the truth thereof. Josh. 2. 10. &c. Job. 4. 42.

that I heard in mine own land] The truth of famous matters spreads far and neer.

of the acts] Or, *sayings*.

and of thy wisdom] True wisdom will shew it self forth in famous acts.

V. 7. *Howbeit I believed not the words*] 2 Chr. 9. 6. So much was reported of Solomons wisdom, as she thought all could not be true.

untill I came and mine eyes had seen it] By sensible evidences men are brought to believe what otherwise seems incredible, Joh. 20. 29.

and behold the half was not told me] In Gods gifts the reality and truth of them oft exceeds report.

thy wisdom and prosperity exceedeth the fame which I heard] Heb. *thou hast added wisdom and goodness to the fame*. Under the word prosperity, he comprizeth all that good which Solomon by his wisdom had done.

V. 8. *Happy are thy men*] She means in general all his Subjects. For these here are to be taken in a larger extent then those which follow.

happy are these thy servants which stand continually before thee] By these servants are meant such as were of his privy counsel, and of his bed-chamber, or had any other place in his court that gave them occasions of being oft in his presence, whether at meals, or at any manner of conference, or any kinde of affaires. Such servants are neerer to a King then other subjects. See Deut. 1. 38. Prov. 22. 29.

and that hear thy wisdom] This is added as the reason of their happiness. Men are made wise by hearing wise men, Prov. 1. 5. & 5. 1, 2. & 13. 20.

V. 9. *Blessed be the Lord thy God*] See ch. 8. 15. This Queen, though the dwelt among the heathen, was convinced, that such a King as Solomon was, was given of God (as Prov. 8. 15, 16.) and thereupon praiseth God for him, as chap. 1. 48. and 5. 7.

which delighted in thee] Or, set his favour upon thee. For it was Gods free grace that advanced Solomon to the throne, and indued him with such wisdom as he had.

to set thee on the throne of Israel] Or, over the realm of Israel: Israel was then the only Church of God. It appears therefore to be an evidence of Gods delight in one, and favour to him, to commit unto him a trust over his Church. In 2 Chr. 9. 8. this is called the throne of God. See there more hereof.

because the Lord loved Israel] It is an evidence of Gods grace to a people, to set a good and prudent Governour over them, Psal. 78. 70.

for ever] To establish that nation for ever, 2 Chr. 9. 8. This is true of Israel after the flesh, so long as it remained a true Church; and of Israel after the spirit, everlastingly without end. See 1 Chr. 17. 22.

to do judgment and justice] In executing judgment to deal justly, 2 Sam. 8. 15. Or to dispose the affaires of the Kingdom with judgment, prudently, and in righteousness, justly.

V. 10. *And she gave to the King*] Freely, as a royal Queen. This was an evidence of that high esteem that the had of Solomon and of his wisdom; and this was one means of accomplishing Gods promise, ch. 3. 13. and of fulfilling Davids prophecy, Psal. 72. 10. That which was here begun as in a type, was further fulfilled, Mat. 2. 11. and in the progress of the Christian Church.

an hundred and twenty talents of gold] See ch. 9. vers. 14.

and of Spices very great store] Sweet spices were in high account among the Jews. There Kings used to lay them up among their treasures, 2 King. 20. 13.

and precious stones] These have at all times, in all places, been much esteemed. All the Presents here mentioned, were the proper commodities of this Queens Country. See vers. 2. Kings use to give and send such Presents as are most proper to their own dominions. Such use to be most rare to others.

there came no more such abundance of spices as these, which the Queen of Sheba gave to King Solomon] This is an high commendation of these Presents thus given by this Queen. See the like, v. 12.

V. 11. *And the navy also of Hiram*] This seems to be a distinct navy from that of Solomons, mentioned v. 22. See chap. 9. 27.

that brought gold from Ophir] Ophir was the place where the best gold was to be had. See ch. 9. 27.

brought in from Ophir great plenty of Almug-trees] These were other then the Algum trees mentioned 2 Chr. 2. 8. (though that name be applyed to these, 2 Chr. 9. 10. (for the Algum-trees grew in Lebanon; the Almug in India. The Algum-trees were to be had again: these not so, as appears in the next verse. This Almug wood was such as is mentioned Rev. 18. 12. if not the same. As the rareness of the present, so the plenty thereof doth much tex it forth.

and precious stones] See v. 10.

V. 12. *And the King made of the Almug trees, Pillars*] Or, *railes*. Heb. *a prop*. Supporters on each side of the Gallery that led from the Kings Palace to the Temple, v. 5. Certainly he speaks of an addition of Pillars to beautifie that gallery the more; for it was made before this Queen came to Solomon.

for the house of the Lord, and for the Kings house] Pillars of this wood might also be added to these and other houses builded by Solomon, to beautifie the same.

Harps also and Psalteries for singers] That Almug wood is here further commended, in that musical instruments were made thereof, See 1 Chr. 13. 8.

there came no such almug trees] See v. 10.

nor were seen] Namely in Judah, 2 Chr. 9. 11. For in India they might continue.

unto this day] See chap. 13. 9.

V. 13. *And king Solomon gave unto the Queen of Sheba*] Royal and bountiful minds, are as forward to give as to receive. Giving, receiving, and recompensing, are three bonds of association, which continue firm amity betwixt men.

all her desire whatsoever she asked] There were commodities in Israel which were not in Sheba, and in that respect might well be desired by that Queen.

besides that which Solomon gave her] Solomon would not be behinde her in bounty.

of his royal bounty] Heb. *according to the hand of king Solomon*. According to his power and ability, yea, and Royall minde also. This he did in recompence of her bounty to him, v. 10. See 2 Chron. 9. 12.

so she turned and went to her own country] Being satisfied, and that to the full, in that for which the came, the tarries no longer from her own place, but returned hither.

she and her servants] These were the great train mentioned vers. 2.

V. 14. *Now the weight of gold that came to Solomon*] Hitherto Solomons wisdom hath been set forth. His wealth and pomp is further declared.

in one year] Not once only, but diverse years one after another: But so much was brought at one time.

was six hundred threescore and six talents of gold] See chap. 9. 14. Some ships went to Ophir, chap. 9. 28. Some to Tarshish, v. 22. Thus, though there were brought but four hundred and fifty talents of gold from Ophir, 2 Chron. 8. 18. yet from Ophir, Tarshish, and other places, he might receive six hundred

hundred sixty six talents in a yeer; which amounteth to two millions four hundred ninety seven thousand five hundred pound.

V. 15. *Besides that he had of the merchant-men*] Or, of factors or customers. The Hebrew word signifieth, such as search after or spie out matters, as Numb. 13. 2, 25. Deut. 1. 33. Now merchants and their factors use to search diligently, where they may for their best advantage buy or sell commodities. Such therefore may here be set out by this word: yea, customers also use to search ships, packs, and other places; so as they also may be implyed.

and the traffique of the spice-merchants] Spices where precious commodities, v. 10. Therefore there were special merchants for them, and it may be, a company of such merchants, as the East-India Company amongst us. They might pay great custom to the king, for liberty to bring in some and carry out other commodities.

and of all the kings] That paid him tribute, being subdued by David. Many also gave gifts on good will and gratitude, 2 Chron. 9. 24.

of Arabia] For from thence, in particular, tribute was sent to kings of Judah, 2 Chron. 17. 11.

and of the governours] Or, *captains*.

of the country] Namely, of that country of Arabia. They all brought gold and silver, 2 Chron. 9. 14.

V. 16. *And king Solomon made*] The targets and shields hereafter mentioned, were rather for pomp then use. For gold is not so fit to keep a man safe from the danger of arrows, darts, javelings, and other like piercing weapons, as steel, iron, or brass: but yet it is far more glorious for shew. Howsoever Solomon himself had the glory of these golden targets and shields, for the time: yet they were soon taken away from his son, 2 Chron. 12. 9. Some hence infer, that God was not well pleased with this pompe.

two hundred targets] Targets were such as Captains were wont to have carried before them: that, as occasion served, they might take them for their defence.

of beaten-gold] This phrase implyeth, that they were all of massie gold, as the canlesticks, Numb. 8. 4. And not onely layd over on some wood with plates of gold, as the arks, Exod. 25. 10, 11. It is called *beaten-gold*, in sundry respects. 1. To commend the excellency of the gold, for the better the gold is, the more pliable it is to be wrought upon. 2. To set out the workmans skill, which is more manifested in fashioning a thing by beating out the metal then by casting it. 3. To amplifie that value and worth of them. Things of beaten-gold, (the quantity being alike) must needs be more worth, then things of wood laid over with plates of gold.

six hundred shekels of gold went to one target] The root from whence the Hebrew word cometh, signifieth to weigh, or poise, so where mention is made of silver or gold, and no word of quantity expressed, a *shekel* used to be understood, as here, so on Judg. 16. 5. A shekel of silver was, in weight, half an ounce: in worth, two shillings and six pence. The Jews prized gold at ten times more in worth: so as a shekel in gold, was twenty and five shillings. By this account, every target weighed twenty five pounds troy, and it was worth seven hundred and fifty pound sterling. See the notes on 2 Chron 22, 14.

V. 17. *And he made three hundred shields*] Or, *bucklers*. A shield was less then a target. Men did use to carrie their shield on their left arm for defence.

of beaten-gold] See v. 16.

Three pound of gold went to one shield] A pound is twelve ounces. An ounce of gold was by the Jews esteemed worth fifty shillings sterling; one pound weight worth thirty pound. Thus every shield worth ninety pound.

And the King put them in the house of the Forrest of Lebanon] See ch. 7. 2. This house was for civil state the most sumptuous work that Solomon made; and his magnificence and royalty was therein most manifested. Therefore thole glorious targets and shields were there set. It is probable that they were oft carried before Solomon, as the like of brass before his son, ch. 14. 28.

V. 18. *Moreover the King made a great throne*] A throne is a seat proper and peculiar to a King (Gen. 41. 40.) thereon to sit in state, ch. 22. 10. and to exercise judgment, ch. 7. 7. This throne is faid to be great, because it exceeded ordinary thrones. It was answerable in the kinde thereof to his other works.

of Ivory] Heb. *tooth*. Meaning Elephants tooth, (v. 22.) which is Ivory. He wrish stately things were wont to be garnished; as houses (1 King. 22. 39. Amos 3. 15.) Palaces (Psal. 45. 9.) benches, (Ezek. 27. 6.) beds, (Amos 6. 4.) vessels (Rev. 18. 12.)

and over-laid it] Not as the sacred things of the oracle, *all over*; but with such curious and artificial work, somewhat checker-wise, as the white Ivory, and yellow gold, gave a fair lustre one to the other, (2 Chron. 2. 11.) and made the throne appear the more glorious. Had the white ivory been covered all over with plates of gold, it had not been seen, and so there had been little use of it.

V. 19. *The throne had six steps*] Those six steps shew that it was about an yard and half from the ground. This assent by steps, as it was convenient for the kings sitting thereon, to be seen and heard, so it added much stateliness and glory thereto.

and the top of the throne was round behinde] Heb. On the *hinder part thereof*. The cover which was over the throne, together with the back-part thereof, was round. Thus did it cover the kings head round about, and was more easie for his head.

and there were stayes] Heb. *hands*. He means such short rails on each side, as being fastned to a chair, we call *elbows*, which are for him that sits thereon to rests his arms thereon.

one either side] Heb. *here and there*.

on the place of the seat] Fastned to the seat whereon he sate.

and two lyons stood besides the stayes.] Those lyons stood on the out-side of the stayes, both to support the stayes, and also for ornament.

V. 20. *And twelve lions stood there on the one side, and on the other upon the six steps*] On each step there were two Lyons, one at the one end, another at the other end of each step. There being a rest, or short rail, reaching from one step to another on both ends, a lyon was placed at the fore-end of each rest to support it. They stood in an equall distance one from another, and so were the more glorious to behold.

There is further mention of a foot-stool of gold, in a Chr. 9. 18. which was for the king sitting on his throne, to set his feet upon.

there was not the like] Heb. *so*.

in any kingdom.] This adds much to the glory of his throne. See v. 10. 12. As this throne excelled other thrones in the costly matter, wherefore it was made, in the quantity of it, and in the curious workmanship thereabouts; so also in the divine and moral mysteries signified thereby, which were such as these. 1. The throne it self whereon the King fate, signified stability in that which is good. 2. The matter of it (being gold and ivory,) An incorrupt and sound judgement. 3. The interweaving of yellow gold and white ivory; A mixture of justice and mercy. 4. The height thereof (above the ground where the people stood,) Both the eminency of a kings place, and also the excellency of parts which he should have above others. 5. The round top over the throne, Gods protection of good kings and their kingdoms. 6. The six steps ascending to the throne, A deliberate and mature proceeding to judgement. 7. The staies on each side of the throne, The assistance which he should have from Counsellors. 8. The two lyons on each side of the throne, A kings vigilancy and courage. 9. The twice six lyons on each end of the six steps, Vigilancy and courage in such subjects and servants as attend him. 10. The foot-stool of gold whereon the king set his feet, A kings trampling on all the precious things of this world.

V. 21. *And all king Solomons drinking vessels were of gold*] All were of massie gold, (as ver 16.) They were not onely gilt, as much of our plate is, but all gold.

and all the vessels] The word vessels here more largely to be taken then in the former clause. It is oft used for instruments, ornaments and utensils of any kinde: as for hurtful things, Numb. 35. 22. for hunters instruments, Gen. 27. 3. for warlike weapons, 1 Sam. 17. 54. for musical instruments, Nehem. 12. 36. for jewels, Gen. 24. 53. It may here comprize under it, not onely pots, cups, platters, bisons, spoons, and such like vessels; but also candlesticks, andirons, hooks; yea, and the targets and shields before mentioned, v. 16, 17. See 2 King. 7. 15.

of the house of the Forrest of Lebanon] See chap. 7. 2. &c.

were of pure gold] Because the house was made for delight, and for the glory of his kingdom, the things therein were of the choicest gold. See chap. 6. 20.

none were of silver] Or, there was *no silver* in them.

it was nothing accounted of in the dayes of Solomon] This is an hyperbolical speech: for silver was brought to Solomon, time after time, by ships, (v. 22.) and gained him as an acceptable present, v. 25. But by this phrase the great abundance which he had both of silver and gold, is amplified, See v. 27.

V. 22. *For the king had at sea a navy of Tarshish*] Or, that went to Tarshish, 2 Chron. 20. 36. Jer. 10. 9. Ezek. 27. 12. This navy was one means of Solomons obtaining so much gold and silver as he had. Tarshish might then be taken in as large an extent as India is now.

with the navy of Hiram] See v. 11.

once in three years came the navy of Tarshish] This shews that to Tarshish was a long voyage, as now it is to the East-Indies.

bringing gold and silver] See v. 11. & chap. 9. 28.

Ivory] Or, elephants teeth. See v. 18.

and

and apes and peacocks.] Or, Monkies and Parrats: Beasties and Birds of remote countries, have in all ages been accounted precious commodities for varieties sake.

V. 23. *So king Solomon exceeded all the kings of the earth*] All about him; Or, all throughout the whole world at that time.

for riches] God had promised as much, chap. 3.13.

and for wisdom] God had also promised this grace in that measure, chap. 3.12. See chap. 4.30.31. Take these two, *riches* and *wisdom* together, and it will appear, that Solomon did indeed excel therein all kings, in all places, throughout all ages of the world. Though some might exceed him in riches; yet in riches and wisdom both, never any exceeded him.

V. 24. *And all the earth*] All sorts of men, especially kings, queens, princes, nobles, and other great ones of the nations round about. Here is a metonymie, earth put for the inhabitants thereon. See v. 2. 2 Chron. 9.23.

sought to Solomon] Heb. *sought the face of Solomon.* They thought it not enough to send messengers and ambassadors, but came themselves to see him and confer with him. See v. 7.

to hear his wisdom] They would be both eye-witnesses and ear-witnesses of his wisdom.

which God had put in his heart] This is to be taken of the opinion of the very heathen. They discerned that Solomons wisdom was not attained by humane means, but extraordinarily given of God.

V. 25. *And they brought every man his present*] See vers. 15.

vessels of silver and vessels of gold] Of the extent of this word, *vessels*, See v. 21.

and garments] See 2 King. 5. 5.

and armor] Wise states-men have armor in high account, even in time of peace. See ch. 4.26. & 9.19.

and spices.] See v. 2.

horses] See ch. 9.19.

and mules] There are two words in hebrew, which are translated mules, ימין Jemin, Gen. 26. 24. That word is onely in that place used, and it is supposed, that those mules were ingendred by the mixture of an asse and a mare. The other is פרד Pered, which cometh from a root that signifieth to part or separate; because that kinde of creature never come one to another, to engender one of another. The Greeks stile this creature ἡμίονος, half an ass; because it is engendred as aforesaid. Mules were in high account, being of old, for kings, kings sons, and great princes to ride upon, 1 King. 1. 33. 2 Sam. 13. 29. & 18. 9. 1 King. 18. 5. They were beasts of price, being swift of pace, Esth. 8.10. and likewise they could bear great burthens, 2 King. 5.17.

a rate yeer by yeer.] Or, *the thing of the yeer in the yeer.* A like phrase concerning day after day, is used, chap. 8. 59. Every yeer they brought their presents, and that which was seasonable for the yeer.

V. 26. *And Solomon gathered together chariots and horse-men*] See ch. 4. 26. & 9. 19. 2 Chron. 1.14.

And he had a thousand and four hundred chariots, and twelve thousand horsemen] See chap. 4. 26. Whereas in 2 Chron. 9. 25. mention is made of four thousand stalls and chariots, conceive that the number of four thousand hath especial relation to stalls. Now there being in each stall an horse, and four horses for every chariot, the four thousand stalls will well stand with a thousand chariots. As for the four hundred chariots over-plus, they were to be such as might be in a readiness, when any of the other were out of repair.

whom he bestowed in the cities for chariots] See ch. 9. 19.

and with the king at Jerusalem.] He ordered that some of them should be in his own court or neer it.

V. 27. *And the king made silver*] Heb. *gave.* Solomon gave silver so freely and liberally, as if he had accounted silver no more worth then stones. *i* yea, he caused others so to esteem it. The like is said of gold, 2 Chron. 1. 15.

to be in Jerusalem] In this city he moft manifested his magnificence.

as stones] This is an hyperbole. See v. 21.

and cedars made he] See ch. 4. 33. & 5.8.

to be as Sycamore trees] Sycamores were trees that grew in every field and hedg-row; as aboundantly, as Oaks and Elms with us. 2 Chron. 9.27.

V. 28. *And solomon had horses brought out of Egypt*] Heb. *and the going forth of the horses was Solomons.* 1 Chron. 1. 16. & 9. 28. Egypt had great plenty of choice horses, Deut. 17. 16. Isai. 31.1. Ezek. 17.15.

and linnen yarne] Or, fine flax. Hercof there was great store in Egypt, Gen. 41. 42. Prov. 7. 16. Ezek. 27.7. See 2 Chron. 4. 22.

the kings merchants received the linnen yarne at a price] There was a compact or agreement with the king of Egypt for a set price.

V. 29. *And a chariot came up and went out of Egypt*] He means a chariot drawn with four horses: or so many horses which use to draw a chariot; which are four.

for six hundred shekels of silver] This was the price of four horses, or of the linnen drawn in a chariot.

and an horse for an hundred and fifty] This is the fourth part of the six hundred pound before mentioned.

and so for all the kings of the Hittites, and for all the kings of Syria] These kings had their kingdoms bordering upon Solomons, and were in amity with him: so as they and other kingdoms, thereabouts, had horses and other commodities by Solomons means.

did they bring them out by their means.] Heb. *by their hands.* For hands are the chief members whereby men use to act any thing.

CHAP. XI.

Vers. 1. *But king Solomon*] Hitherto excellent things have been spoken of Solomon: his foul revolt is further related, and Gods just judgements following thereupon.

loved] Unduly, against law; and immoderately against temperance.

many] So many, as the like hath not been heard of in any other. This was directly contrary to the law given, in special to kings of Israel, Deut. 17.17.

strange women] Such as were not Israelites, but of other nations, out of the covenant; by law forbidden. See vers. 2.

together with the daughter of Pharaoh] Or, *besides.* He was not content with her that had been long his wife. See chap. 3.1.

women of the Moabites, Ammonites, Edomites, Zidonians and Hittites.] These were the nations round about him. Under these others also may be comprized.

V. 2. *Of the nations, concerning which the Lord had said unto the children of Israel*] Exod. 34.16. Deut. 7.3. Josh. 23. 12. The children of Israel were a peculiar treasure unto God, above all people, (Exod. 19. 5.) therefore the Lord would not have them mixt with other nations. Marriage with other nations then those that are mentioned in the former verse, were forbidden to the Israelites: therefore there must needs be a Synechdoche in that account.

Ye shall not go in unto them, neither shall they come in to you] Exod. 34.16. The phrases of *going in to*, and *coming in to*, are modeft marriage phrases, Gen. 6.4. & 38. 2. 18.

for surely they will turn away your heart] It is violent lust that puts men on to affect women against law, and it makes them to do more on them, as they care not to adventure body and soul for them. Judg. 16.16.

after their Gods] Idolatrous women use to be very violent in drawing others to their idols, Numb. 25.1.2.

Solomon clave unto these in love.] He clave unto them moft inordinately and immoderately: and the love here mentioned was filthy lust.

V. 3. *And he had seven hundred wives*] These he solemnly married according to their custome.

princes[*es*] Such were some of them before he married them, as Pharaohs daughter: others he made such.

and three hundred concubines] These were neither lawful wives, nor plain whores: but in a kinde of middle condition. They were not wives, because they were not solemnly married; nor endowed with dowry or joynture: nor had their children any right of inheritance, Gen. 21. 10. & 25.6. They were not whores, because they were taken by a man to be his alone, as wives, and none others: and in this respect, they are oft stiled wives, as Gen. 25.1,6. 1 Chron. 1.32. Gen. 30.4. & 35.22. Judg. 19.1. Concubines therefore were a kinde of wives; but in an inferiour degree. See the notes on Judg. 19. 1. 2. & on Gen 22. 24. & 30.4. It is probable, in regard of the seven hundred wives and three hundred Concubines here mentioned, that Solomon dwelt with many of them, as Ahasuerosh did with many of the maidens that went in to him, *she came in to the king no more, except the king delighted in her*, Esth. 2.14.

and his wives turned away his heart.] It appears that his wives were more bold and prevalent with him, then his concubines, who were of an inferiour rank. His wives turned his heart from the Lord, to their idols, v. 4.

V. 4. *And it came to pass when Solomon was old.*] He was (as by circumstances it may be gathered) betwixt fifty and threescore years old. Take him to be about twenty when he began to reign, (for he then had a son of a yeer old, chap. 14.21.) he had reigned more then three yeers before he began to build, (chap. 6.1.) He was twenty years in building his great works, ch. 9.10. These summed up, make forty three. Some years must be added to all these, for spreading his fame throughout the

the world; and for the queen of Sheba's, and other kings coming to him to hear his wisdomand for the departing from him; and for his continuing in the services of the temple; yea, and for gathering together a thousand wives and concubines; and for that boldness, they took to turn away his heart: Howsoever, this circumstance of his old age, may seem to extenuate his sin, in regard of that weakness which old age brings upon a man; yet if circumstances be duly wayed, it doth more aggravate the fame: For if old age weakned him, his lust was not so strong, nor the inward temptation so violent, as to make him hunt after so many women as he did: But his age was not so great as to weaken him; for he was not sixty yeer old: besides, the elder he was, the wiser he should have been, Job 32.7. And sure it is, that he had thereby the greater experience of Gods goodness to him. So as his age is an aggravation of his sin.

that his wives turned away his heart after other gods,] See vers. 2.

and his heart was not perfect with the Lord his God,] Of a perfect heart, see chap. 8.61. His heart is perfect with the Lord, who doth cleave wholly and onely to the Lord: So did not Solomon, who clave to so many wives, and concubines, *as was the heart of David his father.*] See chap. 3. 14. and 9. 4. David did indeed commit many gross sins, 2 Sam. 12. 9. But yet he never yielded to any idolatry, but kept the worship and service of the Lord, pure all his days. This is here added, to shew that swerving from the approved pattern of a pious parent, is a great aggravation of a childes wickedness.

V. 5. *For Solomon went after Ashtaroth,*] 2 Kings 23. 13. Ashtaroth, being a word of the feminine gender, is by most taken for the godess Venus. And because there were sundry sorts of idols stiled Venus, the plural number is oft used, as Ashtaroth, Judges 2. 13. As Baalim is taken for all maner of gods; so may Ashtaroth for all maner of godesses. In this large extent are these two words oft joyned together, as Judg. 10. 6. 1 Sam. 7. 4. and 12.10. The Hebrew notation implyeth, That this idol was set out in the shape of a steep, fee more on Judg. 2. 13.

the godess of the Zidonians,] Every nation had their own gods, whom they especially worshiped; and the Zidonians chose Ashtaroth for their godess, and worshiped her above all. They were also worshippers of Baal, chap. 16.31.

and after Milcom] This idol is stiled Molech, (vers. 7.) It is probable that this was the idol to which children were sacrificed. See the notes on Levit. 18.21. & 20. 2. Jere. 32. 35. According to the notation of the Hebrew word, Molech signifieth a king; and by the heathen he was accounted one of the chief of their Idols. Moft think him to be Saturn. Such idols were Adramelech and Anamelech, 2 King. 17. 3.

the abomination] This idol as other idols (v. 7.) was abominable; yet among other idols, this was the more abominable, by reason of sacrificing children to it.

of the Amorites.] The Hebrew and other translations read *Ammonites*, see v. 7, 33.

V. 6. *And Solomon did evil in the sight of the Lord,*] This he did many ways: First, in doting on so many wives and concubines: Secondly, in marrying idolatrous strangers: Thirdly, in suffering them to practise their idolatry: Fourthly, in appointing places for their idols: Fifthly, in conforming himself to their desires. See chap. 14. 22. and 21. 20.

and went not fully after the Lord,] Heb. *fulfilled not after the Lord.* He did not so forsake the Lord, as utterly to renounce his worship and service, as Joash, 2 Chron. 24. 17, 18. and Ahaz, 2 Chron. 28. 24. For the book of Ecclesiastes sheweth, that such a root of grace remained in him, as brought him to repentance. No word in this history doth expresly manifest an utter forsaking of the Lord, or a final apostasie. He brought no idols into Gods house, but he observed Gods ordinances. His heart is said to turn after other gods, (v. 2.) in that he suffered his wives to worship them; and suffered temples and altars to be erected for them; And herein Solomon went not fully after the Lord.

as did David his father.] See v. 4.

V. 7. *Then did Solomon build an high place*] That is, he permitted such to be built. Of an high place, see chapter 3. 2.

for Chemosh,] This idol is taken for Bacchus, and is said to be worshiped in secret and dark places, as Ezek. 8.12.

the abomination of Moab] See Num. 21. 29. Jere. 48. 13. If it be objected, that Chemosh is said to be the god of the Ammonites? Judg. 11. 24. I answer, That neighboring countries did oft worship one anothers god; And in this respect, the god of one country may also be called the god of another.

in the hill.] He means the mount of Olives, 2 Sam. 15. 30. This is stiled the mount of corruption (2 Kings 23.13.) because it was a place of corrupting the Jews.

that is before Jerusalem,] In the sight of that holy city where the temple was; so as the true worshippers of God, and idolaters, were in the face of one another, and might out-face one another. See chap. 3.15.

and for Molech the abomination of the children of Ammon.] See v. 5.

V. 8. *And likewise did he for his strange wives*] All his Idolatrous wives, when they saw how he had granted some, solicited him to do the like for them. Floodgates of sin being opened for some, make all to rush and press after.

which burnt incense and sacrificed to their Gods] Idolaters yeild that to their idols which is due to the Lord. For incense and sacrifice were then due to the Lord, Exod. 3.18. & 30.8. Of incense, see chap. 25.9. Of sacrifices, see chap. 8. 63, 64.

V. 9. *And the Lord was angry with Solomon*] Gods anger is oft incensed against his own children for their sin. Solomon was also called *Jedediah* (2 Sam. 12.25.) that is, *beloved of the Lord.* See Exod. 4.14. 2 Sam. 6.7. 1 Chron. 21.7.

because his heart was turned] This is made the ground of his great sin; for when the heart disesteemeth God, liberty will be taken for any sin.

from the Lord God of Israel] See chap. 8. 15.

which had appeared unto him twice] chap. 3. 5. & 9.2. The manner of Gods appearing unto him, which was extraordinary, was an evidence of Gods great favour to him, and of much honour done to him. In these respects this is a great aggravation of his backsliding.

V. 10. *And had commanded him concerning this thing, that he should not go after other Gods*] chap. 6.12. and 9.6. To violate expresis particular commandements, is a great aggravation, Gen. 2.17.

but he kept not that which the Lord commanded] See 2 Sam. 12.9.

V. 11. *Wherefore the Lord said unto Solomon*] God here declares the equitie of his proceedings against Solomon.

for as much as this is done of thee] Heb. *is with thee.* Mans own transgressions pull Gods judgments on him.

and thou hast not kept my covenant and my statutes which I have commanded thee] Of statutes, see ch. 6.12. A covenant, when it is applied to God, signifieth a law appointed or enjoyned to be kept, and that upon promise of reward to such as keep it; and of penalty to such as transgress it, Deut. 29. 9, 25. Herein lyeth a difference betwixt *statutes* and *covenants*, that *they* have respect to the sovereignty of him that ordaineth them; *those* have respect to his good with whom they are made.

I will surely rend] Heb. *v. rending I will rend.* See ch. 8.

the kingdom] He means the greatest part of the kingdom, v. 31. 35.

from thee] Though this judgment were not executed while Solomon lived, yet because he was the cause of it, and it was done in his sons time, it was said to be rent from him.

I will give it] It was done by the rebellion of the Israelites, yet God ordered it so. See ch. 12. 24.

to thy servant] He means Jeroboam. See v. 26. It aggravates the judgment, that a servant was preferred before the son.

V. 12. ¶ *Notwithstanding in thy dayes I will not do it*] This is an allay of the judgement, and a mixture of mercy therewith. So 2 King. 20. 19. See chap. 21. 29.

for David thy fathers sake] Namely, by reason of that promise which God made with David, 2 Sam. 7. 16. Such an argument doth Moses plead, Exo. 32. 13. See 3 King. 13.23. This therefore is not to be taken of any worth or merit in David, but of Gods promise made to David; and of Davids care and conscience in observing the condition annexed thereunto.

but I will rend it out of the hand of thy son.] A judgement on a childe, being occasioned by the fathers sin, is a judgment on the father; the son which he here means, was Rehoboam, ch. 12. 16, 17. We read not of any other son that Solomon had, though he had seven hundred wives, and three hundred concubines; and this son was born long before he had so many wives, ch. 14. v. 21. See Hos. 4.10.

V. 13. *Howbeit, I will not rend away all the kingdom*] This is another point of mitigation. See v. 12.

but I will give one tribe to thy son] He meaneth especially Judah, but withall benjamin, ch. 12.21,23. for Benjamin bordereth about Judah, (Josh. 18.11.) And in it was Jerusalem, Judg. 1. 21. So much also of Benjamin as lay within Judah, (Josh. 19. 1, 9.) was comprized under Judah: and the Levites likewise; for they were accounted no distinct tribe, but were dispersed among the other tribes, Deut. 18.1.

Josh. 13,14.33. Some take this *one tribe* for Benjamin added to Judah: and because their chief service was in the temple, they left their cities in the other tribes, and came to Jerusalem, 2 Chron. 11. 13,14. See chap. 15, 21.

for David my servant sake] See vers. 12. and ch. 3.6.

and for Jerusalems sake] For there was a special promise made to Jerusalem, see v. 36. 2 Chron. 6.6.

which I have chosen] See chap. 8. 44. Of Jerusalem, see ch. 3.15.

V. 14. *And the Lord stirred up*] Some instances of Gods anger, mentioned v. 9. are here in order set down. Herein, though Solomons enemies had their own ends, and sought to revenge their own quarrel, yet God used them as his instruments of justice, to punish Solomons revolt, Isai. 10.5,6. See chap 12.15.

an adversary unto Solomon] He was such an one as would not submit himself to Solomon, nor pay tribute, as others, 2 King. 8. 20. but did much mischief to Israel, v. 25.

Hadad] There was a former king of Edom of this name, Gen. 36.35.

the Edomite] The Edomites were the posterity of Esau, called also Edom, Gen. 25. 30. & 36. 9. As Esau himself had an implacable hatred against Jacob his brother, Gen. 27. 41. So the Edomites, generation after generation, against the Israelites, Amos 1 11.

he was of the kings seed in Edom.] He was one of the kings sons; and in probability, the kings onely son and heir surviving. See v. 17.

V. 15. *For it came to pass*] The particular circumstances following are not registred in that history of David which is in the sacred scripture: yet are they to be received as an undoubted truth, because they are here mentioned.

when David was in Edom] This hath relation to that brief story of subduing Edom, which is set down, 2 Sam. 8. 14.

and Joab the Captain of the host] See 1 Coro. 11.6.

was gon up to bury the slain] Such of the Israelites, as were slain in the battel, or at the siege, may be here mentioned; or in respect to the princes, and other chief persons of the Edomites, he might afford them burial, as 2 King. 9.34. or for avoiding of noisom savours, he might cause all the slain to be buried, of what rank or degree soever, as Ezek. 39. 11.

after he had smitten every male in Edom] He means especially such as were taken in the city that had been besieged, because they would not yield to reasonable conditions of peace, Deut. 20.13.

V. 16. *For six moneths did Joab remain there with all Israel, until he had cut off every male in Edom.*] These six moneths must be accounted from Joabs first setting on the Edomites, till his full conquest of them.

V. 17. *That Hadad fled*] This depends on the first clause of vers. 14. thus, *It came to pass that Hadad fled, &c.*

He and certain Edomites] These made an escape, and so fled together, as 1 Sam. 30.17. Jer. 41.15.

of his fathers servants with him] These were of the kings court, and waited on the king, and in their grateful respect to him, took the kings son with them.

to go into Egypt] Egypt was an ancient kingdom, and a safe place, thither they therefore went for shelter. See v. 40.

Hadad being yet a little child.] It is supposed that he was about twelve years old, in which respect he might well be accounted a little child, especially to run so great a hazard. See Gen. 44.20.

V. 18. *And they arose out of Midian*] This phrase sheweth, that they first fled to Midian, and there abode some time. Midian bordered upon Edom, Numb. 22.4.

and came to Paran] Paran is betwixt Midian and Egypt, Gen. 14.6. & 21.21.

and they took men with them out of Paran] This they did that the kings son might come the better attended, and so get the more respect in Egypt.

and they came to Egypt] This was the place which they first intended to come unto, v. 17.

unto Pharaoh king of Egypt] See v. 40.

which gave him an house] Fit for himself and his followers, that they might have a place to rest in.

and appointed him victuals] For the sustenance of them all, and that from time to time.

and gave him land] That he might have yeerly revenues for all needful expences. These phrases shew that Pharaoh courteously entertained him, and afforded unto him all things fit for present and future maintenance, and for their abode with him.

V. 19. *And Hadad found great favour in the sight of Pharaoh*] This hath relation to the continuance of Pharaohs good respect to him.

so that he gave him to wife the sister of his own wife,] Thus the king of Egypt made affinity with him; which giveth evidence of Pharaohs hospital and gracious disposition; and also of Hadads grateful and comely carriage towards Pharaoh.

the sister of Tahpenes the Queen] This is an expresse exposition of the former sentence, for Tahpenes the Queen was wife to Pharaoh.

V. 20. *And the sister of Tahpenes bare him Genubah his son*] This is noted as a continuance, or succession of such as should be adversaries to Solomon and his race.

whom Tahpenes weaned in Pharaohs house] This implyeth that though she were a princess, yet she gave suck to her child, as Gen. 21. 1.8.

and Genubah was in Pharaohs houshold, among the sons of Pharaoh] He was trained up in the kings court, and had such education as his own children.

V. 21. *And when Hadad heard in Egypt, that David slept with his fathers, and that Joab the captain of the host was dead*] The very names of David and Joab were a terrour to the Edomites, but when Hadad heard of their death, he conceived some hope of freeing their nation from their bondage under the king of Israel.

Hadad said to Pharaoh, let me depart] Heb. *send me away.*

that I may go to mine own country] Though he found good entertainment in Egypt, yet his minde was set upon the freedom of his countrey; which could not be, but by doing some annoyance to Israel.

V. 22. *Then Pharaoh said unto him*] Pharaoh was not weary of giving him entertainment, but would have continued him still with him. It is probable, that Pharaoh was ignorant of Hadads end in seeking to depart.

but what hast thou lacked with me, that behold thou seekest to go to shine own countrey] Hereby Pharaoh implyeth, that if Hadad had wanted any thing that Egypt could have afforded him, his want should have been supplied. This much amplifieth his courtesie and bounty.

and he answered, Nothing] Heb. *not.* Hereby Hadad sheweth, that it was not any discontent that he found in Egypt, that moved him to leave it.

howbeit, let me go in any wise.] Heb. *letting go let me go.* See ch. 8.13. Nothing could detain him from prosecuting his purpose of freeing his countrey. What at first he could not effect, was in time brought to pass. Hadad layd the foundation of Edoms utter revolt from Israel, 2 King. 8.20,22. Hereby Israels prophecie (Gen. 27.40.) was accomplished.

V. 23. *And God stirred him up another adversary*] See vers. 14. God can stir up many to execute his judgements.

Rezon, the son of Eliadah] Long after this one Rezin, a king of Syria, did much mischief to Judah, 2 King. 16.5.&c. It may be that that Rezin descended from this Rezon.

which fled from his lord Hadadezer king of Zobah] When Rezon saw that his master Hadadezer was like to be utterly overthrown, David having gotten the better of him, (2 Sam. 8. 3,4. & 10.18.) he fled and left his master. The title of Psalm. 60. hath relation to that conquest which David by Joab had over Hadadezer. Of this title Hadadezer, see ch. 15.18.

V. 24. *And he gathered men unto him, and became captain over a band when David slew them of Zobah*] Rezon gathered together such as were put to flight in that battel; and in time got such an army together, as might be able to stand against Israel, and to annoy them.

and they went to Damascus] Damascus was a royal city in Syria, Isai. 7. 8. Here David had put a garrison, 2 Sam. 8. 6.

and dwelt therein] They thrust out Davids garrison, and took possession themselves.

and reigned in Damascus] They whom Rezon had gathered together, established him king in Damascus.

V. 25. *And he was an adversary to Israel*] As Hadad had been, v. 14, &c. It is supposed that he was stirred up by Hadad.

all the dayes of Solomon] He ever did bear ill will to Israel; but most manifested the same after Solomons Apostacy: For till then Solomon had no adversary that shewed himself, chap. 5. 4.

beside the mischief that Hadad did] See v. 14, &c.

and he abhorred Israel] In his heart he hated Israel, and took all occasions of doing what mischief he could against them; like as Hadad did.

and reigned over Syria] Heb. *Aram.* This was that country whereof Damascus was the chief city, and which was alwaies at enmity with Israel.

V. 26. *And Jeroboam the son of Nebat*] 2 Chr. 13.6. This doth distinguish him from Jeroboam the son of Goash, 2 King. 14.23,24.

an Ephrathite] Of the tribe of Ephraim, ch. 12. 25. Elkanah was so called (though he were a Levite) because he dwelt in Ephraim, 1 Sam. 1. 1.

of Zereda] This was in the tribe of Ephraim. It is taken to be the same that is called Zererath, Judg. 7.22.

Solomons servant] One of his chief officers and counsellors; being

being by Solomon deputed to some select imployment. See v. 11. & ch. 9.22. The judgment against Solomon was the greater, in that such an one, even his servant, was against him, and not strangers only. See v. 11.

whose mothers name was Zeruah a widow-woman] This is noted to shew, that his father being taken away, he was educated by his mother; and women are most likely to put an high spirit into their sons.

even he lift up his hand against the King] He did that which offended the King, and made the King suspect his loyalty. But this phrase, setting out plain rebellion (as 2 Sam. ch. 10. v. 21.) may have relation to that which is noted, ch. 12. 12, &c.

V. 27. *And this was the cause that he lift up his hand against the King*] This was one cause. Another is rendred v. 40.

Solomon built Millo] See ch. 9.15.

and repaired] Heb. *closed*, or, made up.

the breaches of the city of David his father] These might be the breaches which were made in the assault against Zion, whilest it was held by the Jebusites, 2 Sam. ch. 5. ver. 6.7. Some dilapidations might remain therein till Solomons time.

V. 28. *And the man Jeroboam was a mighty man of valour*] He was in this respect the more fit to be the head of a faction.

And Solomon seeing the young man] It appears that Solomon oft went out to his works, and observed the diligence or slothfulness of those whom he set on work, which was one reason of his bringing his great works to such perfection as he did. For the eye of the master makes the horse fat.

that he was industrious] Heb. *did work.* It appears that Jeroboam at first was imployed in laborious services. He being faithful therein, and diligent, was preferred to a place of trust and charge over others. For Jeroboam being imployed in those great works about building Millo, and repairing Zion while he was a young man, King Solomon took special notice of his wit, strength, industry, and other commendable parts, and preferd him. Hereupon this youth waxed insolent, and conceived high thoughts of himself, and was ready to enterprize such attempts as opportunity should afford. Solomon had good reason upon that which he saw in him, to prefer him. It was just, equal, and commendable so to do. It was Jeroboams abuse of preferment that occasioned the mischief which followed thereupon. Besides herein there was a secret work of divine providence which Solomon did not discern. Thus we may see why the building of Millo and repairing Zion, are brought in as a cause, or rather an occasion of Jeroboams lifting up his hand against the King.

he made him ruler] Thus did Solomon ignorantly advance Jeroboam to his own and his posterities great dammage. Jeroboam being in place of authority over many people, might the more easily hear the complaints of people, and more readily draw multitudes after him.

over all the charge] Heb. *burden.* Jeroboam had a charge about gathering in taxes which were laid upon subjects, which they found and felt to be an heavy burden unto them, chap. 12. 4.

of the house of Joseph] Under Joseph he comprizeth two tribes, namely, Ephraim and Manasseh. It is probable that Solomon, to maintain the state of his seven hundred wives, and three hundred concubines, laid great taxes on his people, which made them complain; and that Jeroboam upon their complaint, expostulated the case with the King, and that Solomon thereupon eyed Jeroboam, as Saul eyed David, 1 Sam. 18. 9.

V. 29. *And it came to pass*] Here another cause of Jeroboams high thoughts against the King, and of the Kings jealousie over Jeroboam, is set down. See v. 27.

at that time when Jeroboam went out of Jerusalem] Divine providence so ordereth matters, as they fall out most opportunely for the accomplishment of Gods purpose, 1 Sam. 9. 14,15 ch. 13.24. Gen. 37.25.

that the Prophet Ahijah] The function of Ahijah is here set down, to distinguish him from other Ahijah's; as from the Priest, 1 Sam. 14.3. from the Levite, 1 Chr. 26.20. from the Scribes, ch. 4. 3. and from Baasha's father, ch. 15. 27. This is he, who with some others, penned the acts of Solomon, 2 Chr. 9.29.

the Shilonite] He is so called, because he dwelt in Shiloh, ch. 14. 2. See ch. 2. 27.

found him in the way] In that God sent this Prophet on his errand, the Prophet may well be said to finde Jeroboam. For he went to seek him. See ch. 2. 18,20.

and he] The Prophet Ahijah was he that had put on a new garment; for he might more boldly rend his own garment then anothers: and he himself, having a charge from God to do what he did, might purposely for that end put on a new garment.

had clad himself with a new garment] This he did to shew, that, though the Kingdom were as a new garment, fresh and strong, yet it should be rent.

and they two were alone in the field] This was so done, that this fact might not be too much divulged, 1 Sam. 9.27. 2 King. 9. 6.

V. 30. *And Ahijah caught the new garment that was on him*] He hastily pull'd it off from his own body.

and rent it] This he did for a sign, to make Jeroboam the more confidently believe, that what he said, should come to pass. So Hosiah, 20. 2. Ezek. 24. 28. This act of the Prophet could not but astonish Jeroboam, and make him attentively heed it.

in twelve pieces] According to the number of the tribes of Israel, which were twelve, chap. 18. ver. 31. Exod. ch. 24. ver. 4.

V. 31. *And he said to Jeroboam*] In this verse the Prophet plainly and expressly declareth the meaning of the sign.

take thee ten pieces] The Prophet makes Jeroboam a party in this sign, to stir him up the more seriously to ponder it, and the more confidently to believe it.

for thus saith the Lord] This shews the warrant of his message.

God of Israel] See ch. 8. 15.

behold] His message was strange and remarkable: So ch. 13. 2. & 14. 10.

I will] See ch. 12. 15. & 2 Sam. 12.12.

rent the Kingdom] Violently take it away, and sever it asunder. It was Jeroboam with the people of Israel that did instrumentally and immediately rend the Kingdom of Israel from Solomons son: But because it was purposed and ordeied by God, God assumes it to himself, 1 Sam. chap. 15. v. 28.

out of the hand of Solomon] See v. 11.

and will give ten tribes to thee] God proportioneth out to every one what and how much he shall have, Deut. 2. 5, 9, 19. Jud. 11. 21. &c.

V. 32. *But he shall have*] This was verified in and upon Solomons son. As that which was taken from Rehoboam, was said to be taken from Solomon, v. 31. So that which Solomons son retained, Solomon is said to retain: For a father lives in his son

one tribe for my servant Davids sake, and for Jerusalems sake, the city which I have chosen out of all the tribes of Israel] See v. 13.

V. 33. *Because they have forsaken me*] Not only Solomon alone, but many also of the people with him forsook the Lord. For people are ready to follow their Governours, ch. 12. 30. 2 Chr. 24. 18. & 33. 9.

have forsaken me] This intends as much as was implyed under these phrases, *Were not fully after the Lord*, ver. 6. *His heart was turned from the Lord*, vers. 9. See chapter 18. v. 18.

and have worshipped Ashtoreth the goddesse of the Zidonians] See v. 5.

Chemosh the god of the Moabiter] See v. 7.

and Milcom the god of the children of Ammon] See v. 5.

and have not walked in my ways] See ch. 3. 14.

to do that which is right in mine eyes] That is, to do that which is warranted by Gods Word, and that uprightly, as before him who e eyes are every where (Prov. 15. 3.) and discern all things, even the thoughts of the heart. See ch. 15. 5. and 22. 43.

and to keep my statutes and my judgements] See chap. 2. v. 3.

as did David his father] See v. 4.

V. 34. *Howbeit I will not take*] See v. 12.

the whole Kingdom out of his hands] Or, any of the Kingdom. No part thereof was taken from Solomon. See a like phrase, Gen. 39. 23. 1 Sam. 1. 23.

but I will make him Prince all his dayes] For Solomon had his Kingdom continued to him as long as he lived.

for David my servants sake] See v. 12.

whom I chose] 1 Sam. chap. 13. verf. 14. and chap. 15. v. 28.

because he keep my commandements and my statutes] See chap. 2. 3. This is not alledged as a proper procuring and meritorious cause, but as an accomplishment of that condition which God prescribed for an evidence of his good pleasure.

V. 35. *But I will take the Kingdom out of his sons hand, and give it unto thee*] See the accomplishment hereof, chap. 12. 15, &c.

even ten tribes] See v. 34.

V. 36. *And unto his son will I give one tribe*] See v. 13.

that David my servant may have a light] Heb. *lamp or candle.* By this Metaphor he understands a royal glory in a successour; that, as a light, may shine before his people, and govern

govern them, ch. 15.4. 2 Sam. 21.17. 2 King. 8.19. Psal. 132. 17.

alwaies] See ch. 8.13. In the Messiah this is most properly accomplished.

before me] See 1 Chron. 17.24.

in Jerusalem, the city which I have chosen to put my name there] In that God appointed Jerusalem to be the place where his Temple should be (2 Chr. 3.1. & 6.6. Ps. 68. 29. & 132. 13, 14. & 135.21.) God is said to choose it, to put his name there. See the notes on ch. 8. 16, 44. and on 2 Chr. 6. 6. Of Jerusalem, see ch. 3.15.

V. 37. *And I will take thee, and thou shalt reign according to all thou thy soul desireth*] Hereby he means that Jeroboam should be a supream King, and under no superior on earth: so as he might do and command what himself desired.

and shalt be King over Israel] Israel is here taken for the ten tribes distinguished from Judah and Benjamin.

V. 38. *And it shall be if thou*] God useth to confer honour and other blessings upon conditions; which are duties to be observed by them, who desire comfortably to enjoy those blessings, and to have them continued to their posterity, Exod. 19. 5. Deut. 4.1.

will hearken unto all that I command thee] Deut. chap. 15. ver. 5.

and wilt walk in my wayes] See ch. 3. 14.

and do that is right in my sight] See v. 33.

to keep my statutes and my commandements] See ch. 2. v. 3.

as David my servant did] See verse 4. he doth the rather put Jeroboam in minde of Davids pattern, because David used no indirect means to come to the Kingdom, though it were promised unto him in Sauls time. See 1 Sam. ch. 26. 10, 11.

that I will be with thee] This phrase imports an especial presence of God with one, to protect, direct, assist, and every way bless him, Deut. 31. 8. Josh. 1. 5. Heb. ch. 13. v. 5.

and build thee a sure house] He means hereby a durable continuance of a flock or posterity to David. See ch. 9.5. 1 Sam. 2.35. 2 Sam. 7.16.

as I built for David] 2 Sam. 7.27.28,29. David and Solomon his son were all their dayes established on their throne over all the tribes, and their posterity over Judah, and Christ over all the Israel of God everlastingly, Luk. 3.33. Thus did God make Davids house sure indeed. It pleased the Lord to send this gracious message mixed with such precious promises to such an one as Jeroboam was; 1. Indefinitely, to shew his own gracious disposition to children of men. 2. To allure him to whom it was sent unto obedience. 3. To justifie himself in inflicting judgments. 4. To warn others to whom in special like promises might be made. 5. To aggravate the condemnation of the rebellious.

and will give Israel unto thee] See v.37.

V. 39. *And I will for this*] For this, or by this division of the tribes, and the cause thereof, which was Solomons idolatry.

afflict the seed of David] That is, molest, vex, and lay judgments upon the posterity of David. For after this division, there were perpetual wars betwixt Judah and Israel, chap. 14. 30. & chap. 15. v. 16. 2 King. ch. 14. 11, &c. 2 Chr. 28. 6, &c.

but not for ever] For sometimes there were good Kings of the posterity of David, who prospered very well. Besides, though the posterity of David were carried into captivity, yet were they again brought out of the same. And finally, the Messiah, who was of the seed of David, still continues to reign most gloriously, and so shall for ever, Luk. chap. 1. v. 33.

V. 40. *Solomon sought therefore to kill Jeroboam*] For he discerned Jeroboams front stomack; and it may be, some secret conspiracies of his: and this inference sheweth, that Solomon heard of Ahiah's message to Jeroboam: For though Ahijah concealed it from all but Jeroboam, yet might Jeroboam make it known; partly thorow pride, in that he should be so highly advanced; and partly thorow policy, to draw peoples hearts to him, and to make a party for him.

to kill Jeroboam] Kings cannot endure corrivals, 1 Sam. 20. 31. But Solomon, though otherwise a wise man, herein had but a foolish conceit of crossing the determinate and revealed purpose of God, Prov. 21.30.

and Jeroboam arose] This word, *arose*, impleyth diligence and speed, Gen. chap. 24. ver. 10. Judg. ch. 13. 11. 1 Sam. 26. 2.

and fled] Fear of life makes men shift for themselves, Exod. chap. 2. ver. 15. 1 Sam. chap. 19. v. 12. 1 King. 19.3. Mat. 2. 14.

into Egypt] See v. 17.

unto Shishak King of Egypt] This was that Kings proper and peculiar name. Pharaoh was a name common to all the Kings of Egypt, (See ch. 2.29.) particular persons, being Kings of Egypt, had other titles added to Pharaoh, for distinction sake; as Pharaoh-Hophrah, (Jer. 44.30.) Pharaoh-Necho, (Jer. 46 2.) It is probable that this Shishak was brother to Solomons wife, and son and heir to Pharaoh their father, (1 King. 3. 1.) But he might be ignorant of the case betwixt Solomon and Jeroboam, and in common courtesie afford hospitality to Jeroboam: or, he might be offended with Solomon for taking so many wives as he did besides his sister; and in that respect entertain Jeroboam.

and was in Egypt unttll the death of Solomon] For it was expressly told him, that Solomon should be Prince all the dayes of his life, v. 24. Of Jeroboams return out of Egypt, See ch. 12.1,2.

V. 41. *And the rest of the acts*] Or, *words*; or, *things*.

of Solomon] Though Solomon were a wise man, yet the Holy Ghost thought it not meet to set down all Solomons acts in sacred Scripture, See Job 21.25. See ch. 14.19. Among other memorable acts of Solomon, his repentance is omitted in this history; whence some infer, that he repented not at all, but dyed in his sin, as Saul, 1 Chr. 10. 13. But there is even in this particular an express difference put betwixt Solomon and Saul, 2 Sam. 7.15. There is such an apparent evidence of Solomons publick repentance in the Book called Ecclesiastes, as the Holy Ghost thought it not necessary to make any other mention thereof. To prove the point, that Solomon repented, let these reasons be well weighed; 1. Solomon was one of the natural progenitors of Christ, from whom in a strait couse (which is called the right line) Christ descended. Now all such progenitors of Christ are accounted elect persons. These are in order set down, Luk. 3.23. &c. Indeed in Matth. 1. 7, &c. sundry impious Kings are mentioned as Progenitors of Christ: but they were Legal, not natural progenitors. Christ descended from them, as a King of Israel, not as a son of man. 2. Solomon penned certain books of sacred Scripture, as Prov. Eccl. Cant. And all such were holy men of God, 2 Pet. 1. 21. 3. The subject matter of Ecclesiastes sheweth, that it was penned by Solomon after his fall; and savoureth of a penitent spirit. 4. His name *Jedidiah*, that is, *beloved of the Lord*, (2 Sam. 12. 25.) impleyth, that he was not utterly cast off by God. For whom God loves, he loves to the end, Joh. 13. 1. 5 God promiseth to be his father, 2 Sam. 7.14. But a father will not utterly forsake his son, Psal. 27. 10. 6 God also promiseth that his mercy shall not depart away from him, 2 Sam 7. 15. Some probable conjectures may be made, that Solomon before this had forsaken his idolatrous courses, and restrained his wives from theirs, and abated his wickedness thereabout, in that the people who fet themselves to defame his government, complained of no such matter to Rehoboam, ch. 12. 4, &c. Solomon was an especial type of Christ; and that in sundry respects: as first, in his royal dignity, ch. 10. 25. & ch. 8.29, &c. (Psal. 2. 6. Secondly, In the Presents of all nations brought to him, Psal. 72. 10. Thirdly, In his Prophetical Function, Eccl. 1. 1. Act. 3. 22. Fourthly, In his wisdom, v.3. Fifthly, In the peace which he wrought, ch. 4. 25. 1 Chr. 22. 9. Eph. 2.14,15. Sixthly, in building Gods house, ch. 6.1. 1 Chr. 3.3,6. Seventhly, In the relation betwixt God and him, 2 Sam. 7. 14. Heb. 1. 5. Eighthly, In the stability of his throne, 1 Chron. chap. 17. 12. Luk. 1. 32, 33.

and all that he did, and his wisdom, are they not written in the book of the acts of Solomon] He means large Records and Chronicles, which they had for the use of those times and future ages, but were no part of Canonical Scripture, for there were other Chronicles of the affaires of Judah and Israel, then those that are now extant. See 2 Chr. 9.29.

V. 42. *And the time*] Heb. *dayes*. Mans time being very uncertain, it may well be reckoned by dayes. See Gen. chap. 47. 8.

that Solomon reigned in Jerusalem over all Israel] In Jerusalem was the Kings throne and Palace, and there he most resided, but his dominion extended throughout all Israel. Israel is here collectively to be taken for the twelve tribes; and therefore this general particle, *all*, is added thereunto.

was fourty years] 2 Chr. 9.30. See v. 4.

V. 43. *And Solomon slept with his fathers*] See ch. 2. vers. 10.

and was buried in the city of David his fathers] See chap. 2. v. 10.

and Rehoboam] Mat. 1. 7. called Roboam.

his son reigned in his stead] This son was born before Solomon succeeded David his father. See chapter 14. vers. 21.

CHAP.

CHAP. XII.

Vers. 1. *And Rehoboam*] 2 Chr. 10. 1. The three first Kings, Saul, David, Solomon, reigned over all the twelve tribes, but Rehoboam was the first that reigned over two only.

went to Shechem] Shechem is a City in the tribe of Ephraim, which belonged to the Levites, (Josh. 20. 7.) in the middest of the land, most convenient for all the tribes to come unto. It is also called Sichem. Thither Abraham first came when he entred into Canaan, Gen. 12. 6. There was Dinah defiled, Gen. 34. There Joseph was buried, Josh. 24. 32. Thither Joshua gathered all Israel, Josh. ch. 24. ver. 1. There Abimelech consulted about the Kingdom, Jud. ch. 4. v. 1. Indeed Abimelech beat down the city and sowed it with salt, Judg. ch. 9. vers. 45. But by this it appears, that it was built again, v. 25.

for all Israel were come to Shechem] He means the heads and Officers of Israel. This was the reason why Rehoboam went to Shechem rather then to Jerusalem, because all Israel was assembled there. It is probable that the people desired that the King would come thither. Had he been a prudent man, he might well have suspected some danger in going thither.

to make him King] To crown him, and to perform such solemnities as were used at a Kings Coronation. This they pretended to do over all the twelve tribes; if at least he would have yeelded to their conditions, v. 4.

V. 2. *And it came to pass when Jeroboam the son of Nebat*] See ch. 11. 26.

who was yet in Egypt] Of the cause of Jeroboams flying to and abiding in Egypt, see ch. 11. 40. Yet it appeareth by the particle, that Jeroboam continued in Egypt till this time.

heard of it] He might first hear of Solomons death by some private intelligence; but afterward the people sent to him by their common consent, as v. 3.

for he was fled from the presence of King Solomon] This is a brief of that which is more amply set down, ch. 11. 40.

and Jeroboam dwelt in Egypt] There he abode from the time that he fled out of Israel, till Solomon was dead.

V. 3. *That they sent and called him*] This is meant of a publike sending for him by the whole Congregation of Israel. While Rehoboam was solemnizing his fathers funeral rites, Jeroboam had time to return to Israel, and to plot with his complices about the Kingdom.

and Jeroboam and all the Congregation of Israel came and spake to Jeroboam, saying,] Jeroboam and all Israel having consulted together, and concluded what they should say to the King, Jeroboam was the mouth of all Israel. For he was a prime Officer of Solomons counsel; and he suffered in the peoples cause. He was also a man of valour, see ch. 11. v. 26, 28.

V. 4. *Thy father made our yoke*] chap. 4. 7. A yoke properly is that whereby oxen are coupled together, and which lyes upon their neck, as a means to draw loads after them. Service and subjection, is oft ser out under this metaphor of a yoke, Jer. 27. 8, 11, 12. Levit. 26.13.

grievous] Yokes, by reason of the heavy weight which beasts draw, do oft much pinch them. Heavy burdens and hard tasks, are oft set out by yokes, and counted grievous yokes. It appears hereby that Solomon put them to hard services, and laid great taxes upon them. This may have reference to that large provision was taken out of all the parts of the land, to maintain the royalty of Solomons court, (ch. 4. 7, 22, 23.) and to the great pains of multitudes of people about his buildings, and other affairs, chap. 5. 18. & 22. But questionless, there were other rare grievous burdens laid on them, after his apostacy, to maintain the royalty and idolatry of his seven hundred wives, (all princesses) and three hundred concubines. It may be also that Hadad and Rezon (of whom chap. 11. 14, 23.) railed war against him, whereby heavy burdens might be laid upon the people.

now therefore make thou the grievous service] This may be applyed to the labour and pains wherewnto the people were put, about Solomons works and wars.

of thy father] Which thy father exacted of us.

and his heavy yoke which he put upon us] This may be applyed to the taxes that were laid on them.

lighter] Or, *easier*. This sheweth that they refused not all services, subjection and taxes, but onely oppressions by them. Here we see how sedulous and solicitous they were about their civil affairs; but no care at all taken about true religion, or preventing idolatry.

and we will serve thee] Their meaning is, that they would accept Rehoboam for their king, and be subject unto him. vers. 7.

V. 5. *And he said unto them, depart ye*] This he said, to gain time for advice and counsel: which in a case of so great importance, was a part of prudence. Had he not preferred the arrogant advice of unexperienced young men, before the grave counsel of old and well staied States-men, it might have proved advantageous unto him.

for three dayes] Where there are many counsellors, and the matter weighty, there needs so much time for conferring counsels together: But the assembling of multitudes from many remote places, could hardly admit a longer time.

then come again to me] He doth not utterly refuse to answer their demand.

and the people departed] This they did, as to testifie their willingness to accept him for their king on good terms: so to consult about rejecting him, in case his answer should not satisfie their desire.

V. 6. *And king Rehoboam consulted with the old men*] Such as were ancient and experienced counsellors of State; called by us, *privy counsellors*: and Gen 50.7. they are called *elders of the land*. See Job. 12. 12. & 32. 7. Psal. 119. 100. See ch. 8.1.

that stood before Solomon his father while he yet lived] Such as these were on all occasions called to advise with the King. See Esth. chapter 1. vers. 13, 14. Solomon being a very wise man, this standing before him could not but be a means of learning much wisdom, Prov. 13. 20. Here are two reasons rendred of asking their advice. One, because they were mature and experienced counsellours. The other, because they had been so much in Solomons company.

and said, how do you advise that I may answer this people] That which followeth, sheweth, that he propounded this question, in hope that they would satisfie his humour; but not with a resolution to follow their counsel if it should crosse his minde. Compare Jer. 42. 2, 5. with Jer. 43. 2.

V. 7. *And they spake unto him, saying, if thou wilt be a servant unto this people this day*] That is, if thou wilt as a servant yield unto them, and grant their demand for this once.

and wilt serve them, and answer them, and speak good words unto them] In 2 Chr. 10 7. This phrase is thus set out, *If thou be kinde to this people, and please them, and speak good words unto them*. Their meaning is, that he should do what the people required. By good words, he meanteth gentle and meek words, such as may receive good to them. See ch. 22.7. See also Prov. 15.1. & 25.15.

then they will be thy servants for ever] By servants he means obedient subjects. See v. 4. This they added, to meet with a secret conceit: for, it might be conceived, that if the King should once submit himself to the will of his Subjects, they might prove Lords over him. But here they shew the contrary.

V. 8. *But he forsook the counsel of the old men which they had given him*] Herein he shewed himself to be as a childe in understanding, though in age old enough, See 2 Chr. 13. 7.

and consulted with the young men] Such as were unexperienced; fuled young, in opposition to the old men, v. 6.

that were grown up with him] Who had been with him time after time, and so could the better know his humour and disposition.

and which stood before him] They did attend upon him, and also on other occasions gave counsel to him.

V. 9. *And he said unto them, What counsel give ye*] They who like not good counsel are ready to seek for other counsel, that they may have some pretext to Justifie their follie.

that we may answer this people who have spoken to me] He supposeth that they would satisfie his humour more then the old men had done.

saying, make the yoke which thy father did put upon us lighter] He leaveth out this promise of the people (and we will serve thee, verse 4.) to make their demand seem the more unreasonable.

V. 10. *And the young men that were grown up with him*] See ver. 8.

spake unto him, saying, thus shalt thou speak unto this people that spake unto thee, saying,] They are as ready and bold to put an answer into his mouth, as if they had been the most prudent counsellors that could be.

thy father made our yoke heavy, but make thou it lighter unto us,] See v. 4.

thus shalt thou say unto them, my little finger shall be thicker then my fathers loins] This is a proverbial and hyperbolical speech. By *little* (for the word *finger* is not in the Hebrew, but yet fitly supplyed) he means the least and weakest member of the

body. By *loyns*, he meaneth the side or thigh, or back, which are the greatest and strongest parts. Hereby he implyeth, that his power and courage far surpassed his fathers. It is a speech full of great pride, boldness, folly and fashood. He alludes to his fathers youth, when the crown was first set on his head, (ch. 3. 7. 1 Chro. 22. 5.) and to his own manage, ch. 14. 21.

V. 11. *And now whereas my father did lade you with an heavy yoak*] See v. 4.

I will add to your yoak] It is as much as if in plain terms he had said, I will exact more taxes of you; and put you to harder services, and every way more burthen you then ever my father did. O foolish king that followed such unadvised counsels! Was this the way to gain a mutinous people? Or rather was it not a course to have alienated a willing people?

my father also chastised you with whips, but I will chastise you with scorpions] This also is another proverbial speech. Whips are cruel instruments of punishing. They use to be made with hard whip-cord knotted, the foon fetch blood, and tear skin and flesh. Scorpions are venemous creatures with stings in their tailes, whereby men stung therewith, are intolerably tortured, even to death. There are also certain scourges of wyre, with knobs of lead, and sharp hooks or pricks at the ends of them: these are called scorpions. Some write of kinds of bryars and thorns, called scorpions. All these sences of the word tend to one and the same end: they all imply, that he would handle them much more roughly and hardly then his father had done.

V. 12. *So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed*] Their longing desire to know Rehoboams minde, and his affection to them, makes them to keep touch with the king, and not to fail in their attending upon him at the time set by himself.

saying, Come to me again the third day.] See v. 5.

V. 13. *And the king answered the people roughly*] Heb. *hardly*. Certainly he neither foresaw, nor feared what the issue of exasperating a tumultuous people might be.

and forsook the old mens counsel that they gave him] This doth much aggravate his folly, and shews, that wilfulness and obstinacy was added thereto. So Jer. 43. 4.

V. 14. *And spake to them after the counsel of the young men, saying,*] Hearkning to flattering and unadvised counsellors, is the ready way to ruine, 2 Chron. 22. 4, 5.

My father made your yoak heavy, and I will add to your yoak; my father also chastised you with whips, but I will chastise you with scorpions.] Because the counsel of the young men pleased him, though it were very pernicious, yet he holds close to the very words thereof. Compare this answer of the king with the young mens counsel, ver. 11.

V. 15. *Wherefore the king hearkened not unto the people*] He regarded not that motion which they made, vers. 14. but utterly rejected their desire of having their heavy burdens made lighter.

for the cause] Heb. *circuit*, or, *turning about*. That is, this alteration of the state, and turning of the greatest part of the kingdom from one to another. This hath relation to the consequence that followed upon Rehoboams answer, v. 16.

was from the Lord] This passage or event, was ordained and ordered from the Lord. In sundry respects may this be said to be from the Lord, (as 2 Chron. 25. 20.) 1. In that the Lord withheld his spirit of wisdom from Rehoboam, whereby he might have discerned what in probability would be the issue, Deut. 29. 4. 2. In that the Lord gave him over to hearken to rash and evil counsellors, ch. 22. 23. 3. In that he alienated the hearts of the people from Rehoboam, Judg. 9. 23. This God did to punish Solomons idolatry, (chap. 11. 11.) and to discover Rehoboams folly, insolency, and cruelty, 2 Chron. 32. 31. Whatsoever in such cases is attributed to God, is to be taken as an act of justice done by the supream and righteous Judge, thus Amos 3. 6.

that he might perform] God had foretold as much, ch. 11. 11. Now to shew his truth, even in his threatnings, he bringeth to pass what he threatned, 1 Sam. 15. 29.

he saying which the Lord spake] The word which Gods ministers deliver from God, is Gods word, ch. 16. 7, 12.

by Ahijah the Shilonite unto Jeroboam the son of Nebat.] chap. 11. 29. &c. This sheweth that God in accomplishing his word hath respect unto his servants, that they might not be found false witnesses, 2 King. 9. 36. & 10. 10.

V. 16. *So when all Israel saw that the king hearkened not to them, the people answered the king, saying,*] The kings oversharp and rigorous answer, gave such a general distaste, as they would no longer stay to advise further thereupon; but unanimously manifest a present and peremptory resolution.

What portion] Or, what jurisdiction, or command. Saul propounds such a question, 1 Sam. 22. 7.

have we in David] In David's lineage or posterity. What good can we expect from Davids stock? Or, what right hath it to us?

neither have we inheritance] By inheritance, they may mean fields, and vineyards, (as 2 Sam. 22. 7.) or, (as we say) lands and tenements.

in the son of Jesse] This is a phrase of contempt for Jesse, the father of David, was but a private man. They manifest herein great impietys, (The Holy Ghost useth this title, Jesse, with much honor, as ch. 22. 18. 2 Sam. 23. 1. Psal. 72. 20. Act. 13. 22. and that because he was the father of David, and in that respect the stem or root out of which Christ sprouted, Isai. 11. 1, 10.) and ingratitude against God, who raised David to do so much good for Israel, as he did. They learned the phrase of that king whom God rejected, 1 Sam. 22. 7. and of an arch-rebel, 2 Sam. 21. 1.

to your tents O Israel] This is a phrase of apostacy from their former government; whereby they do imply, that they would no longer depend on Davids stock; but every one look to his own home, ver. 24. Because of old they dwelt in tents, this phrase continued to be in use among them, Deut. 5. 30. Josh. 22. 4. See v. 24.

now see thine owne house David] They direct their speech to king Rehoboam, and call him David, because he defended from David; and by his own house mean Judah, that tribe whereof David was. Hereby it appears, that the heads of the tribe of Judah, did not conspire with them, nor consent to their treason.

so Israel] He means the ten tribes. See v. 20.

departed] With a resolution never to subject themselves to Rehoboam, or to any of his posterity.

unto their tents] To their own houses or homes.

V. 17. *But as for the children of Israel*] Israel is here put for Judah, as 2 Chron. 12. 1. or that part of Simeon which was within the tribe of Judah is here meant. (See ch. 11. 13.) Or, such in the ten tribes as for their hearts to seek the Lord, are here intended, 2 Chron. 11. 16.

which dwelt in the cities of Judah] And Benjamin. See ch. 11. 13.

Rehoboam reigned over them] For all they voluntarily subjected themselves to him; because the temple of the Lord was within his jurisdiction.

V. 18. *Then king Rehoboam sent Adoram*] Some take this man to be that Adoniram, who is mentioned, ch. 4. 6. & 5. 14. because of the same office here and there mentioned. If this were the same man, he was an ancient man, in office most part of Solomons reign, and so more fit to appease them, being one of the old men, mentioned, v. 6. When by woeful event, (which is the fools teacher) Rehoboam discerned his folly, he fought redress, but too late.

who was over the tribute] By virtue of this office, Adoram had the more acquaintance with the people, and might the better assure them that they should be eased in their tribute, and thereby pacifie them. But Rehoboams mention of adding to their yoak, that is, of increasing their taxes, made them detest him that was over the tribute.

and all Israel stoned him with stones, that he died] This they did, without any legal proceeding, tumultuously and in a rage, as Acts. 7. 57, 58.

therefore king Rehoboam made speed] Heb. *strengthned himself*.

to get him up to his chariot] For by this evidence of the peoples rage, he saw that there was great cause for him to look to himself.

to flee to Jerusalem] For this city was in that tribe which stuck to him. He could have no safe abiding in any of the cities of Israel. Of Jerusalem, see ch. 3. 1.

V. 19. *So Israel rebelled*] Or, *fell away*. Or, dealt treacherously. The hebrew word, is attributed to such as transgress a covenant, Hos. 8. 1. 2 King. 1. 1. & 3. 4, 5.

against the house of David] He means Davids royal posterity. Though this were decreed by God, and by Gods Prophet revealed before-hand, yet because they did it not on that ground, but upon a rebellious disposition, their falling off is justly stiled a rebellion. So is this word used, 2 King. 1. 1.

unto this day] See ch. 9. 13.

V. 20. *And it came to pass when all Israel*] All Israel is here to be taken, as v. 1.

heard that Jeroboam was come again, they sent and called him unto the congregation] It is said before, v. 3. that they sent and called Jeroboam. How then are they said to send for him again? Answ. 1. This may have relation to that time, or that time to this. 2. The Elders might send for him then, and now all the congregation. 3. Jeroboam, after he saw fair way made for him to be King, he might withdraw himself (as Saul did, 1 Sam. 10. 21.) But when the people had actually cast off Rehoboam, he might return again, and so the people send for him the second time.

and made him King over all Israel] They actually chose him, openly proclaimed him to be King, and solemnly setled him on the throne.

there was none thus followed the house of David but the tribe of Judah only] See ch. 11. 13.

V. 21. *And when Rehoboam was come to Jerusalem*] This was the securest place that he had.

he assembled all the house of Judah with the tribe of Benjamin] Herein is verified, that that was promised, ch. 11. 13. Under all the house of Judah is comprized not only that tribe, but also all that took part with them.

an hundred and fourscore thousand men which were Warriors] Here is a great army suddenly raised out of two tribes; yet his son raised a far greater, 2 Chr. 13. 3.

to fight against the house of Israel] He fought by humane means to redress that which by his fathers idolatry and his own folly was forfeited and lost. But his purpose was in vain.

to bring the Kingdom again to Rehoboam the son of Solomon] This is an hebraism, like that which is noted, ch. 8. 1.

V. 22. *But the word of God came*] 2 Chr. 11. 2. Gods own Word was the message of true Prophets.

unto Shemajah the man of God, saying,] This title, the man of God, as the title of a true Prophet, ch. 13. 1. 2 Chr. 12. 5, 15. By it this Prophet is distinguished from two false Prophets; from Shemajah the Nehelemite, Jer. 29. 24. and from Shemajah the son of Delaiah, Nehem. 6. 10.

V. 23. *Speak unto Rehoboam the son of Solomon King of Judah*] Gods Word must be delivered, and that unto Kings.

and unto all the house of Judah and Benjamin] See verse 20.

and to the remnant of the people, saying,] Under this word remnant, he comprizeth such as dwelt within those parts of the tribe of Simeon that lay within the tribe of Judah; together with the Priests, Levites, and sundry others, of other tribes, that came into Rehoboams jurisdiction, 2 Chr. 11. 13, 16. See ch. 11. 13.

V. 24. *Thus saith the Lord*] This preface shewed his warrant. It was a Prophets usual preface, to gain the better attention.

ye shall not go up, nor fight against your brethren the children of Israel] Their near relation, hinted in this word, brethren, is urged as a ground of restraint, to keep them from over-much forwardness to fight against the Israelites, to Deut. 2. 4, 8. but it did not make such a war simply unlawful, See 2 Chr. 13. 15. Judg. 20. 28. See 2 Chr. 28. 8.

return every man to his house] His meaning is, that they should be quiet, and follow every one his own affaires. What he called *sens*, v. 16. here he stileth hostile.

for this thing is from me] It is ordered and disposed by God, See v. 15.

they hearkened therefore to the word of the Lord] The minde of the Lord being to plainly made known to them, they submitted themselves thereto, though it were against their own minde. See 2 Chr. 25. 10. & 28. 10.

and returned to depart] This is an Hebraism, and implyeth, that they were come from their own houses, and were assembled in arms, and prepared to fight.

according to the word of the Lord] This is an other Hebraism in redundancy. It sheweth that Gods Word much prevailed with them; and that it was the only cause that moved them to desist.

V. 25. *Then Jeroboam built Shechem in mount Ephraim and dwelt therein*] Of Shechem, see v. 1. It was built before this, but now he made it a kinde of new City, a royal City. See ch. 9. 15.

and went out from thence] He went to the other side of Jordan where Penuel was.

and built Penuel] There had been in Penuel a strong tower, Judg. 8. 9, 17. Penuel was the place where Jacob wrestled with the Angel of God, Gen. 32. 30. The tower of Penuel was long before this beat down by Gideon, Judg. 8. 17. In Shechem Jeroboam made a Palace for himself to dwell therein. In Penuel he placed a Garrison. As Jeroboam fortified places for the strength of his Kingdom; so Rehoboam for his, 2 Chr. 11. 5, &c.

V. 26. *And Jeroboam said in his heart*] He thought and imagined such things as follow. See Psal. 14. 1. That which he projects as a means to preserve his Kingdom, proveth to be the ruine thereof, ch. 15. 30.

now shall the Kingdom return to the house of David] He thought that the children of Israel within his Kingdom, (if some course were not taken to prevent it) might revolt from him, and take Davids posterity for their King, as is more plainly expressed in the next verse. Behold his small or no faith, he hath no confidence in Gods promise; for he had no care of Gods charge, ch. 15. 37, 38.

V. 27. *If this people go up to do sacrifice in the house of the Lord at Jerusalem*] To do sacrifice was the most principal and proper service of the Temple, Deut. 12. 6. It is put for the whole worship of God. This usurper feared that piety to God might draw away peoples hearts from him; And thereupon draws them to idolatry. He might also fear that the magnificence of the Temple, and the glorious things appertaining thereunto, yea, and the Priests making known Gods promises to Davids house, would cause them to joyn with all the men of Judah.

then shall the hearts of this people turn again unto their Lord] He was not ignorant that Gods ordinances might be a means to turn mens hearts to obedience and loyalty; especially if the Priests and Levites (the Ministers thereof) should press them upon the consciences of those that came to the Temple; as he had cause to think they would.

even unto Rehoboam King of Judah] Here he acknowledgeth, that Rehoboam, against whom he and Israel had rebelled, was their Lord, and so is a witness against himself and those that took part with him.

and they shall kill me] Usurpers live in continual fear, and suspect the worst.

and go again to Rehoboam King of Judah] He makes himself to be the principal cause of the Rebellion, and concludes, that if he were taken away, all might be brought to be subject to their proper King.

V. 28. *Whereupon the King took counsel*] Wicked men in their impious acts can take advice, and use more heads then their own.

and made two calves] This they did in imitation of their ancient progenitors, Exod. 32. 4. and those ancient Jews did so in imitation of the Egyptians, among whom they had long lived; yea, and Jeroboam himself having lately lived among the Egyptians, (ch. 11. 40.) might thereby the rather be induced to make his idols like unto the Egyptians idols.

of gold] Idolaters can spare their most precious metals to make their gods thereof, (Dan. 3. 1.) supposing to honour their gods thereby; concerning which folly, see Isa. 46. 6. Jer. 10. 4, 8. Hos. 8. 4. Habbac. 2. 19. Act. 17. 29. They were not gilded over, but they were of massie gold, molten, and cast into the fashion of calves, ch. 14. 9. 2 King. 17. 16. Neh. 9. 18.

and said unto them, it is too much for you to go up into Jerusalem] He pretends the peoples accommodation and ease, as a cloke to cover his diffidence and cursed policy. He would herein shew himself more prudent for the peoples good, and more merciful then God.

behold thy gods O Israel] He means a representation of the God of Israel. He takes the phrase from Exod. 32. 4.

which brought thee out of the land of Egypt] Hereby he would imply, that he drew them to worship no other God then the true God, the God of their fathers, that chose them to be his people, and redeemed them from bondage. By this description doth the Lord God of Israel off set forth himself, as Exod. 20. 2. Levit. 19. 36. Ezek. 20. 5, 6. Amos 2. 10. Micah 6. 4.

V. 29. *And he set the one in Bethel*] Bethel was a City in the tribe of Benjamin, the uttermost coast of Israel, on the South, Josh. 8. 22. It signifieth, *The house of God*, because there God appeared to Jacob, Gen. 28. 12, 19. and there they worshiped God, Gen. 12. 8. & 35. 7. But by reason of Jeroboam's impiety, the Prophet (Hos. 10. 5.) calls it Beth-aven. The Inhabitants of this City severed themselves from others of the tribe of Benjamin, and revolted to Jeroboam. Hereby he had the opportunity to set up one of his calves at Bethel. This City was recovered, together with divers, others from Jeroboam, even in his time, 2 Chr. 13. 19.

and the other put he in Dan] Dan was a city (Josh. 19. 47.) in the utmost coast of Israel in the North. It was so called, in memory of the first father of that tribe, whose name was Dan, Judg. 18. 29.

V. 30. *And the thing became a sin*] A most heinous sin; that which is most dishonourable to God: and of all sins causeth a divorce betwixt God and his people, being a spiritual adultery, Jer. 13. 27. Ezek. 23. 43. Hos. 2. 2.

It was also a sin whereby he drew all Israel from God, and made them to sin, 2 King. 17. 21. This therefore is put into Jeroboams stile, 2 King. 10. 31. See the notes on ch. 13. 34. Many circumstances much aggravate this sin. 1 It was against that charge which God had most expresly, frequently, and earnestly inculcated, Exod. 20. 4, 23. & 32. 7, &c. 2 His image was one of the basest, Psal. 106. 20. 3 One image contented him not, vers. 29, 32. 4 He performed such service, as was due to God himself, to the devils, 2 Chr. 11. 15. 5 He ordained Divine worship to be performed in another place, (v. 29.) at another time (v. 32.) after another manner (v. 28.) and by other Priests (v. 31.) then God had appointed. 6 He himself usurped the Priests office, vers. 32.

for the people went to worship] By offering up their sacrifices, v. 32.

before the one, even to Dan] Dan was more remote from sundry

dry in land towns and cities of Israel then the Temple: yet thither did the Idolatrous Israelites go, rather then to the house of God. Men can take more pains to do evil then to do good. To make up the full sense of this verse, thus much may be added, *to worship before the other they went unto Bethel*

V. 31. *And he made an house of high places*] Jeroboam made a fair Temple on an high hill, wherein were many altars, and other idolatrous monuments which use to be in high places; so as this Temple was instead of many places. Mention is made of *houses* in the plural number, ch. 13. 32. In other places, the word *house* is left out, and only *high places* mentioned, as chap. 13. 33. 2 King. 17. 32. 2 Chr. 11. 15. He had other where places for idolatry besides Dan and Bethel, ch. 13. 33.

and made Priests of the lowest of the people] He means the meanest sort, ch. 13. 33. These were fit enough for services of mans invention to such gods: yet this proclaimeth his impious and prophane minde: for he professed to serve the true God.

which were not of the sons of Levi] He feared lest the Levites, being instructed in the Law, should dissuade the people from his idols, and persuade them to go to the Temple in Jerusalem, v. 17. His practice was against the express Law, Num. 3. 6, 10.

V. 32. *And Jeroboam ordained a feast*] For Israel, from their coming out of Egypt, had been accustomed to solemn and sacred feasts: and people use to be much taken with feasts.

in the eighth month, on the fifteenth day of the month] This month was a time of his own invention. None of the Lords feasts were therein, v. 33. He might fear lest the people might be moved to go up to Jerusalem, if his feast had been then when the Lord commanded all the Males to go up to his house, Deut. 16. 16.

like unto the feast that is in Judah] This is meant of such solemnity as was used in the feasts at Jerusalem. Or in particular, it may have reference to the feast of tabernacles: at which time Solomon dedicated the temple, Chap. 8. 65.

and he offered upon the Altar] Or, *went up unto the Altar*, namely, to that which was in Dan. v. 29.

so did he in Bethel] These were the two places where he set his idols, v. 29.

sacrifi ing] Or, *to sacrifice*.

unto the calves that he made] He doth that to his idols which was due only to the true God.

and he placed in Bethel] So also did he in Dan.

the Priests of the high places which he had made] Of high places, see ch. 3. 4. This phrase, Priests of the high places, distinguisheth them from the Lords Priests.

V. 33. *So he offered upon the Altar*] Or, went up to the Altar.

which he had made in Bethel] Jeroboams offerings at Bethel are repeated, to shew the time and occasion of the Prophets reproving him in the next chapter.

the fifteenth day of the eighth moneth] See v. 32.

even in the moneth which he had devised of his own heart] For God had no where enjoyned it.

and ordained a feast unto the children of Israel] See vers. 32.

and he offered upon the Altar] Jeroboam himself so did, and that most presumptuously, as Uzziah, 2 Chr. 26. 16. He intruded himself into the Priests office. This he did, the rather to work in his peoples minde an high esteem of his idols.

and burnt incense] Heb. *to burn incense*. This was another part of the Priests function, Levit. 16. 12, 13.

CHAP. XIII.

Vers. 1. A*ND behold*] This preface gives us to understand that a remarkable history follows.

there came a man of God] This man of God is said to be a prophet, v. 18. He was one inspired and sent by God: such an one as **Shemaiah**, ch. 12. 22. He had his commission from God, both for the message it self, and for confirmation thereof with miracles. Seeing the Holy Ghost hath not expressed the name of this *man of God*, it is too great curiosity to search after it. It is not probable that he should be any of them who are mentioned, 2 Chron. 9. & 12. 15 For some of them died before this *Man of God*: the other lived after him. He dyed the same day wherein he delivered his message.

out of Judah] To wit, one of them that detested Jeroboams idolatry, and remained faithful with the Lord, fled to Judah, 2 Chron. 11. 16. By sending one from Judah, God shewed that his true worship was there to be found.

by the word of the Lord] By Gods appointment and command. Or, *with the word of the Lord*.

unto Bethel] In Bethel at that time there was a great assembly and solemnity, chap. 12. 33. Though it were a place of idolaters, yet God sendeth a prophet to them, to reclaim them before they were utterly cast off; or, in case they were obstinate, to aggravate their sin, and justifie Gods proceedings against them. See chap. 16. 1. The two tribes, even after their revolt, had many prophets, chap. 18. 4. 2 King. 17. 13.

and Jeroboam stood by the altar to burn incense] Or, to offer; namely, with his own hand, as ch. 12. 33. Of incense, See 1 King. 9. 25.

V. 2. *And he cryed*] With earnestness and boldness the man of God declared his Message, Isai. 58. 1.

against the altar] Altar is here Synechdochically put for all their idolatrous service; for their chief worship and service was upon and about the altar. In this extent is this word *altar* oft used, as chap. 19. 10. 2 King. 18. 22. Isai. 19. 19. 1 Cor. 9. 13.

in the word of the Lord] Inventing nothing of himself.

and said O altar, altar] This is an elegant and emphatical expression of his message; as Isai. 29. 1. Thus he ordereth his speech, to astonish the king and people the more, and to make his word be the better heeded. So Jer. 22. 29.

thus saith the Lord] See ch. 12. 24.

Behold] It is a most remarkable prophecie that is here set down. For though these things were accomplished three hundred and thirty years after this, yet they are as punctually in their particular circumstances set down, as if it had been a narration of things past, rather then a prediction of things to come. Read 2 King. 22. 1, 2. & 23. 15, 16, 17.

a childe shall be born unto the house of David] Because Jeroboam had revolted from the house of David, God makes one of that house to be an executioner of his justice on Jeroboam and his successors. Hereby the judgement is aggravated.

Josiah by name] 2 King. 23. 16. This sheweth that particular matters are fore-ordained, and after ordered by God. See the like, Isai. 44. 28. & 45. 1. Almost two hundred years passed betwixt that prophecie, concerning Cyrus by name, and the accomplishment thereof.

and upon thee] This is an elegant figure called *Prosopopœa*, whereby he speaketh to the senceless altar, as if it had understanding; to make man, who hath understanding, the more to heed it.

shall he offer the priests] Priests are named to aggravate the terrour. He means by the priests, so much as was remaining of their bodies in Josiah's time, which was their bones.

of the high places] See chap. 3. 4.

that burn incense] See ch. 11. 8.

upon thee] The place of sin was the place of judgement, Luk. 13. 1. This prophecie compared with the accomplishment thereof, 2 King. 23. 16. sheweth, that priests had a common place of burial together.

and mens bones shall be burnt upon thee] This sets out the extent of the judgement. For other mens bones are here meant then priests. And this is added to terrifie others, as well as the priests. By this kinde of judgement the idolaters, priests and others, who offered sacrifices of beasts to their idols, are themselves made sacrifices: And as they turned God into the image of beasts, so they were made as sacrificed beasts. Thus judgement answereth the sin.

V. 3. *And he gave a sign*] To assure them that heard him, of the truth of his prophecie, Jer. 28. 9. See Job. 4. 48. This he did the rather, because of the long time that was to pass betwixt this prediction of the judgement, and the execution thereof.

the same day] Present signs, immediatly following upon the word spoken, make the deeper impression.

saying, This is the sign which the Lord hath spoken] In that the Lord commanded him to threaten the sign before it fell out, the Lord is said to *speak the sign*. Predictions of things, before they fall out, by men sent from God, shew that they fall not out by chance, nor any other way, but by the Lord, Isai. 48. 5.

Behold the altar shall be rent] Presently, of it self, without any violence from another it shall cleave asunder. This was a sic signo to prefigure the abolishing of their idolatry. As the rending of the vail, (Matt. 27. 51.) to fore-shew the ending of the legal services.

and the ashes that are upon it shall be poured out] They shall with such violence fall out, as water poured down.

V. 4. *And it came to pass, when king Jeroboam heard the saying of the man of God*] That which should have moft abated his passion, did most enrage it, namely, *the saying of a man of God*. Of *the man of God*, See v. 1.

which he had cryed against the altar in Bethel] Of crying against the altar, See v. 2. Of Bethel, See v. 1.

that he put forth his hand] This he did in anger to have apprehended him: or at least to shew his eagernesse in having the standers by to lay hold on him.

from the altar] For he was burning incense by the altar, vers. 1.

saying, Lay hold on him] The mischief which tyrants can not themselves effect, they will have others to do for them.

and his hand which he put forth against him dryed up] The flesh withered, and sinews shrunk, and that without any external cause.

so that he could not pull it in again to him] The use of sinews and joynts, which are instruments of motion, was clean taken away. God can restrain the rage of the fiercest: so as they shall not be able to hurt Gods servants.

V. 5. *The altar also was rent, and the ashes poured out from the altar*] The event is every way answerable to the threatning, v. 3. chap. 14. 13.

according to the sign which the man of God had given] God verified his word delivered by his servants. See v. 26. ch. 14. 18.

by the word of the Lord] See v. 4. Here are two signs to make the deeper impressions in their hearts. 1. The drying up of the kings hand. 2. The rending of the altar. The former being on the king himself, makes the latter to be the more heeded. Yea, a third is added, v. 16. namely, the restoring of the kings hand. Thus they had *line upon line, line upon line*, as Isai. 28. 10. Hereby Gods grace and indulgency is manifested, and their incredulity and obstinacy aggravated.

V. 6. *And the king answered*] This answer hath relation to Gods speaking in and by the signs, v. 4. 5. Or, this word *answered*, may simply be taken for *spake*: so it is translated, Deut. 26. 5. Job. 3. 2. Yea, it is oft used, as a pleonasm, or redundancy: especially when this word *said*, is joyned with it, as 2 Chron. 29. 31. & 34. 15. Mar. 11. 14.

and said unto the man of God, entreat now the face of the Lord] This word *face*, is attributed to the Lord, after the manner of man. The face manifesteth either displeasure and anger, or good liking and favour. To entreat the face of him that is offended, is earnestly to desire a change of his countenance, that his anger may be turned into favour, Prov. 19. 6. His meaning then is, That the Prophet would beseech the Lord to turn away his anger: and then pray for his favour. This phrase is used, Exod. 32. 11, 12. 2 Chron. 33. 12.

thy God] He addeth this in opposition to his own idols. He had no heart to acknowledge the Lord to be his God. See Jonah 1. 6. Dan. 6. 20. Exod. 15. 2. 17.

and pray for me, that my hand may be restored me again] Judgements to work even on Idolaters, as they are moved to seek redresse of the Lord.

and the man of God besought the Lord] Heb. *the face of the Lord*, as before. This he did in Jeroboams idolatrous temple where he had at this time just cause to be: in which respect he might there lawfully pray. Men of God are foon brought to pray, even for persecutors, Exod. 8. 8, 9.

and the kings hand was restored again] Righteous mens prayers avail much, Jam. 5. 16. and that for the wicked, Exod. 8. 12, 13.

and became as it was before] God can perfectly cure the wounds he makes, Hos. 6. 1.

V. 7. *And the king said to the man of God, come home to me*] Wonders work on the stoutest, and mollifie the hardest hearts, Exod. 8. 8. especially such wonders as bring God to men, Act. 28. 8, 9. 10.

and refresh thy self] Heb. *strengthen*. For eating and drinking do repair a mans strength, which is weakned by want thereof, Gen. 18. 5. 1 Sam. 30. 12.

and I will give thee a reward] This he offers in gratitude for the benefit he received by the prayers of the man of God, 2 King. 5. 15. By the light of nature, men are brought to discern the equity of gratefulnes.

V. 8. *And the man of God said unto the king, if thou wilt give me half thine house, I will not go in with thee*] This phrase, *half thine house*, is a proverbial speech, Esth. 5. 3. Mar. 6. 23. It is like to Numb. 22. 18. His meaning is, that by no reward at all (were it as great as that which the devil offered to Christ, Matt. 4. 8, 9.) he would be induced to abide with the king.

neither will I eat bread nor drink water] Bread and water are Synechdochically put for all sustenance, Isai. 3. 1.

in this place] He means the city Bethel. For he denied, on this ground, to eate in the old prophets house, v. 16.

V. 9. *For so was it commanded me by the word of the Lord, saying*] Gods charge was more to him then refreshing or reward, he esteemed the words of Gods mouth more then his necessary food, Job. 23. 12.

Eat no bread, nor drink no water] God would hereby have him shew his detestation of all communion with Idolaters, Rom. 16. 17. 1 Joh. v. 10.

nor turn again by the same way that thou camest] For to do might make shew of some shame, or fear, or failing of his purpose. In such a fence this phrase is used, 2 King. 19. 28.

V. 10. *So he went another way, and returned not by the way that he came*] Herein he did as became a man of God; though afterwards he failed, through too much credulity, against Gods express word, v. 19.

to Bethel] See v. 1. and ch. 12. 29.

V. 11. *Now there dwelt an old prophet*] He is called a prophet, because he assumed that function, as 1 King. 18. 20. and because God used his ministry, v. 20. as he used Balaams, Numb. 23. 5. This title is oft given to false prophets, Deut. 13. 1. Jer. 2. 8. Ezek. 13. 2. He is said to be a *an old* prophet, in regard of his age, being an old man; and of his office, having been many years a prophet, yet not very faithful, v. 18. There are different opinions about him, whether he were a true or a false prophet. There is nothing any where in scripture recorded of him, which might not be done or spoken by a false prophet: (Balaam went as far as he did.) But there are many things recorded of him, which cannot well become a true prophet.

in Bethel] There he had his habitation: but at that time he came from Samaria, 2 King. 23. 18. Or, he had formerly dwelt in Samaria, but now in Bethel.

and his sons] Heb. *his son*. First, one son might tell the news, then other of his sons confirm the same. For in the end of this verse, it is said, *they* told: Or, by a *Synechdoche* the singular number may be put for the plural.

came and told him all the works that the man of God had done] The works here meant are the miracles before mentioned. They wrought great astonishment in the beholders: which moved these sons to relate them to their father.

that day in Bethel] This shews that the sons of this prophet were present at the idolatrous sacrifices.

the words which he had spoken unto the king] Those threatnings which he had denounced against that place.

them they told also to their father.] They concealed nothing from him.

V. 12. *And their father said unto them, what way went he?*] The judgments threatned, and miracles accompanying the same, made that old Prophet inquisitive after the man of God.

for his sons had seen what way the man of God went] This is brought in as a reason of the old Prophets inquiry. For his sons having observed which way the man of God went, told their father. This they might well do, because the man of God made no stay, but immediately went away.

which came from Judah] See v. 2.

V. 13. *And he said unto his sons*] Fathers have power to require service of their children, Gen. chap. 30. ver. 35. Exod. 2. 16.

saddle me the asse] Asses in those Countries were used, as horses are now with us, Numb. 22. 21.

so they saddled him the asse] Children must be ready to do service to their parents, Exod. 20. 12.

and he rode thereon] He was old, and knew not how far he might goe before he over-tooke the man of God, and therefore used this help.

V. 14. *And went after the man of God and found him sitting under an oake*] For he was weary and hungry: as Christ, Joh. 4. 6.

and he said unto him, art thou the man of God which camest from Judah] Though the old Prophet by his sonnes relation might suppose, that he, whom he found under the yoke, was the man whom he sought; yet he propounds this question to him, to be more assured there of.

and he said, I am] The man of God is not ashamed to profess who he was.

V. 15. *Then he said unto him, Come home with me and eate bread.*] This might be a point of courtesie; but it is probable, that the sonnes of the old Prophet had told him how the man of God had refused to accept the kings invitation, and with all the reason of his refusal: which if so, he could not mean any good by this invitation. His answer, v. 18. shews, that he had heard how God had forbid to eat in that place.

V. 16. *And he said, I may not return with thee, nor goe with thee*] Yet he remains resolute in keeping Gods Charge: for he was expressly charged not to return. v. 9. nor to goe into any ones house in that place.

neither will I eat bread, nor drinke water with thee] He would not make needfull refreshing of his body to be a dispensation for him against Gods express charge. v. 9.

in this place] He means the city Bethel, as v. 8.

V. 17. *For it was said*] Heb. *a word was*. See v. 8.

to me by the word of the Lord, thou shalt eat no bread, &c.] This is a faithful repetition of the charge, v. 9.

V. 18. *He said unto him, I am a Prophet also*] Thus he was in his own esteem, and in the esteem of the idolaters among whom he lived. So Balaam, 2 Pet. 2. 16.

as thou art] Herein he speaks too much of himself.

and an Angel spoke unto me by the word of the Lord, saying,] This he pretends, because God was wont to declare his minde to men by Angels, Numb. 22. 35.

bring him back with thee into thine house] Hereby he would intimate, that the man of God had sufficiently obeyed Gods

charge

charge in refusing the Kings invitation, and going so far another way as he had done.

thou be may eat bread and drink water] This was a fair bait to a man hungry and thirsty; but a dangerous hook lay covered under it.

but be lyed unto him] This was not the part of a true Prophet. By this lie, 1 He maketh God to th'wart himself, by forbiding and commanding the same thing. 2 He dishonoureth the ministery of Angels, by making it a pretexe for falsehood. 3 He disgraceth the function of a Prophet, whereof he professed himself to be. 4 He betrayed the Man of God.

V. 19. *So he went back with him, and did eat, &c.*] All this was done, contrary to the express charge which he had before received, v. 9. from which no Angel should have drawn him, Gal. 2. 8. His sudden yielding to the old Prophets words, much aggravateth his sin. For, being himself a Prophet, he might have enquired of the Lord, whether that which the old Prophet suggested were true or no: at least he might have prayed unto the Lord for direction in such a suspicious case.

V. 20. *And it came to pass as they sate at table*] God soon discovers both the falsehood of the one, and the over-much credulity of the other: and thereby takes away all comfort from the intended refreshment.

thus the word of the Lord came unto the Prophet that brought him back] God can inspire wicked men, and use their Ministery.

V. 21. *And he cryed*] Being by an inward Divine rapture, in a manner forced, though it were an evidence against his own former word, he plainly and audibly with vehemency declares Gods minde.

unto the man of God that came from Judah] See v. 1.

saying, Thus saith the Lord] See ch. 12. 24.

forasmuch as thou hast disobeyed the mouth of the Lord, &c.] Temptations whereby men are beguiled do not alter the nature of sin. Disobedience is laid to the charge of this Man of God, though he were beguiled.

V. 22. *But camest back, and hast eaten bread and drunk water in the place of which the Lord did say unto thee, eat no bread, and drink no water*] His disobedience is here particularly exemplified, to convince him the more thoroughly of his sin. His sin was like Adams, Gen. 2. 17. & 3. 6.

thy carkase shall not come unto the sepulchre of thy fathers.] Thou shalt not die among thy kindred, nor be buried with thy progenitors. This was accounted a curse, 2 Chron. 21. 20. Isai. 14. 19, 10. Jer. 22. 19. People very much desired to be buried neer their progenitors, Gen. 47. 30. & 49. 29. This judgement is afore-hand denounced, to bring him to repentance, and to make him the more seriously prepare himself for death. The kinde of judgement might give him to understand, that he should be taken away in his journey, before he could come to his own country.

V. 23. *And it came to pass after he had eaten bread, and after he had drunk*] This is meant of the man of God. God suffered him to refresh himself.

that he saddled for him the ass] The old prophet caused the ass to be sadled for the man of God, or, he sadled it himself. He was now the more officious and courteous to the man of God; because he dissembled how injurious he had been before unto him, by seducing him to do otherwise then God had charged him.

to wit, for the prophet, whom he had brought back] This is added, to shew distinctly, to whom the courtesie was offered. But he himself did not accompany the man of God, lest thereby he might partake of the judgement.

V. 24. *And when he was gone*] From the old prophets house.

a lyon] This is one of the most ravenous and irresistable beasts that be. They oft fought to do much mischief in those parts, Judg. 14. 8. 1 Sam. 17. 34. 2 Sam. 23. 20. 1 King. 20. 36. 2 King. 17. 25.

met him by the way] This event so answers the threatning before mentioned, as it apparantly sheweth that it was ordered by God, v. 26. See ch. 11. 29. & 20. 36. 2 King. 2. 24.

and slew him] Judgement beginneth at the house of God, 1 Pet. 4. 17. and Saints are oft made signs to the wicked, Ezek. 24. 24. By this judgement executed on this man of God, it was manifested that the judgement threatned against the idolaters, would surely be executed.

and his carkase was cast in the way] By this it appears that the lyon did not devour him. God would herein shew a mixture of mercy with judgement. For, 1. By this means his body was buried, v. 30. which was an outward blessing, ch. 14. 13. 2. God gave hereby a visible evidence of his souls salvation, as in the case of Aarons two sons, who were destroyed with fire, and yet their bodies not consumed, nor their coats, Levit. 10. 2, 5. Read 1 Cor. 11. 32.

and the ass stood by it] Lyons use to devoure asses: yet the Lord would here shew, how he can restrain them from that which they most hunger after. This is more fully exemplified, Dan. 6. 22. See v. 29.

the lyon also stood by the carkase.] So as he had time to have devoured both the man and the ass: but having done that for which the Lord sent him, he could do no more. Thus persecutors are permitted and restrained, Gal. 1. 22. Job. 38. 11. By lyons standing by the carkase, it is kept from being devoured by other beasts or fowls. Thus the destroyer proves a preserver, Judg. 14. 14.

V. 25. *And behold men passed by, and saw the carkase cast in the way*] God would have many witnesses of so remarkable a matter.

and the lyon standing by the carkase] Lyons use in the day time, *to lay themselves down in their dens*, Psal. 104. 22. For there is in them a dread of men: But this lyon neither fears the passengers going to and fro, nor is so fierce as to flye upon any of them; but stands still by the corps. Surely this also was of the Lord.

and they came and told it in the city where the old prophet dwelt] This did the more encreale the respect thereof. The city here meant, was Bethel, v. 11. where many idolaters were assembled together, ch. 12. 33.

V. 26. *And when the prophet that brought him back from the way, heard thereof*] This description sheweth, that the old prophet mentioned v. 18. is here meant. Certainly this old prophet did wait and hearken after the event which should befal the man of God: and thereupon quickly heard thereof.

he said, it is the man of God, who was disobedient unto the word of the Lord] Though the man of God were deceived, yet is he not thereby excused. His fault is stiled plain disobedience: delusion alters not the nature of a transgression.

therefore the Lord hath delivered him unto the lyon] God sparetht not his own childrens disobedience. See v. 24.

which hath torn him] Heb. *broken him.* The lion might by biting him break some of his bones.

and slain him] See v. 24.

according to the word of the Lord which he spake unto him] This hath reference to that judgement which the old prophet, being inspired by the Spirit of God, denounced against the man of God, v. 21, 22 See v. 5.

V. 27. *And he spake to his son, saying, saddle me the ass: and they sadled him*] See v. 13.

V. 28. *And he went*] Conscience of former wrong made him the more careful of future kindness.

and found his carkase cast in the way] If the severall passages between the lyons killing the man of God, and the prophets finding it to be so, be duely weighed, it will appear that the lyons had time enough to have devoured the carkase. So as, this must needs be an extraordinary and divine restraint of the lyon.

and the ass and the lyon standing by the carkase] This shews that the lyon had done no hurt at all to the ass. When the lyon had done what God appointed, it could do no more, neither to a dead corps, nor to a living ass.

the lyon had not eaten the carkase, nor torn the ass] Heb. *broken.* See v. 24.

V. 29. *And the prophet took up the carkase of the man of God*] Either the lyon, upon the prophets approach, went away: or, the prophet, observing how the lyon was restrained, took courage, and feared not the lyon.

and laid it upon the ass, and brought it back] Here we see one end why the ass was preserved, namely, to be a means of carrying back the corps.

and the old Prophet came to the City to mourn] So was the custome for such as they respected, ch. 14. 13.

and to bury him] By this we see, that the Man of Gods carkase came not to the Sepulchre of his fathers, v. 12. For that was in Judah; but he is here buried in Bethel. Yet decent burial was not denyed him.

V. 30. *And he laid him in his own grave*] These relatives, *he, his own*, have reference to the old Prophet. It seems, that he had prepared a grave for himself, as Joseph of Arimathea, Matth. 27. 60.

and they] The old Prophet himself, his sons, and others in the city, who took him to be a man of God.

mourned over him] See v. 29. They might mourn, 1. For his death; that such a Man of God should be so soon taken away. 2. For the manner of it, that it should be by such a judgment. 3. For the occasion of it, which was a false suggestion. 4. For the consequence following thereon, which was the execution of the judgment which he had denounced.

saying, alas my brother] This might be the beginning of a funerall song. See Jer. 22. 18. They call him brother, 1. As he was a man; even of the same flesh, coming from Adam. 2. As he was an Israelite of the same lineage, descending from Jacob.

Jacob. 3. The old Prophet might so call him, in regard of his function: for the Man of God was a Prophet.

V. 31. *And it came to pass after he had buried him, he said unto his sons*] He hoped that his sons should survive him, and thereupon gives this charge to them. It belongeth as a duty to surviving children, to take especial care of their parents burial, Gen. 25. 9. & 35. 29. & 50. 7, 8.

saying, when I am dead, then bury me in the Sepulchre wherein the Man of God is buried] He believing that whatsoever the Man of God had foretold should be accomplished, thought that the bones of the Man of God, if known, might be spared: and therefore appoints his body to be there laid, and a superscription to be ingraven on the tomb-stone, to shew whose bones lay there. And what in this kind he believed, answerably fell out, 2 King. 23. 17.

lay my bones beside his bones] Though their flesh might turn to dust, yet he knew that their bones would last long: therefore he maketh mention of bones, and the rather, because they are expressly mentioned in the judgment, v. 2.

V. 32. *For the saying which he cryed by the word of the Lord against the altar in Bethel*] This hath relation to the judgment denounced, v. 2.

and against all the houses of the high places] See chapter 12. v. 31.

which are in the cities of Samaria] There was a very large mountain, called Samaria, and there might be many Cities thereon, or appertaining thereto. After this the chief City of Israel, where the King had his Royal Palace, was called Samaria. See ch. 16. 24. So as this word Samaria may here be used by anticipation. For this story might be published after that Samaria was built.

shall surely come to pass] Heb. *being shall be.* The Hebrews imply much emphasis under the doubling of their words. See ch. 8. 13.

By this it appears, that he believed the truth of that which was foretold, v. 2, 3.

V. 33. *After this thing*] He meaneth hereby the history with all the circumstances thereof, set down before in this chapter; and it is brought in as an aggravation of Jeroboams continuing in his idolatrous courses, notwithstanding that fair warning.

Jeroboam returned not from his evill way] Nothing works upon a man resolved to do evil; especially if the leaving of that evil may seem to endanger a Kingdom, as this did to Jeroboam, ch. 12. 26, 27, 28.

and made again] Heb. *returned and made.* This hath reference to that threw of repentance which he made, v. 6, 7.

of the lowest of the people Priests of the high places] See chap. 12. 31.

whosoever would] Offer himself to be a Priest.

he consecrated him] Heb. *filled his hand.* Exod. 28. 41. The Priests, at their consecration, laid their hands on the sacrifice, and in their hands took some part thereof when it was cut asunder, together with bread and oyl: thus were their hands filled, Exod. 29. 9, 10, 23, 24. They also who brought gifts to the Lord, by such a filling of their hands, are said to be consecrated, 1 Chr. 29. 5. And they who executed the Lords just revenge, Exod. 32. 29. Idolaters, in imitation of the Lords ordinances, were wont to fill their hands with some sacrifice, or gift, and thereby thought themselves sufficiently consecrated to their Priestly function. Some apply this to the filling of Jeroboams hands with gifts; as if every one that was made a Priest, had first given him a great bribe.

and he became one of the Priests of the high places] The forefaid idolatrous course of consecrating Priests, seemed to them every way as sufficient as Gods own ordinance.

V. 34. *And this thing*] Jeroboams persisting in his idolatrous courses.

became unto the house of Jeroboam] An indelible sin, a sin that could never be removed from his house; no nor from any of the Kings or people of Israel after him, till they were all carried away captive out of their land. See the notes on ch. 12. 30.

even to cut it off, and to destroy it from the face of the earth] See this executed, chap. 15. 29, 30.

CHAP. XIV.

Vers. 1. *At that time*] While Jeroboam persisted in his idolatrous courses. For it hath relation to the two last verses of the former chapter, rather then to the history going before them.

Abijah] This was also the name of the King of Judah's son, who succeeded him in the throne, 2 Chron. chap. 13. ver. 3.

the son of Jeroboam] He is supposed to be his eldest son, heir to the crown, which aggravateth the judgement.

fell sick] God had before punished Jeroboam in his own person, by drying up his hand, chapter 13. verse 4. Here he addeth another judgment upon his dear son.

V. 2. *And Jeroboam said to his wife*] He durst trust none else, lest the matter should be divulged. Besides, she might enquire as about her own childe, and being disguised not be known. If another had been sent, enquiry might have been made, whose childe it was.

arise I pray thee] This is a word of quickning, Gen. 13. 7. See chap. 11. 40.

and disguise thy self] Every way, in attire, attendance, speech, and behaviour.

that thou be not known to be the Wife of Jeroboam] Neither by him, nor by the people. If the Prophet should know her, he might think he would not have vouchsafed her an answer; unless such an one as Elisha did to Jeroram, 2 King. 3. 13. If the people should have known it, he might imagine that they would go on all occasions to the true Prophets and Priests of the Lord, as he himself did.

and get thee to Shiloh] Of Shiloh, see chapter 11. vers. 29.

Behold, there is Ahijah the Prophet] God suffers his true Prophets to have their abode among idolaters for their greater conviction, chap. 17. 1. and 22. 8. 2 King. 5. 3. Amos chap. 6. 10.

which told me that I should be King over this people] Chapter 11, 31. He believed him to be a true Prophet; and that, as he had foretold one thing which came to pass, so he could also foretel another.

V. 3. *And take with thee*] Heb. *in thy hand.* 2 King. 5. 5. It was usual among the Jews, to carry Presents to Prophets. See 1 Sam. 9. 7, 8. 2 King. 8. 8. This was done, not to bribe a Prophet, but to testifie gratefulness to them.

ten loaves] Loaves of bread.

and crackjnels] Or, cakes. The notation of the Hebrew word implyeth, that they were round cakes full of holes.

and a cruse of honey] Or, *a bottle.* All these were countrey commodities, to make them think that she was some country woman. These were not such Presents as Naaman intended to Elisha, 2 King. 5. 5, 15.

and go to him] He would have his wife her self go to the Prophet.

he shall tell thee] See v. 2.

what shall become] Whether he should recover or no, 2 King. 8. 9. He doth not enquire after the cause of his sons sickness; nor after any remedy or means, how he may be cured; but only after the event: his obstinate heart could hope for no favour from God.

of the childe] It appears verse 13. that he was of such age and discretion, as he could discern between good and evil courses, and follow the one, and leave the other; the Hebrew word translated childe, is oft applyed to such as we call youth, or young men, Exod. 24. 5. Numb. 6. 11. 1 Sam. 2. 17.

V. 4. *And Jeroboams wife did so*] Though she were a Queen, yet desire and hope of her sons recovery made her ready to do what was required.

and arose] She made no delay. See v. 2.

and went to Shiloh, and came to the house of Ahijah] See vers. 2.

but Ahijah could not see] Prophets are sons of men, Ezek. 2. 1. and are subject to humane infirmities and casualties, Act. 14. 15. Eccles 9. 2.

for his eyes were set by reason of his age] Heb. *stood for hoarinesse.* This was so by reason of the withering and shrinking of the eye-strings or nerves; Ahijah was now a very old man: but a little before Jeroboam came to the Kingdom, he seemed to be a strong man, ch. 11. 29. the sickness therefore of Jeroboams son, was after he had raigned many years.

V. 5. *And the Lord said unto Ahijah*] The secret contrivings of men are known to the Lord, and he can and will make them known when and to whom he pleaseth.

Behold] That which God is pleased to make known, is as true and sure as that which a man beholds with his eyes.

the wife of Jeroboam] She is thus in particular named, to discover the folly of her disguising her self.

cometh to ask a thing of thee for her son] Namely, what shall become of him, as v. 3.

for he is sick] Sickness makes men inquisitive after the issue thereof.

thus and thus shalt thou say unto her] Even as is expressed v. 7. and God who revealed that dissimulation, directed his servant how to frame his answer.

for it shall be when she cometh in, that she shall feign her self to be another woman] This she did by disguising her self, as ver. 2.

V. 6. *And is wroth, when Ahijah heard the sound of her feet*] He means her treading or trampling, this was the first evidence that he had of her approach to his house.

as she came at the door] Namely, the street door, or first door of the house, before she entred into the room where he was.

that he said, come in, thou wife of Jeroboam] He names her, that she may know he well perceived her dissimulation; and that thereby also she might know, that he knew what would be the issue of her sons sickness.

why feignest thou thy self to be another?] This interrogation is a sharp reproof. It implyeth, that they thought he knew what would become of their son, and that thereupon he might know who it was that came to him.

for I am sent to thee with heavy tydings] Heb. *hard*. The tydings indeed were heavy and hard; for besides the death of Jeroboams son, the loss of his Kingdom, and utter destruction of him and all his posterity was foretold. *I am sent*, saith Ahijah. The same Prophet that foretold his advancement, ch. 11. ver. 29, &c. foretels his ruine. For true Prophets declare what God give them in charge, ch. 22. 14. Jer. chap. 42. 4.

V. 7. *Go, tell Jeroboam*] Though the were his wife, yet she was to carry from the Lord this doleful message to her husband.

thus saith the Lord God of Israel] See ch. 8. 15. and ch. 12. 2.

forasmuch as I exalted thee] God hath an hand in ordering and turninge to his own purposes the acts of wicked men, 1 Sam. 15. 17. Secch. 12. 24.

from among the people] Jeroboam had been a subject, and one of the people, yea one of the meaner sort, ch. 11. 28. So ch. 16. 2.

and made thee Prince] See ch. 11. 37.

over my people Israel] Israel was Gods people by covenant, Exod. 19. 6. and when Jeroboam was first made Prince, they were not such Idolaters as afterwards; and after Jeroboam had established his idolatry, many without question kept themselves pure from that idolatry, as in Ahabs time, ch. 19. 18. Yea though most of them had cast off the Lord, yet the Lord had not cast off them: Besides, they still retained the external notes of a Church, as circumcision, the laws of Moses, &c, as testimonies of Jehovah's being their God.

V. 8. *And rent the Kingdom away from the house of David, and gave it thee*] See ch. 11. 31.

and yet thou hast not been as my servant David] Davids pattern was set before Jeroboam, when the Kingdom was first promised to him, and that as a condition to be observed for the establishing thereof, ch. 11. 38. therefore his swerving from that pattern, is here let down as a just ground of taking away the Kingdom from him. For it cannot be thought meet, that the Kingdom taken from Davids house should be continued in his house that is worse then Davids.

who kept my commandements] See ch. 11. 34.

and who followed me] As a servant his master, and never forsook me.

with all his heart] See ch. 14. 4.

to do that only which was right in mine eyes] This is to be taken, 1. In respect to the general course of Davids life. See chap. 15. 5. 2 In relation to his repentance for the particular sins which he committed; in which respect God laid them not to his charge, 2 Sam. 12. 13. Psal. 32. 1, 2. 3 In reference to the worship of God, (against which, was the great sin here laid to Jeroboams charge.) In all these respects, he may be said to do that only which was right in Gods eyes; approved by God, and accepted of him: being so indeed, and in truth, as they appeared to be. For God seeth things as they are indeed.

V. 9. *But hast done evil above all that were before thee*] He means all the Kings. Saul made not such idols as the calves. Though he were otherwise very wicked, yet he was not an idolater. David was the best of all Kings. Solomon, though by his wives instigation he permitted idolatry, yet made not all Israel to sin. Rehoboam kept not Gods people from Gods house. But all these things did Jeroboam, chap. 12. ver. 27, 28, 29, 30.

for thou hast gone and made thee other gods] Though it may be said, that he only made representations of God; yet such are accounted to be as gods.

and molten images] See ch. 12 28.

to provoke me to anger] To provoke, is to stir up one that would be quiet, and make him do what otherwise he would not. Moses was a very meek man, (Numb. 12. 3.) yet the Israelites by their murmurings are faid to provoke his Spirit, Ps. 106. 33. God himself is faid to be provoked by his sons and daughters, Deut. 32. 19. Surely God is willing to shew all favour to his children, and it is no small matter that stirs up him against them. Observingly read the Scripture, and ye shall find words of terror added to this tearm of provoking as to provoke to anger, Deut. 4. 25. to wrath, Deut. 9. 8. to jealousie. See v. 22. No sin more incenseth Gods anger then idolatry. See vers. 22. ch. 11. 9. & 12. 30. Deut. ch. 32. ver. 21.

and hast cast me behinde thy back] That is, thou hast scornfully rejected me as one not to be regarded, Ezek. chap. 23. vers. 35. Neh. chap. 9. ver. 26. Psal. 50. 17. Jeroboam set idols before his face, and cast God behinde his back. So Ezek. 8. 16. Jer. 2. 27. This must needs be a great despite of God.

V. 10. *Therefore behold*] Gods judgments are remarkable matters.

I will bring evil] The sin of Jeroboam had before been declared. The punishment thereof now followeth. See chap. 15. 29.

upon the house of Jeroboam] By the house, he means the stock, and all that belonged to Jeroboam, chap. 16. ver. 3.

and will cut off from Jeroboam him that pisseth against the wall] This is an usual phrase, whereby an utter destruction of all that belong to a man, is set forth (1 Sam. chap. 25. ver. 22.) even all that breath, chap. 15. ver. 29. The childe that can stand against a wall, or a dog that lifteth up his leg against a wall, are faid to piss against a wall. See ch. 21. 11. 2 King. 9. 8.

and him that is shut up and left in Israel] Or, *left out*. This is another Proverbial speech, whereby is meant whatsoever a man hath at home or abroad, whether precious and much esteemed (as things which men use to shut up) or lesse esteemed (as things left without:) or it may be applyed to such as have shut themselves up in strong holds, and such as are left in other places. All shall be destroyed; none escape, Deut. 32. 36. See on 2 King. chap. 14. 26.

and will take away the remnant of the house of Jeroboam, as a man taketh away dung till it be all gone] Here is a third proverbial phrase. Because dung is filthy and noisome, men use to take every whit away. A very fit comparison. It is like to 2 King. 21. 13. Isa. 14. 23. Ezek. ch. 26. ver. 4.

V. 11. *Him that dyeth of Jeroboam in the city, shall the dogs eat, and him that dieth in the field, shall the fowles of the air eat*] This also is a proverbial speech, whereby is implyed, that no care at all should be had of their dead corps; but they should be left to dogs and ravens. Dogs use to be in Cities and towns; ravenous fowls in open fields, ch. 16. 4. & 21. 24. Jer. 16. 3.

for the Lord hath spoken it] This he addeth to ratifie the certainty of the judgment.

V. 12. *Arise now therefore, get thee to thine own house*] It is not probable, that the lay down or flat. The phrase then implyeth, without delay. See v. 2, 4.

and when thy feet enter] So soon as thou comest.

into the City Tirzah] Verse 17. It is probable by that which is expressed, verse 17, that he means her entring into her own house. But whether the phrase be taken properly for her entrance into the City, or tropically for her entrance into the Kings house in the City, is no great matter: For both tend to the same end, which is to signifie, that she should not see her son alive. This surely could not be but a very sad message; For a mother cannot but much desire her sons life; and if that cannot be, then to be present at his departure, to close his eyes.

the childe] See v. 3.

shall die] This was the reason, why he would have her make no delay. This judgment was the beginning or first part of the heavy tydings, v. 6.

V. 13. *And all Israel shall mourn for him*] Some in respect to their King, because he had lost a son; Others in their love to the childe, because there was goodness in him; and others for the loss that the Kingdom had of him.

and bury him] They who accompany ones corps to the grave (as Luk. 7. 12.) may be faid to bury him; and thus all Israel might bury him, which they did for honour sake. See ch. 2. 31. & 13. 10. But the contrary, v. 11.

for he only of Jeroboam shall come to the grave] Jeroboam himself might be buried, and so much may be gathered out of verse 20. But here he speaks of such as appertained to Jeroboam.

because in him there is found some good thing] Some seeds of a fear of God, and of true piety.

toward the Lord God of Israel] That is, in regard of the worship of God. So as this young man might be such an one as the seven thousand are faid to be, ch. 19. 18.

in the house of Jeroboam] For this godly young man was one of Jeroboams house. This is here added for his greater commendation.

mendation. He was in this like Lot, 2 Pet. 2. 8. and Joseph, Gen. 42. 18.

V. 14. *Moreover the Lord shall raise him up a King over Israel*] He means Baasha. ch. 15. 27. &c. As Jeroboam was exalted by God, v. 7. so was Baasha raised by him.

who shall cut off the house of Jeroboam] That is, utterly destroy it, ch. 15. 29.

this day] In the very beginning of his raign, ch. 15. 28, 30.

but what] This is an elegant communication, to work a more thorow consideration of the point. For men were wont to put off Divine prophecies of judgment to future times, and those far off, Ezek 12. 22.

even now] This is a direct answer to the former question; like to Ezekiel 12. 25. For now was Baasha the King spoken of among the people.

V. 15. *For the Lord shall smite Israel*] Not only the house of Jeroboam, but all the ten tribes. For Divine vengeance ceased not with the rooting out of Jeroboams posterity, but extended it self to all the ten tribes, till they were all rooted out of the land, 2 King. 17. 6, &c.

as a reed shaken in the waters] A reed with the continual running of waters and blasts of wind, is time after time bowed down, and much shaken. So was Israel with civil wars and different factions continually troubled. For ten several families in succeeding ages got the crown, and that by destroying each others house; see the Argument before the two books of Kings. There were also many wars betwixt Israel and Judah, and betwixt Israel and foreign nations.

and he shall root out Israel] By causing the nation to be carried out into strange countries.

out of this good land] For the land of Israel was a very fruitful and pleasant land, See Deut. 8. 7, 8, &c.

which he gave to their fathers] As that good land was promised to the ancient Patriarks, fo the Lord brought their children thereinto, by giving success to the means which they used, Josh. 24. 13.

and shall scatter them] He shall disperse them up and down in several places.

beyond the river] Euphrates, which was betwixt the Land of Israel and Assyria, whither they were carried away captive. See all that is here foretold executed, 2 King. 15. 29. & 17. 6, &c.

because they have made their groves] For idols, See ch. 3. 4 & 16. 33.

provoking the Lord to anger] See v. 9.

V. 16. *And he shall give Israel up*] Into the hands of their enemies. See v. 15.

because of the sins of Jeroboam] For they consented to his evil counsels, and walked in his idolatrous courses, and made themselves many wayes accessary to his sin.

who did sin] See ch. 12. 29.

and who made Israel to sin] By causing them to leave the temple of the Lord, and to worship the Calves. See ch. 12. 30.

V. 17. *And Jeroboams wife arose and departed*] For she saw cause enough to make all the speed she could.

and came to Tirzah] Tirzah was an ancient city. It was held by one of the Kings that Joshua destroyed, Josh. 12. 24. It seems to have been a very fair and pleasant city, in that the Church, which is beautiful in Christs eyes, is resembled thereunto, Cant. 6. 4. Though Jeroboam at first dwelt in Shechem, yet he might after that erect a royal Palace in Tirzah, and make that the royal City of the Kingdom. As Jeroboam himself, so other Kings of Israel after him, had their royal Palace in Tirzah, till Omry built Samaria, ch. 16. 24. See ch. 15. 33. & 16. 17, 18.

and when she came to the threshold of the door] This was the first entrance mentioned v. 12.

the childe] See v. 3.

V. 18. *And they buried him, and all Israel mourned for him*] See v. 13.

according to the word of the Lord] Gods Word fails not. See ch. 13. 26.

which he spake by the hand] Or, ministery. See ch. 8. 53.

of his servant Abijah the Prophet] See ch. 6, 5, 13.

V. 19. *And the rest of the acts of Jeroboam*] This phrase implyeth, that many more acts of his were registred in some publike records: but the Holy Ghost culled out some choice ones, most needful for the Church in all ages, and put them into a perpetual sacred record. See ch. 11. 41.

how he warred] With Rehoboam, v. 30. and Abijah, 2 Chr. 13. 2. &c.

and how he raigned] In other things not mentioned in sacred Scripture.

behold they are written in the book of the Chronicles of the Kings of Israel] Such as are mentioned, ch. 15. 41.

V. 20. *And the dayes which Jeroboam raigned, were two and twenty years*] He raigned seventeen years in Rehoboam's time, v. 21. and three years in Abijams, ch. 15. 1, 2. and two in Asa's, ch. 15. 9.

and he slept] Heb. *lay down*. See ch. 2. 10.

and Nadab his son raigned in his stead] Aarons eldest son had also this name, Nadab, Exod. chap. 6. ver. 23. It is probable, that this Nadab was Jeroboam's eldest son living.

V. 21. *And Rehoboam the son of Solomon raigned in Judah*] Here the Holy Ghost returneth to the history of Rehoboam, which was interrupted, ch. 12. 25. by inserting the history of Jeroboam. For in the book of the Kings, from the division of the twelve tribes into two Kingdoms, ch. 12. 1, &c. till Israels captivity, 2 King. 17. 6, &c. the history of both Kingdoms are interferred. For now the acts of one, and then the acts of another are spoken of.

Rehoboam was forty and one year old when he began to reign] 2 Chron. 12. 13. By this it appears, that he was born before his father Solomon began to reign, chap. 11. 42.

and he reigned seventeen years in Jerusalem] So as he was eight and fifty years old when he dyed. These seventeen years were compleat; For he and Jeroboam began to raign about the same time, ch. 12. 20. and Abijam succeeded Rehoboam in the eighteenth year of Jeroboam. Yet if any long time were spent about Jeroboams sending for out of Egypt, (See ch. 12. 3.) then to many dayes or moneths might be betwixt Solomons death and Jeroboams crowning, as Rehoboam might dye in the seventeenth year of his own reign, and eighteenth of Jeroboams, ch. 15. 1.

the city which the Lord did choose out of all the tribes of Israel, to put his Name there] See 1 King. 11. 36.

and his mothers name was Naamah] Naamah was an ancient name, the name of the daughter of Lamech, the first Polygamist, Gen. 4. 22. Of mentioning the mothers of kings, see ch. 15. 10.

an Ammonitess] It is probable, that at the time of the marriage, this woman made profession of the true religion, as Pharoahs daughter did, ch. 3. 1. the rather, because this marriage, was made in Davids time: But when Solomons other wives drew him to permit idolatry, the then might follow her countrey gods, and be a means to seduce her son, as 2 Chron. 22. 3. See ch. 15. 10.

V. 22. *And Judah did evill*] The people under the government of Rehoboam, following the evil example of their king, or by him being made to sin, as v. 16. committed the evils following, v. 23, 24. This was three years after Rehoboam began to reign, 2 Chron. 11. 17. And it is here noted, to shew, that none of the twelve tribes remained faithful with their God. For ten tribes having revolted with Jeroboam, the other fell away from the Lord with Rehoboam. Yet so, as some particular persons might here and there remain faithful. See ch. 19. 10, 18.

in the sight of the Lord] This may be taken, 1 Simply, in such things as God could not endure to see, v. 23, 24. 2 Comparatively, though in the sight of the King and of one another, they offended not, yet in the sight of God they sinned, 1 Sam. 15. 9. ch. 16. 19. See ch. 11. 6. & 21. 20.

and they provoked him to jealousie with their sins which they had committed] Jealousie is the wrath of an husband incensed against his wife for adultery and disloyalty. God being as an husband to his people, (Isa 54. 5. Jer 31. 32.) and idolatry being a spiritual adultery, (Jer. 13. 27. Ezek. 23. 37, 43.) in this case jealousie is attributed to him. Deut. 29. 28. & 32. 16, 21. Jealousie imports the highest displeasure, and greatest degree of anger, Prov. 6. 34, 35. See v. 9.

above all that their fathers had done] This being restrained to the tribe of Judah, is in this respect true, that in none of their fathers dayes there was such a general apostasie. But if it be extended to all Israel, then it is to be taken comparatively, in relation to Gods mercies. For never any than had received such mercies, fo provoked God. Abuse of mercies is a great aggravation of sin, 2 Sam. 12. 7, &c.

V. 23. *For they also*] They of Judah as well as the ten tribes.

built them high places] To serve their idols therein, as the heathen did, Deut. 12. 2. See ch. 3. 2.

and images] Or, *standing images*, or *statutes*. These were expresly forbidden, Exod. 20. 4. See 2 King. 10. 26.

and groves on every high hill, and under every green tree] Of groves, see ch. 3. 4 and 16. 33. Under the broad, fair, flourishing trees, which were on their hills, the idolaters used to build altars; 2 Chr. 28. 4. Isa. 57. 5. The things which being erected by others, God commanded his people to destroy, (Deut. 7. 5) they presumptuously erected.

V. 24. *And there were also Sodomites in the land*] Sodomites had their name from the people that inhabited Sodom, at that time when God destroyed it with fire and brimstone from heaven, Gen. 19. They were such as against nature burned in their lust one towards another, being of the same sex, and committed that kinde of unnatural and abominable uncleanness, Rom. 1. 26, 27. So did the Sodomites, (Gen. 19. 5.) and the men of Gibeah (Judg. 19. 22.) The notation of the Hebrew word is taken from the contrary; for it signifieth an holy one. Now such unclean persons being of all others forthest from holiness, have that title given them in great scorn.

Thus the word that properly signifieth *blessing*, is put for *cursing*, ch. 21. 10. Or, this sin here mentioned, may be taken for obscene and filthy idolatry; such as is mentioned, Ezek. 8.14. Under the word *Sodomites*, are comprized not only the actors of that filthiness, but also the fomentors thereof. For there were such as kept Sodomites in their houses, and prostituted them for hire. So is the word taken, Deut. 23. 17. They had their houses. 2 King. 23 7.

and they did according to all the abominations of the nations] Such as are specified, Levit. 18. 24. Deut. 18. 10, 11, 12. Such as leave the Lord, being left of him, give themselves over to all abominable filthiness, Rom. 1. 24.

which the Lord cast out before the children of Israel] Joshua and the Israelites with him, who destroyed the Canaanites, were but Gods instruments therein. He appointed them to do it: He directed them how to do it: He put courage into them; He made the hearts of the Canaanites to faint; He gave the success which Joshua and the others with him had.

V. 25. *And it came to pass in the fifth year of Rehoboam*] This was two years after that Rehoboam began to fall from the Lord. Because in Judah was the Temple and the holy services of the Lord, and they most especially remained to Gods people, God doth sooner punish them; and, as by the event is manifested, in love and good respect to them: For this was an occasion of their repentance and turning again to the Lord, 2 Chr. 12. 6.

that Shishak King of Egypt came up against Jerusalem] This Shishak was he to whom Jeroboam fled; of him see ch. 11 40. It is probable, that he was put on to this expedition by Jeroboam; to whom he did the rather hearken, because ten tribes had fallen from Rehoboam; and because of that treasure which he knew was laid up by David and Solomon in Jerusalem. See more of Shishak's coming against Jerusalem, 2 Chr. 12.2, &c.

V. 26. *And he took away the treasures of the house of the Lord, and the treasures of the King's house*] This shews, that Rehoboam did not much stand against him; for he was afraid of that mighty army which is set down, 2 Chr. 12. 3. It is no marvel therefore that he so far prevailed, as to come into the midst of Jerusalem, even to the Temple of the Lord, and the Palace of the King, he being so well prepared, and the Prince and people against whom he came, being forsaken of the Lord, 2 Chron. 12.9.

he even took away all] All that he could find and finger. Yea he might also have done more spoil, but that upon their humiliation the Lord delivered them, 2 Chr. 12.7.

and he took away all the shields of gold which Solomon had made] Of the weight and worth of these shields, see chap. 10. v. 16.

V. 27. *And King Rehoboam made in their stead brazen shields*] It appears that these shields were for some good use, or at least an ensign of great glory. But in that he made them of brass, it is evident that the land was much impoverished, and that there was as great a difference betwixt Solomons pomp and Rehoboams, as is betwixt gold and brass

and committed them unto the hands of the chief of the guard] Heb. *runners*. Such as used to run, or go before the King, or to wait on him, 1 Sam. 22. 17.

which keep the doors of the King's house] This was an especial office of the Kings guard; and the forementioned shields were in a readiness for the guard to use, as they had just occasion.

V. 28. *And it was so, when the King went into the house of the Lord*] For the Kings of Judah used frequently to go to the Temple from their own Palace.

that the guard bare them] That thus they might be the better fenced against all insurrections or treasons that might be intended against the King.

and brought them back into the guard-chamber] This they did, that there these shields might be safely kept.

V. 29. *Now the rest of the acts of Rehoboam and all that he did*] See v. 19

are they not written] This interrogation implies a strong asseveration, which is intimated, v. 19. under this word, *behold*.

in the books of the Chronicles of the Kings of Judah] These were such Chronicles as are mentioned, v. 19. They were not the sacred Chronicles that are inserted in the Bible. Judah had their special Chronicles as well as Israel.

V. 30. *And there was war between Rehoboam and Jeroboam all their dayes*] This war is to be taken of such skirmishes as were made on the out-borders of the two Kingdoms; each maintaining his own. It is not probable, that there was any set battle betwixt the two Kingdoms all Rehoboams time; because God expressly forbid Rehoboam to fight against their brethren the children of Israel, ch. 12.24.

V. 31. *And Rehoboam slept with his fathers*] See chap. 2 10.

and was buried with his fathers in the City of David] See chap. 2. 10.

and his mothers name was Naamah an Ammonitish] See vers. 21.

and Abijam] Some copies read Abijah, so he is stiled, 2 Chr. 12. 16. Jeroboams good son had also this name, v. 1. One of the families of the Priests did bear this name, (1 Chr. 24. 10.) which continued till Christs time, Luk. 1. 5. It was also a womans name, 2 Chr. 29. 1. In Greek it is read Abiah, Mat. 1. 7. Abijah, according to the Hebrew notation, signifieth, *my father the Lord*.

his son reigned in his stead] The reason why Rehoboam preferred Abijah, is set down, 2 Chr. 11. 21, 22.

CHAP. XV.

NOw in the eighteenth year of king Jeroboam the son of Nebat] 2 Chr. 13. 1. See ch. 14. 21. It may be inferred from this title, *young man*, applyed to Jeroboam, ch. 11. 28. that Rehoboam was much elder then Jeroboam (for he was one and fourty when he began to reign, ch. 14. 21.) so as Jeroboam might dye younger then Rehoboam did, though he reigned four or five years longer, ch. 14.20.

reigned] That is, began to raign, v. 25.

Abijam] See ch. 14.31.

over Judah] See ch. 12 20.

V. 2. *Three years raigned he*] Three years currant, not complete. The eighteenth year of Jeroboam was Abijah's first: the nineteenth his second; the twentieth, his third. And in that twentieth year of Jeroboam began Asa to reign, vers. 9. This reckoning of currant years, in setting down Kings reigns, is usual in Scripture.

in Jerusalem] This was the chief city of the Kingdom, wherein was the Kings Palace and Throne.

and his mothers name] See v. 10.

was Maachah] Called also Michaiah, 2 Chr. 13. 2. These might be two names given to one and the same person.

the daughter of Abishalom] He is also called Abialom, (2 Chr. 11. 21.) and also Urial of Gibeah, (2 Chr. 13. 2.) It is probable that this Absalom was another man then Davids son; for Davids son erected a pillar, which he called by his own name, because he had no son to keep his name in remembrance, 2 Sam. 18.18. There was one Maachah Absaloms mother, 2 Sam. 3. 3. Whence some infer, that Tamar Absaloms daughter, being married to Urial of Gibeah, had by him a daughter, and was named after her great grand-mothers name, Maachah, who is called Absaloms daughter, because she was his grand-childe. But to draw kindred from a name, is a very uncertain collection; for the same name is oft given to several persons of several stocks.

V. 3. *And he walked in all the sins of his father*] By this it appears, that Rehoboam (though upon fear of Shishak he humbled himself, 2 Chr. 12 6. yet) returned to his former wicked courses: For this hath relation to Rehoboams latter times. It appears also, that Abijam had a corrupt heart, though he made a fair profession, 2 Chron. 13. 13. No marvel therefore, that his raign continued so short a time, v. 2.

which he had done before him] Though this phrase, *before him*, in our English may have reference to the time, (as if the fathers sin which he committed before his son began to raign, were in that respect here intended) yet in the Hebrew it hath reference to the presence of the son, and so implyeth the sins which the father did in his sons sight; and thus the phrase aggravateth the evil courses both of the father and the son; of the father, in that he was an ill president to his son; Of the son, in that he was not warned by his fathers evil courses.

and his heart was not perfect with the Lord] That is, not entire. See ch. 8. 61. He made a fair show, 2 Chr. 13. 4, &c. but he wanted soundness.

his God] This particular relation is to be taken in regard of his profession; for he professed the Lord to be his God, 2 Chr. 13. 10.

as the heart of David his father] See chap. 3. 14. and ch. 11. v. 38.

V. 4. *Nevertheless for Davids sake*] See ch. 11. 12.

did the Lord his God give him a lamp] Or, candle. See ch. 11. 32, 36.

in Jerusalem] See ch. 11. 16.

to set up his son after him] Under this word son, he means Davids posterity, and that time after time.

and to establish Jerusalem] See ch. 9. 5.

V. 5. *Because David did that which was right in the eyes of the Lord*] This hath reference both to the matter or things which David did, stiled *right*, in that they were warranted by the word of God, which is a right rule; and also to the manner of doing the same, which was *uprightly*, as in the presence of God.

and turned not aside from any thing that he commanded him, all the dayes of his life] This is to be taken of his inward disposition and

and honest intention. He transgressed not in any thing deliberately, purposely, obstinately. Through the weakness of the flesh and violence of temptations, he did many things otherwise then was commanded.

save only in the matter of Uriah the Hittite] 2 Sam. 11. 3, 4. & 12. 9. Under this are comprized his adultery, murther, and many aggravating circumstances which accompanied the same. This matter about Uriah is in particular mentioned; because it was the most apparently scandalous that ever he committed.

V. 6. *And there was war between Rehoboam and Jeroboam all the dayes of his life*] Chap. 14. 30. This is mentioned in Abijams time, because he revived and pursued the wars begun by his father. The revolt of the ten tribes from the house of David, lay in the stomack of Abijam, though it were in the dayes of Rehoboam.

V. 7. *Now the rest of the acts of Abijam*, &c.] See chap. 14.29.

and there was war between Abijam and Jeroboam] Hereof express mention is made, 2 Chron. 13.3.

V. 8. *And Abijam slept*, &c.] See ch 2. 10. More things are written of Abijam, 2 Chron. 13.

and Asa his son reigned in his stead] This was a good change for the kingdom of Israel. God provided a good son to succeed a bad father.

V. 9. *And in the twentieth year of Jeroboam king of Israel, reigned Asa over Judah*] Asa began to reign in the time of the first king of Israel, and continued to the time of the eighth king of that kingdom: of which there were five distinct families or stocks, one destroying the other. They were these; 1. Jeroboams, ch. 12. 20. 2. Baasha's, v. 29. 3. Zimrias, chap. 16. 10. 4. Tibnies, ch. 16. 21. 5. Omries, ch. 16.22.

V. 10. *And forty and one years reigned he in Jerusalem*] A great reformation was to be made, and therfore God continued him the longer.

and his mothers name] That is, *grandmothers*. All femal ancestors, in the right line, use to be called mothers: as male ancestors are called fathers. David, who was Asa's great grand-father, (Asa being the fourth from him) is stiled his father, v. 11. Mention useth to be made of the mothers of kings, because in their younger yeers they were instructed by them, Prov. 31. 1. Kings used to have many wives, therefore the proper mother is expressed by name.

was Maachah the daughter of Abishalom] See v. 2. It might be that Asa his own mother was dead, and he educated by his grand-mother: who, though she were an idolater, yet could not infect him.

V. 11. *And Asa did that which was right in the eyes of the Lord*] See ch. 14 8. This is to be taken of the general course of his life: and particularly about the worship of God; though otherwise he had many infirmities, and committed sundry grofs sins, as 2 Chron. 16. 7, 10, 12.

as did David his father] See ch. 9. 4. This shews that he had an honest and an intire heart; for this was Davids chiefest excellency.

V. 12. *And he took away the Sodomites*] See ch. 14.24.

out of the land] Heb. *from the earth*. He slew them, as 1 Sam. 28 3.9. Or, he took them out of his kingdom. He suffered them not to abide there.

and removed all the idols] The hebrew word translated *idols*, signifieth things dirty or dungie. The word is used to set out mans doung, Ezek. 4.12. and doung or dirt in the street, chap. 14.10. Zeph. 1. 17. Sundry Judicious Interpreters of sacred scripture, translate this word *dirty* or *dungie* gods, when it is applyed to idols, as 1 King. 17. 12. Ezek. 6.4, & 18.6, 12, 15. & 20. 39. This title was given to idols in scorn and contempt; to shew that they are base, vile, contemptible, loathsom things; not fit to be indured above ground. Such idols are stiled *abominations*, 2 Chron. 15. 8. See ch. 11.5.

that his fathers had made] As Solomon, ch. 11. 7. Rehoboam, ch. 14. 23. and Abijam, ch. 15.3. The evil example of his fore-fathers was no president to him.

V. 13. *And also Maachah his mother*] 2 Chron. 15.16. See v. 2. 10.

even her he removed from being Queen] Though the king her husband were dead, yet she retained a royal dignity; yea, and authority too: at least over her own court, in her sons and grand-childs time: and probable it is, that she had a command over such as were of her idolatrous religion. The wives of Kings deceased, are still called Queen-mothers. Such an one was Athaliah, 2 Chron. 22.2, 3. If Asa were under age, the might be Queen-regent: and be observing her idolatrous courses, might in an holy zeal & indignation, taken the government upon himself, and put her from it. Certainly, Asa deprived her of all dignity and authority, which she had by custome, or usurped.

because she had made an idol] The hebrew word signifieth an horrible thing. This idol was horrible in the uglinesse and filthiness of it: so as the worst of idols were brought in among the Jews. See chap. 11.7.

in a grove] See ch. 16. 33.

and Asa destroyed] Heb. *cut off*. He suffered it not to continue. See v. 22.

her idol] That which is before mentioned.

and burnt it] To shew his great indignation: and utterly to abolish it, Deut. 7.6. See the manner of doing this, 2 Chron. 15, 16.

by the brook Kidron] See ch. 2. 37. He burnt it by the river, that he might cast the ashes of it thereinto; and so nothing at all thereof be preserved, 2 King. 23. 12. See Exod. 32.20.

V. 14. *And the high places were not removed*] People were loath to be tyed to one place for their sacrifices: and therefore would here and there have their high places; and that in times of reformation, 2 King. 12.3. & 14 4, 5. Though he took away high places, (2 Chron. 14.3.) which were for idols; yet the high places which were for Gods worship (such as are mentioned ch. 3. 2.) he let stand. He ought not to have permitted these. Deut 12. 5, 6, 11. So as this was his infirmity.

nevertheless] Though the people did so and so, yet the king neither appointed them so to do, nor approved them in so doing.

Asa his heart was perfect] See ch. 8.61.

with the Lord] In regard of the worship of God.

all his dayes] For we read not, that he ever turned from the true worship of the Lord to idolatry, though otherwise he sinded, 2 Chr. 16.10.

V. 15. *And he brought the things*] Heb. *holy*. For such things as were dedicated to the Lord, were counted holy.

which his father] After that famous victory which Abi ah had gotten against Jeroboam, (2 Chr. 13. 15.) it is probable, that in way of thankfulness he dedicated some of his treasures to the Lord. Not Kings only, but Princes, Captains, and others, used so to do. See 1 Chr. 26. 26, 28.

had dedicated] That is, vowed to the Lord, and prepared for the Temple, but had not brought them into it.

and the things which himself had dedicated] For he fearing God, as he did, could not but devote of his treasures unto God.

into the house of the Lord] There to remain as a part of the sacred treasure.

silver and gold] For repairing the Temple, and for other Temple uses.

and vessels] For the services of the Temple. See chap. 7. v. 45, 50.

V. 16. *And there was war between Asa and Baasha King of Israel all their dayes*] See ch. 14. 30. for all Baasha's raign was in Asa's time, v. 28.

V. 17. *And Baasha King of Israel went up*] In the thirteenth yeer of his own raign, and sixteenth of Asa's, 2 Chr. 16. 1. This was after that great victory that Asa had against the Ethiopians, 2 Chr. 14. 12, &c. whereby Asa grew very mighty, and Baasha was the more afraid of him.

against Judah] To block up the passages (not to invade it) as the words following import.

and built] Made strong with bulworks and forts, See 2 Chr. 11. 6.

Ramah] A City in the tribe of Benjamin, (Josh 18.25.) upon the frontiers of Ephraim, Judg. 4.5.

that he might not suffer any] Of his own Subjects especially.

to go out or come in to Asa King of Judah] Left they might joyn with the men of Judah in the true worship of God, and turn to Asa's side, as ch. 12.26, 27. Though he did the rather seek to prevent, because many had formerly turned to him, 2 Chr. 15.9.

V. 18. *Then Asa took all the silver and gold that was left*] After Shishak had pillaged the land, ch. 14.26.

in the treasures of the house of the Lord] Herein he committed sacrileg.

and the treasures of the kings house] Herein he robbed himself. For these were the treasures which himself and his fathers had laied up for their own use.

and delivered them into the hand of his servants] Ambassadors whom he chose out to carry that present, which was a very great one.

to Benhadad] 2 Chron. 16. 2. Benhadad is a name common to sundry kings of Syria, (ch. 20. 1. 2 King. 8.7. and 13. 3.) as Pharoah to the kings of Egypt, See chap. 2.39. 2 King. 23. 29. Benhadad signifieth *son of Hadad*. Hadad is supposed to have been an ancient king of Syria: and that in memorial of him, his name was by his posterity compounded, by prefixing something before it, as Benhadad; or by adding something to it, as Hadadezer, 2 Sam. 8.3.

the son of Tabrimon, the son of Hezion king of Syria] This Hezion is taken to be that Rezon, who is mentioned, ch. 11.23.

who

who was an inveterate enemy of the Jews.

what Aiwels at Damascus] See ch. 1.24,25.

V. 19. *Saying, there is a league between me and thee, and between my father and thy father*] It seems that there was a former league betwixt the king of Judah and Syria, so as this was a renewing thereof.

behold I have sent unto thee a present of silver and gold] See vers. 18.

come and break thy league with Baasha, king of Israel] Herein Asa adds sin to sin. 1. He distrusts God, 2 Chron. 16. 7. 2. He robs God of that which was dedicated to him, vers. 15. 3. He spoils himself, v. 18. 4. He entcheth an infidel and an enemy, v. 18. 5. He stirs up an enemy against his brethren the Israelites, ch. 12.24. 6. He maketh a covenant against Gods law, Exod. 23. 32. 7. He causeth a covenant made to be broken. See Ezek. 17.18,19. 8. He trusteth too much to the arm of flesh, Isai. 31. 1 Thus he that destroyed all outward idols, erecteth and maintaineth an idol in his own soul, which was confidence in flesh.

that he may depart from me] Heb. *go up*. Baasha had come down to the very borders of Judah.

V. 20. *So Benhadad hearkened unto king Asa*] For the rich present (v. 18.) much wrought with him.

and sent the captains of the host, which he had, against the cities of Israel] Benhadad in breaking league exercised great hostility against Israel; Benhadad in breaking league exercised great hostility against his own advantage. The league of a mortal enemy is but for his own advantage.

and smote Ion] This was a frontier town, 2 King. 15.29. See vers. 19.

and Dan] This was a city in the tribe of Dan, Josh. 19. 47. Of the gaining and naming this city, See Judg. 18. 27, 28, 29.

and Abel-beth-maachah] This is also called, Abel-maim, 2 Chron. 16.4. It is that strong city wherein to Sheba betook himself, 2 Sam. 20.15.

and all Cinneroth] He means all the town that was scituate by the sea of Cinneroth, (Josh. 11. 3.) called Genesaret, Luk. 5. 1.

with all the land of Naphtali] He means the store-cities therein, 2 Chron. 16.4. By this and the fore-mentioned places, which were in several tribes, it appeareth, that this enemy ranged up and down, and did great spoil in many of the coasts of Israel.

V. 21. *And it came to pass when Baasha heard thereof*] As Saul heard of the Philistims invading his land when he pursued David, 1 Sam. 23.27,28.

that he left building of Ramath] Left by abiding there, he should suffer the enemy to do more spoil: he chose rather to defend his own country against the enemies incursions, then to annoy Judah.

and dwelt] He had his chief residency there, after he had secured his land; and continued quiet, without any revenge against Asa, whom he feared.

in Tirzah] See ch. 14.17.

V. 22. *Then king Asa made*] Heb. *made to hear*. It is the end of a kings proclamation to cause his will so to be made known thereby, as all his subjects may hear and take notice therof. See 2 Chron. 24.9. & 35.5. & 36.22.

a proclamation throughout all Judah,] To gather all his subjects together, to demolish Baashas work, and to perfect his own, with all expedition.

(*none was exempted*.)] Heb. *free*. from adding their assistance: for the work was very great.

for they took away the stones of Ramath, and the timber thereof wherewith Baasha had builded] This shews that Baasha had proceeded far in the bul-works which he intended.

and king Asa built with them] See v. 17. Baasha provided materials for his enemy.

Geba of Benjamin] This was a strong city in the tribe of Benjamin, given to the Levites, Josh 21.17. It was the North coast of the kingdom of Judah.

and Mizpah.] This was another city in the same tribe, Josh. 18.26. Asa here made a great pit, which continued till the captivity. See Jer. 41.9.

V. 23. *The rest of all the acts of Asa*] See ch. 14.19.

and all his might, and all that he did] He means his valiant deeds, as 2 King. 14. 15, 28. Of these, See 2 Chron. 14. 9. &c.

and the cities which he built] See v. 22.

are they not written in the book of the Chronicles of the kings of Judah] See ch. 14. 19.

nevertheless in the time of his old age he was diseased in his feet.] His prosperity could not keep away the gout. For his sin provoked God to afflict him, 2 Chron. 16.22.

V. 24. *And Asa slept with his fathers*] See ch. 2. 10.

and was buried with his fathers] Of the solemnity of his funeral, see 2 Chron. 16.14.

in the city of David his father] See ch. 2. 10.

and Jehoshaphat] Matt. 1.8. called Josaphat.

his son] Who was better then his father; at least in the fathers latter time.

reigned in his stead] succeeded him.

V. 25. *And Nadab the son of Jeroboam began to reign*] Heb. *reigned*. Because many kings of Israel reigned in Asa's time, (See v. 9.) the pen-man of this history finished his reign, and now returneth to the history of Israel, which he continueth to ch. 22. 41.

in the second year of Asa king of Judah] Asa's first yeer ended in the twenty and first of Jeroboam, v. 9. His second in the twenty and second, in which Jeroboam died, and Nadab succeeded.

and reigned over Israel two years] His second year was but current, as v. 2. For Nadabs first year was in the second of Asa. His second in Asa's third, wherein Nadab was slain, vers. 28.

V. 26. *And he did evil in the sight of the Lord*] See ch. 14.22. The Lord finding the son no better then his father, saw it high time to cut him off, according to the threatning, ch. 14. 10. &c. therefore he was slain in his second yeer.

and walked in the way of his father] So as not only his fathers sin, but his own also was the cause of his destruction.

and in his sin wherewith he made Israel to sin] He means in special Jeroboams idolatry about the golden calves. See ch. 12. 30. & 14.16.

V. 27. *And Baasha the son of Ahijah*] This was an other Ahijah then the prophet. See ch. 11.29.

of the house of Issachar] Issachar was another tribe distinct from Ephraim, and one of the meanest of the ten tribes, yet by reason of Baashas's might, it got the principality from Ephraim. Ephraim had no such promise as Judah. No marvail therefore that the Scepter departed from it. One of the Judges of Israel was of this tribe, Judg. 10.1.

conspired against him] This he did traiterously, as ch. 16. 9, 20. 2 King. 12. 20. His treason is aggravated, by the time when, and place where he committed it, namely, in the army, when the king was recovering that which of right belonged unto Israel.

and Baasha smote him at Gibbethon] Gibbethon was a city in the tribe of Dan given to the Levites, Josh. 21.23. There was therefore great and just cause to seek to recover it.

which belongeth to the Philistims] It seems that they had got it from the Israelites, and possessed it at that time: so as it belonged to them by right of possession.

for Nadab and all Israel laid siege to Gibbethon] This they did to recover it: which because it was not effected at this time, by reason of the slaughter of the king, the people afterwards renewed the siege, ch. 16.15.

V. 28. *Even in the third yeer of Asa king of Judah*] See vers. 25.

did Baasha slay him] By treachery, v. 27.

and reigned in his stead.] As if he had lawfully come by the crown.

V. 29. *And it came to pass when he reigned, that he smote all the house of Jeroboam*] He so smote them, as he slew (and utterly destroyed them all. See ch. 14.10.

he left not to Jeroboam any thing breathed] This phrase is oft restrained to reasonable persons, as Josh. 11.14. Though it may be extended also to such cattel, and other like creatures that belonged to him.

until he had destroyed him] Utterly, leaving none that belonged to him.

according to the saying of the Lord] chap. 14. 7, 10, 18.

which he spake by his servant Ahijah the Shilonite] See ch. 11.

29. Though this were fore-told by God, yet Baasha did it not in obedience to Gods word, but to satisfie his own ambitious humor. God wisely ordered Baasha's evil intent to bring to pass his own righteous end.

V. 30. *Because of the sins of Jeroboam which he sinned*] Herein also Nadab his son persisted, v. 26. so as God justly punished both the sins of the father and of the son.

and which he made Israel to sin] See ch. 12. 30. & 13. 34. & 14.16.

by his provocation wherewith he provoked] See chap. 14. v. 9, 22.

the Lord God of Israel] See ch 8.15.

V. 31. *Now the rest of the acts of Nadab and all that he did,* &c.] See ch. 14.19.

V. 32. *And there was war,* &c.] See v. 16. This was before set down in the life of Asa; here it is repeated in the life of Baasha. For it concerned both the one and the other.

V. 33. *In the third yeer of Asa King of Judah*] See vers. 28.

began Baasha the son of Ahijah, to reign over all Israel] So soon as Jeroboams flock was destroyed, all the ten tribes (soon turned to his enemy.

in Tirzah] See ch. 14.17.

twenty and four years] Current. See v. 2. For he began his raign in the third year of Asa, and ended it in the twenty and first, ch. 16 8.

V. 34. *And he did evil*] Though he were Gods instrument, to punish him that did evil, v. 27. yet was he not thereby moved to depart from evil.

in the sight of the Lord] See ch. 14.22.

and walked in the way of Jeroboam] Not on'y Jeroboams son, but this, and all other the Kings of Israel, clave close to Jeroboams idolatry.

and in his sin, wherewith he made all Israel to sin] See chap. 14. 16.

CHAP. XVI.

T*Hen the word of the Lord came to Jehu the son of Hanani*] This distinguisheth this Jehu from Jehu the King, (2 King. 9.14.) and from the son of Obed, (1 Chr. 2. 38.) and from the Antothite (1 Chr. 12.3.) This Jehu was a Prophet, v. 12. who was long after this sent to Jehoshaphat, 2 Chr. 19. 2. who also wrote Chronicles, 2 Chr. 20.34. Hanani his father was also a seer, 2 Chr. 16. 7. See ch. 13. 1. Though Prophets were not so born, as Priests and Levites, yet God oft bestowed that gift on father and son, yea he therein blessed the desire and endeavor of fathers, who educated their children thereunto. See ch. 18.4.

against Baasha, saying,] Jehu's prophecy tended to Baasha's utter ruine, and therefore it may well be said to be against him.

V. 2 *for as much as I exalted thee*] The Prophet brings in God himself speaking, to adde the more authority to his prophecy. See ch. 14.7.

out of the dust] From the lowest of the people, ch. 14.7. Psal. 113.7.

and made thee Prince] For it was God that by his secret and wise providence brought Baasha's attempt to that issue.

over my people Israel] See ch. 14.7.

and thou hast walked in the way of Jeroboam] See chap. 15. v. 34.

and hast made my people Israel to sin] The evil example of Kings useth to draw people to sin. See ch. 12.30.

to provoke me to anger with their sins] See ch. 14. 9.22.

V. 3. *Behold, I will take away the posterity of Baasha*] Baasha himself dyed in outward peace: therefore the judgment is threatened against his posterity.

and the posterity of his house] Of such as were allied to him, or otherwise appertained to him. Thus the brethren of Ahaziah who were allied to Ahab, were in such a case slain, 2 King. 10. 13.

and will make thy house like the house of Jeroboam the son of Nebat] See ch. 15. 29.

V. 4. *Him that dyeth of Baasha in the city,* &c.] See ch. 14 10, 11. The same judgement, in the same words, is threatned against Baasha that was against Jeroboam, because he persisted in same sin. The Lord sets before Baasha that which was done to Jeroboam; because histories of judgements executed, do more to the life set our Gods terror, then predictions of the like to come. Besides, thereby the greater evidence is given of Gods truth, in accomplishing his judgement on others. For that which God hath once done, he can do again, yea, his former fulfilling of a threatning, plainly demonstrates, that he will not fail to fulfil what afterwards he threatens.

V. 5. *Now the rest of the acts of Baasha, and what he did*] See 14. 19.

and his might] See ch. 15. 23.

are they not written? &c.] See ch. 14.19.

V. 6. *So Baasha slept with his fathers*] See ch. 2. 10.

and was buried in Tirzah] See ch. 14. 17.

and Elah his son reigned in his stead] Elah was an ancient name, Gen. 36.41. 1 Ch. 4.15. He might well reign in the stead of Baasha being dead, because he was his son and heir.

V. 7. *And also*] This hath reference to the judgement denounced by Ahijah against Jeroboam, ch. 14.6,7. &c. The word of the Lord came by Ahijah against Jeroboam: and also by Jehu against Baasha. Or, this particle, *also*, may have reference to Gods charge, v. 1. Thus God charged Jehu to denounce a judgement against Baasha, *and also*, Jehu denounced the same.

by the hand] Or, ministery. See ch. 8.53.

of the prophet Jehu the son of Hanani] See v. 1.

came the word of the Lord against Baasha] See v. 1.

and against his house] See ch. 14. 10

even for all the evill that he did in the sight of the Lord] See ch. 14.22. & 21.20.

in provoking him to anger] See ch. 14.9.

with the work of his hands] To wit, idols, Psal. 115. 4, Isai. 2. 8. Jer. 1. 16.

in being like the house of Jeroboam] See v. 2.

and because he killed him] This hath reference to Nadab Jeroboams son; whom Baasha slew upon his own traiterous and ambitious minde (ch. 11. 27.) neither commanded by God, (as Jehu was, 2 King. 9.7.) nor inwardly incited by Gods Spirit; as Ehud was (Judg. 3. 20,21.)

V. 8. *In the twenty and sixth yeer of Asa king of Judah, began Elah the son of Baasha to reign over Israel*] See v. 6.

in Tirzah] See ch. 14.17.

two years] Current, as 15.2. For he was slain in the twenty and seventh yeer of the reign of Asa, vers. 10. See chap. 15. 25.

V. 9. *And his servant*] This servant was a special officer under the king, and attendant on him.

Zimri] This was also the name of an impious Prince of Judah, Numb. 25. 14. and of one of Sauls posterity, 1 Chron. 8. 36. He of Sauls posterity might be the Zimri here spoken of

Captain of half his chariots] He had thereby a very great command. Of the use of chariots, see, 1 Chro. 18.4.

conspired against him] See ch. 15.27.

as he was in Tirzah] This was his palace. See ch. 14.17.

drinking himself drunk] He drunk to excessively, as he distempered himself, and knew not what to do. This was he the more easily surprized, as Amnon, 2 Sam. 13. 28, 29. and Belshazzar, Dan. 5.2,30.

in the house of Arza, steward of his house] Heb. *which was over*. Or, governour, ch. 4.6.

in Tirzah] This shew that he was absent from his army, (v. 15.) which might have defended him.

V. 10. *And Zimri went in, and smote him*] See ch. 14. 27.

and killed him] Else he could not have reigned in his stead.

in the seven and twentieth yeer of Asa king of Judah] The yeer after Elah began to reign, v. 8.

and reigned in his stead] See ch. 15.28.

V. 11. *And it came to pass when he began to reign*] This was so soon as Zimri had slain Elah. See ch. 14.28.

as soon as he sate on his throne] He instantly set himself thereon.

that he slew all the house of Baasha] By the assistance of those souldiers which were under his command, v. 9.

he left him not one that pisseth against a wall] See chap. 14. 10.

neither of his kinsfolks nor of his friends] Or, *both his kinsmen and his friends*] The word translated kinsfolks, in hebrew, signifieth, redeemers. Such as had a right to redeem the lands of their kindred, Ruth 3. 12. & 4.6. It is also put for revengers of such kindred as were unjustly slain, Numb. 35. 19. Under the word friends, are comprized all such as might be thought any way to favour Elah's cause: or to be on his side, or seek to revenge his death.

V. 12. *Thus did Zimri destroy all the house of Baasha*] He must needs be very diligent and speedy in his bloody design; that in a weeks space could make such a through dispatch of them all.

according to the word of the Lord] See ch. 13.5. 14.18.

which he spake against Baasha] See v. 1.

by] Heb. *by the hand of*. Or, ministery. See ch. 8.53.

Jehu the prophet] See. v. 1.

V. 13. *For all the sins of Baasha*] See v. 2.

and the sins of Elah his son] See ch. 15.26.

by which they sinned] This is an hebrew Pleonasm, or redundancy. It hath its emphasis: For in general, it implieth an aggravation: and in particular, it sheweth that their posterity so sinned, as their sin became exemplary.

and by which they made Israel to sin] By being an example and encouragement unto them. See ch. 14.16.

in provoking the Lord God of Israel to anger] See chap. 14. 9.

with their vanities] Idols are here meant, which are meer vanities, Deut. 32.21. 2 King. 17. 15. Isai. 41. 28. 1 Cor. 8. 4. False gods have no reality of deity in them; but are vainly imagined to be what they are not, Jer. 2. 5. Jon. 2. 8.

Neither can they do any thing at all, Psal. 115. 5, &c. Isai 41. 23. So as confidence placed in them, is a vain confidence, and they that serve them are bereaved of right understanding and judgment; in which respect they are said to become vain, 2 King. 17. 15.

V. 14. *Now the rest of the acts of Elah,* &c.] See ch. 14. 19. If we compare the state of Jeroboam and his son, and Baasha and his son together, we shall finde their sins and judgements much alike. Jeroboams son reigned but two years; no more did Baasha's son; and Baasha's stock was as utterly rooted out as Jeroboams. Baasha, who was the revenger of Jeroboams impiety, was in like manner revenged for his own.

V. 15. *In the twentieth and seventh yeer of Asa king of Judah*] See v. 10.

did Zimri reign] By usurping dominion.

seven dayes] All that time he was Gods rod to scourge Baasha's flock. So soon as that work was done, the rod was cast into the fire, v. 18.

in Tirzah] See 14. 17.

and the people were encamped against Gibbethon] There Nadab was slain, ch. 15. 27. Though by Baasha that siege was raised, yet in his sons time it was laid again.

which belonged to the Philistims] See ch. 15. 27.

V. 16. *And the people that were encamped, heard say*] Such acts could not but be soon divulged far and neer, in city and field.

Zimri hath conspired] v. 9.

and hath also slain the king] v. 10.

wherefore all Israel] All but such as took part with Tibny, v. 21.

made Omri the captain of the host] By reason of his office and charge, Omri had the hearts of the peopl. the more set on him, and they were moved the more to confide in him: so as he having the army under his command, was the fitter to revenge Zimri's treason.

king over Israel that day] Hereby he had the greater power to settle matters in those distractions.

in the camp] Before they went out of the field: that so he might immediately without delay set upon Zimri.

V. 17. *And Omri went out from Gibbethon*] He accounted a traitorous usurper more dangerous then an open enemy; and the loss of a kingdom worse then the loss of a city. This was the second time that the siege against Gibbethon was raised. See ch. 15. 27.

and all Israel with him] See v. 16.

and they besieged Tirzah] By this it seems, that Zimri had fortified Tirzah.

V. 18. *And it came to pass, when Zimri saw the City was taken*] It was taken by storming. For the besiegers rising from another siege, brought all the train of their artillery with them.

that he went into the Palace of the Kings house] Probable it is, that he carried thither all his precious commodities with him.

and burnt the Kings house over him with fire] For he would not leave his body as a scorn to his enemies, nor any commodities to them.

and died] Being consumed in and with the Palace. Thus he shewed a moft deliperate minde, like Saul (1 Sam. 31. 4.) who would rather destroy himself, then fall into his enemies hand. Tyrants, cruel to others, are oft given over to be cruel to themselves.

V. 19. *For his sins which he did*] His raign being but seven dayes, the sins here intended are to be extended to the time before he slew his master, as well as to those which he committed afterwards.

in doing evil in the sight of the Lord] See ch. 14. 22.

in walking in the way of Jeroboam] Jeroboams course of life was an impious and rebellious course against God.

and in his sin, which he did to make Israel sin] This particular sin was worshipping the calves. Here in he caused the people to continue. For he might in that short time, not only worship the calves himself, but also make Edicts to enjoyn all the people so to do. See ch. 12. 28, 29, 30. & 14. 16.

V. 20. *Now the rest of the acts of Zimri*] See ch. 14. v. 19.

and his treason that he wrought] Verse 9, 10.

are they not written, &c.] See ch. 14. 19.

V. 21. *Then were the people of Israel divided into two parts*] For they that remained at home, disdained that the Souldiers, in the field shou'd without the consent of the rest of the people, set up a King; they therefore would not submit to Omri whom the Souldiers made King; and the Souldiers would not depart from their choice, and thereupon they were divided. The people at home on one side, the Souldiers in the field on another. This division continued from the seven and twentieth year of Asa, to the one and thirtieth. v. 15, 23.

half of the people followed Tibni the son of Gilnath] These were the people that married at home.

to make him King] In opposition against Omri.

and half followed Omri] Namely, they that were in the field.

V. 22. *And the people that followed Omri prevailed against*] For these people were well armed, and had all things fit to subdue those that were against them.

the people that followed Tibni the son of Gilnath] These were such as took part with Tibni, affording their best aid to settle him on the throne.

to make him King] That so he might have the greater power against Omri and his faction.

so Tibni died] Some take thisisof an untimely death, even while he was in his greatest height.

and Omri raigned] Quietly, without any opposition or molestation.

V. 23. *In the thirty and one year of Asa King of Judah*] Then was Tibni destroyed; so as Omri sate upon the throne quietly. The people made him King so soon as they heard that Zimri had killed his Master; which was in the twenty and seventh year of Asa, v. 15, 16. But because it was uncertain, whether Omri or Tibni should carry the crown away, he is said to begin his raign four years after; in the one and thirtieth of Asa.

began Omri to raign over Israel twelve years] Heb. *raigned*. These twelve years must needs be reckoned from the peoples first making Omri King; which was in the twenty and seventh of Asa: because in the thirty eight of Asa, Ahab the son of Omri began to reign, and that after the death of his father.

six years reigned he in Tirzah] Even till he had bought Samaria, and built his palace there. Of Tirzah, see ch. 14. 17. The palace in Tirzah being burnt, v. 18. Omri built it again; or made another house in Tirzah, fit for a king.

V. 24. *And he bought the hill Samaria*] Samaria is a Greek title, Joh. 4. 4. The hebrew is, *Shomron*. Here an hill is called *Samaria*. In the end of this verse, a city built thereon, is so called; so also the whole country about that hill, wherein were many cities, (ch. 18. 2. 2 King. 17. 24.) yea, and the whole kingdom of Israel: for the King of Israel, is stiled king of Samaria. 2 King. 1. 3.

of Shemer] This name is expressed to shew the reason of the name of that place; whereby it appears, that he was a man of great esteem.

for two talents of silver] The Jews valued silver ten times less worth then gold: so as a talent of silver was reckoned at three hundred and seventy five pounds sterling: but a talent of gold at three thousand (even hundred and fifty pound, (ch. 9. 14.) The price then that Omri paid, was seven hundred and fifty pound sterling. See the note on 1 Chro. 22. 14.

and built on the hill] A city, which was the chief city of that kingdom.

and called the name of the city which he built, after the name of Shemer owner of the hill, Samaria] Heb. *Shomron*. This hebrew word Shomeron is a derivative of Shemer. Shemer was a man of great note, who owned all that land, whereon the great city Samaria was built.

V. 25. *But Omri wrought evill in the eyes of the Lord*] See ch. 14. 22.

and did worse then all that were before him] Herein in special he did worse, in that he made statutes to binde people to his idolatry Mich. 6. 16. Besides, his continuing in Jeroboams ancient sin, after so many heavy judgements on all the kings that were betwixt Jeroboam and him, made his sin worse then all the rest.

V. 26. *And walked in the way of Jeroboam, &c.*] See v. 19.

to provoke the Lord God of Israel to anger] See ch. 14. 19. 22.

with their vanities] See v. 13.

V. 27. *Now the rests of the acts of Omri which he did*] See ch. 14. 19.

and his might that he shewed] For he was a Captain of the hosts, (v. 16.) and he prevailed against Zimri the king, (v. 17, 18.) and against Tibni, whom many of the people would have made king, v. 21, 21. See 15. 23.

are they not written, &c.] See ch. 14. 19.

V. 28. *So Omri slept with his fathers*] See ch. 2. 10.

and was buried in Samaria] See v. 29.

and Ahab his son reigned in his stead] For being his son he had a right to his kingdom.

V. 29. *And in the thirty and eight year of Asa king of Judah*] Omri's twelve years (v. 23.) are to be accounted compleat. For the eight and thirtieth of Asa, was the thirteenth current of Omri. v. 15. with this. Or, it must be granted, that Omri began his reign in the very end of Asa's twenty seventh, and held it some while in the beginning of Asa's thirty eight.

began Ahab the son of Omri to reign] Heb. *reigned*.

and Ahab the son of Omri reigned over Israel in Samaria] There was his royal palace, and chiefest place of residency. See v. 24. This city was to Israel, as Jerusalem to Judah, their metropolis, or chief city (ch. 10. 1. & 22. 10.) yea, the place of their kings sepulchers. See v. 28. ch. 22. 37. 2 King. 10. 35. & 13. 9, 13.

twenty and two years] Current, as ch. 15. 2. His first year must be reckoned in the last of his fathers. Compare this verse with the eight.

V. 30. *And Ahab the son of Omri did evil in the sight of the Lord*] See chap. 14. 22.

above all that were before him] Above his father, and others too, that were before his father. Particulars wherein he did worse, are rendred in the verses following. See v. 33.

V. 31. *And it came to pass*] This clause hath reference to these words, *that he took to wife Jezebel*] All the words betwixt those two clauses, may be included in a parenthesis.

as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat] Heb. *was it a light thing? &c.* The interrogative whereby the Hebrew sets it down, implyeth a very vehement denial: as if it had been thus said, it was certainly no light thing to walk in the sins of Jeroboam; yet Ahab did so, and more also; he took to wife Jezebel. This kinde of expression doth much aggravate Jeroboams sin; but much more Ahabs.

that he took to wife Jezebel] Jezebel was an heathen, a notorious idolater, extreamly arrogant, and cruel; as the cafe of Naboth, and destruction of the Prophets, sheweth ch. 18. 4. & 21. 8, &c. In relation to this woman, an idolater, and countenancer of idolatry, is stiled Jezebel, Rev. 2. 20.

the daughter of Ethbaal] As Jezebels name, so Ethbaal's are compounded of Baal the idol. This shews how much he was addicted to that Idol.

King of the Zidonians] The Zidonians were of the cursed brood of Canaan, (Gen. 10. 15.) devoted to destruction, (Josh. 13. 6.) but left to prove Israel, (Judg. 3. 3, 4.) who took what advantages they could to oppress Israel, Judg. 10. 12. They were grosse idolaters, ch. 11. 5.

and went and served Baal] Baal signifieth a Lord, Hos. 2. 16. In common, it is put for any kinde of Idol which men do worship as a Lord. In special, it signifieth a prime or chief idol; a Prince of idols. Beelzebub is interpreted, *Prince of devils*, Mat. 12. 24 Sundry countries, to distinguish their idols from other, had several additions to Baal; as Eekron, Baal-zebub, (2 King. 1. 2.) a fly-Lord. The Moabites, Baal-Peor, (Num. 25. 3.) Peor is a mount in Moab, where their Baal was worshipped. The Israelites, Baal-Berith, (Judg. 8. 33.) a Lord of covenant, an idol to whom by covenant they bound themselves. The chief idol of the Zidonians was Baal: which is suppofed to be Hercules, common to Tyrus as well as Zidon, 2 Maccab. 4. 18, 19. See more of Baal, Judg. 2. 11.

and worshipped him] Ahab worshipped Baal himself, and not Jehovah in that image, as the Israelites did in the golden calves, ch. 12. 28. This phrase of Elijah (if Baal be God, ch. 18. 21.) proves that Baal was accounted a very God.

V. 32. *And he reared up an altar*] To offer sacrifice thereon to Baal. See ch. 12. 32. & 13. 2.

in the house of Baal which he had built] He erected a sumptuous Temple for Baal, in imitation of that Temple which was built in Jerusalem for the Lord. See chapter 12. verf. 31.

in Samaria] Samaria was the royal City of the Kingdom, which Omri built, v. 24. Thus he exceeded Jeroboams idolatry.

V. 33. *And Ahab made a grove*] A Grove was a place planted with trees for refreshing and delight. They dedicated a grove to the honour of their idols, and to allure people thereby to idolatry. Therein they used to set their idols, to erect altars, and to offer sacrifices to them, ch. 15. 13. Jer. 17. 2. See the notes on Judg. 3. 7. and on Gen. 21. 33. and on Deut. 12. 3.

and Ahab did more] Heb. *added*.

to provoke the Lord God of Israel to anger] Purposely, as if he would dare God to do his worst, See ch. 24. 9.

then all the Kings of Israel that were before him] See v. 30. of his exceeding others, these instances may be given, 1 None tred in the steps of such a father, v. 25. 2 None married such a wife, v. 31. 3 None attributed such deity to an idol, v. 31. 4 None erected such an idolatrous Temple, v. 32. 5 None so flighted Gods Word, v. 34. 6 None so hated Gods Prophets, chap. 22. 8 7 None so persecuted them, chap. 18. 10. 8 None so covered anothers inheritance, ch. 21. 4. 9 None so causelesly and unjustly shed blood. ch. 21. 19. 10 None so heaped up idolaters and false Prophets, ch. 18. 22. & 22. 6. 11 None so foolishly let go the enemy whom God put into his hand, ch. 20. 42. 12 None so fold himself to work wickedness in the sight of God, ch. 21. 20, 25.

V. 34. *In his dayes*] Before his dayes, for the space of more then five hundred years, none durst attempt that work, upon which there lay so fearful a curse. If it were done with his knowledg and consent, surely he too much slighted Gods threatnings. If it were without his consent, yet was it a judgment, even on him, that such a thing should be done in his dayes.

did Hiel the Bethelite] He is so called, because he was an inhabitant of Bethel that idolatrous city.

build Jericho] This was an accursed city; the first of all Canaan that was destroyed; and that miraculously, Josh. 6. 20. God would have the ruines thereof remain as a monument of his power, and of the curse that lay upon that City.

he laid the foundation thereof in Abiram his first born] When he first began this forbidden work, his eldest son and heir dyed; and in the finishing thereof, his youngest son dyed. It is supposed that he had more children, and that all betwixt the eldest and the youngest dyed, while the City was in building, so as he destroyed his living house by erecting this cursed City.

and set up the gates thereof in his youngest son Segub] The setting up of the gates, was one of the last works about the building of that city; so as the beginning and finishing thereof was fatal to his children. It may probably be gathered from the curse mentioned, Josh. 6. 26. that by some casualty in laying the foundation, his eldest son was killed, and that by some other casualty in setting up the gates, his youngest son was killed.

according to the word of the Lord] See chap. 13. 5.

which he spake by] Or, *by the hand*, or ministery. See ver. 12.

Joshua the son of Nun] Though he were a General over an army, yet was he inspired with a Prophetical spirit. For this which he foretold, falling out so fitly according to the prediction, must needs be foretold by a Spirit of prophecy.

CHAP. XVII.

AND] This copulative particle joyns this chapter with the latter part of the former, and shews, that the judgment of famine herein related, followed upon the forementioned sins of Ahab and Hiel.

Elijah] Heb. *Elijahu*. In Luk. 4. 25. he is called Elias. Sundry things very remarkable are noted of this man. 1. His name, which according to the hebrew notation, signifieth, *God the Lord*. That God was the Lord, he brought the idolatrous people of Israel to acknowledg, ch. 18. 39. 2. His jealousie for the Lord God of hosts, when he supposed that all Israel had forsaken the Lord, ch. 19. 10. 3. His faithful standing to and for the Lord, when as he knew none to be with him but himself, ch. 18. 22. 4. His courage against the king himself, 1 King. 18. 18. & 21. 20. Yea, though the cruel Queen Jezebel nourished sundry false prophets, yet he feared not to oppose them, ch. 18. 19. 5. His zeal against idolaters, ch. 18. 40. 6. His power in prayer, 2 King. 1. 10. Jam. 5. 17, 18. 7. The power of his ministery, Luk. 1. 17. 8. The wonderful miracles that he wrought, ch. 17. 16, 22. 2 King. 2. 8. 9. His authority, for he was a father, and cheif governour of the colledg wherein children of prophets were trained up, 2 King. 2. 3, 5, 8. 10. His fasting forty daies and forty nights, ch. 19. 8. This did Moses, (Exod. 34. 28.) who was the Law-giver, and Christ, (Matt. 4. 2.) who was the bringer in of the Gospel. None else ever did so, but those three. 11. His rapture into heaven, 2 King. 2. 11. None else ever had such a priviledg, but Enoch, Gen. 5. 24. 12. A letter of his brought to a rebellious king, after he was translated, 2 Cron. 21. 12. 13. His apparition with Moses and Christ, long after his death, Matt. 17. 3. 14. His manner of bringing him forth into the world, as Melchisedec, without father, or mother, or defcent, Gen. 14. 18. Heb. 7. 3.

the Tishbite] Of the City of Thisby, Tob. 1. 2.

who was of the inhabitants of Gilead] Gilead was a country on the other side of Jordan, appertaining part to God, and part to Manasseh, Josh. 13. 2, 5, 31. In this respect Elijah is taken to be of the tribe of Manasseh.

said] After he had prayed that there might be no rain, (Jam. 1. 17.) and by some evidence from God, was assured that his prayer was heard. This he did by an extraordinary spirit, as in another case he called for fire from heaven, Luk. 9. 54, 55.

unto Ahab] In his presence, to his face, undauntedly.

as the Lord God of Israel liveth] See ch. 1. 29. & 8. 15. he delivereth his Messige after this solemn manner, to make Ahab the more to heed it, and to strike the greater terror into him.

before whom I stand] Whose Minister I am, and whom I am ready to serve on all occasions, Deut. 10. 8. Act. 27. 23.

there shall not be] Heb. *if there be*. This is a form of asseveration, which implyeth an imprecation, and maketh a more vehement and certain negation. The judgment following is foretold, to shew, that it was ordered by God, and happened not by any celestial constellation, or by chance, Isa. 48. 3, &c.

dew] He means hereby that there should be no moisture or refreshing at all to fall upon the earth; for dew is the least of that kinde. Thus is the threatning (Lev. 26. 19.) accomplished.

nor rain] Without rain all manner of plants on the earth wither and perish.

these years] Immediately following, till the end of three years and an half, Luk. 4. 25. Jam. 5. 17.

but according to my word] Unless God by my ministery shall declare otherwise: Or, but just as I have said. See ch. 18. 1, 41, 44. This was the first miracle that is registred of Elijah; there were twelve in all. See v. 8, 16, 22. ch. 18. 38, 45. chap. 19. 8, 20. 1 King. 1. 10, 12. & 2. 8, 31.

V. 2. *And the word of the Lord came unto him, saying*] He came to him extraordinarily by divine inspiration, or revelation, or some other like way.

V. 3. *Get thee hence*] God directs him how to provide for himself. Where he was, he could not continue in safety.

and turn thee eastward] The brook whither he was directed, was on the east of Samaria.

and hide thy self] From Ahabs rage. God could have assuaged Ahabs fury, but he directs his Prophet to use ordinary means of escaping, for an example to others. See Jer. 36. 26. Job. 8. 59.

by the brook Cherith] This brook came from a spring head, and ran along in a desert place not inhabited.

that is before Jordan] For this brook ran into Jordan.

V. 4. *And it shall be, thus shalt drink of the brook*] Ponds and Wells were sooner dryed up then this Brook, and therefore he was directed thither.

and I have commanded the ravens] Even unreasonable creatures are at Gods command. God lets this forth in the time past, because he had determined before-hand, how to provide for Elijah; and also because it was as sure, as if it had been done.

to feed thee there] To bring thee such food as thou maist eat.

V. 5. *So he went and did according to the word of the Lord*] Believers are ready to go at Gods Word, Luk. 5. 5.

for he went and dwelt] He abode there night and day, as in an house. There was questionless some cave there wherein he so dwelt, as ch. 19. 9.

by the brook Cherith that is before Jordan] See v. 3.

V. 6. *And the ravens*] Ravens are greedy birds, devouring what they can get; they scarce spare any thing for their young ones, as may be collected out of Job 38. 41. and Psal. 147. 9. It was therefore by an over-ruling providence, that this kinde of fowls should be such diligent Caterers for the Prophet.

brought him bread and flesh] Some Ravens brought bread, others flesh, and that hot or rosted. God by his providence directed them to the places where they might have it, as to some rich mens kitchins.

in the morning, and bread and flesh in the evening] They were as constant in observing times seasonable for the Prophets refreshing, as if they had been reasonable creatures, purposely appointed to attend upon the Prophet. This was the effect of his prayer and faith, and may be reckoned amongst his miracles: So as it was Elijah's second miracle. See v. 1.

and he drank of the brook] The means which God afforded him to quench his thirst, he used thankfully.

V. 7. *And it came to pass after a while*] Heb. *at the end of dayes*. Namely, at the end of six moneths. See chapter 18. ver. 1.

that the Brook dryed up] God had other waies to provide for his Prophet, and therefore he suffers this brook to be dryed up, the rather, that the Prophet might the more sensibly discern the judgment to be executed according to his prophecie. Questionless, as the spring from whence this brook came, dryed up; so also did other spring-heads and the streams issuing from them.

because there had been no rain] Springs are maintained by the rain that falls from heaven; so as where no rain falls, there must needs the springs be dryed up.

This fetteth out the greatness of the drought, for if flowing springs were dryed up in six moneths, what water could they have, the drought continuing three years and six monethes? See ch. 18. 5.

in the land] He means the land of Israel; no circumstance sheweth, that rain was withheld so long from Judah. Judah might be at this time as Goshen, Exod. 8. 22. & 9. 26. note Amos 4. 7.

V. 8. *And the word of the Lord came unto him, saying,*] See ver. 2.

V. 9. *Arise*] See ch. 14. 2. God would have men diligent, even in providing for themselves.

get thee to Zarephath] Luk. chapter 4. vers. 26. called Sarepta.

which belongeth to Zidon] It was a City which the Zidonians inhabited; of which country this widow was, Luk. 4. 26. It bordereth upon the land of Israel: and as Israel was infected with their sin, (ch. 16. 31.) so they did partake of Israels punishment.

and dwell there] There continue as in thine own house, ver. 5.

behold, I have commanded] By my over-ruling powerful providence, I have, as by a command, moved her. Of setting this down in the time past, See v. 4. Here are instances given of senseless creatures (as dew and rain) v. 1. of unreasonable creatures (as ravens) v. 4. and of the heathen (as here) to be at Gods command.

a widow woman] God oft maketh choice of the weaker sex, to do great matters, yea when they are meer helpless, as widows. God here preiers a Gentile before all the widows in Israel, Luk. 4. 25, 26. Herein is given an instance of the calling of the Gentiles.

there to sustain thee] With needful food for three years together. See ch. 18. 1.

V. 10. *So he arose and went to Zarephath*] See v. 5.

and when he came to the gate of the city] That is, to the first entrance thereunto. God so ordereth matters, as the evidence of his Divine providence in bringing to pass what he promiseth, may be soon discerned, as Gen. 24. 15.

behold the widow woman] See v. 9.

V. 16. *And the barrel of meal wasted not, neither did the cruise of oyl fail*] That is, neither the meal in the barrel, nor the oyl in the cruise wasted. This is a ratification of the promise made, v. 14.

according to the word of the Lord] See chapter 13. ver. 5.

which he spake by Elijah] Heb. *by the hand of*. Or, by the Ministery of Elijah. See ch. 8. 53. This was Elijah's third miracle, See v. 1.

V. 17. *And it came to pass after these things*] After that the woman had had good experience of Gods providence to her.

that the son of the woman] That son whom she mentioned v. 12.

the mistresse of the house] This further sheweth, that she had a family under her, whereof there were more then her son, See v. 15.

fell sick] This sickness was sent before his death, to make her the more thoroughly to observe the issue thereof.

and his sickness was so sore] Sickness doth not necessarily pre-suppose death; but this youths sickness was such an one, and so extream, as death did follow thereupon. God oft mixeth great blessings with heavy crosses.

that there was no breath left in him] This is a description of death. His breath was not only stop'd in him, as it is in those that fall into a swoon; but it was clean gone. He was really dead.

V. 18. *And she said unto Elijah*] She knew none else to go unto in this case. Her very going unto the Prophet was an evidence of her faith and hope.

what have I to do with thee?] Heb. *what to me and thee*. Such a phrase is used, Joh. 2. 4. It is as if she had said, what difference is there betwixt thee and me? what have I done to thee? See Judg. 11. 12.

O thou man of God] This shews, that though that heavy judgment wrought much passion in her, yet she retained a reverend respect and high esteem of Elijah, and also some faith in God. Of this title, Man of God, See chap. 13. ver. 1.

art thou come unto me, to call my sin to remembrance] Or, to put God in minde of my sins; or to complain of me, before God, for my sins. She penitently acknowledged sin to be the cause of that judgment.

and to slay my son?] Or, to incense God against me, as to take my son away, my son from me. These also were passionate speeches, yet notwithstanding they imply, that by the judgment she was brought to think of her sins, and to acknowledg, that they justly deserved that judgement.

V. 19. *And he said unto her, give me thy son*] The Prophet was moved with her complaint, and instantly endeavours to redress her grief.

and he took him out of her bosome] It seems that her son being dead, she hugged him closely in her breast, to bring, if it were possible, some heat into him, from whence the Prophet took him.

and carried him up into a lofte where he abode] This he did, that he might be the more private. See Act. 9. 39, 40. privacy is a good help to fervency in prayer.

and laid him upon his own bed] We are not to suppose that he did this in regard of any sanctity in his bed, more then in other beds, but he going to his own chamber, laid him upon the bed in that chamber, which was his own. And this he did the better to stretch himself upon the childe: See verse 21.

V. 21. *And he cryed unto the Lord*] That is, he earnestly prayed unto God. So is this word used, Exod 14. 15. 1 King. 22. 32. This shews, miracles are wrought by Gods power, not by mans.

and said, O Lord my God] The Prophet thus stiles God, to strengthen his faith with the consideration of that special relation which was betwixt God and him.

hast thou also brought evil upon this widow?] By *evil* he meaneth *judgment*, as Job 2. 10. Amos 3. 6. just judgment is not an evil in the nature of it, but in the effect, causing smart, or anguish, which seemeth evil to him that feeleth it. His complaint to God is thorow an apprehension of the womans distress. She being a widow, had the greater need of a sons support. With the loss therefore of her son he is much affected.

with whom I sojourn] This is a third thing whereby his faith is made the more earnest in his request to God, namely,

with her, before the Prophet came to her, then her self and her son. But there being no more meal and oyl left, then was for once sufficient for her self and her son, the mentions them only, v. 12.

did eat many dayes?] Or, *a full year*. Yea rather three years. See chap. 18. 1. This was a recompence which the widow had for her courtesie to the Prophet. She afforded one meal to him; He many to her and hers.

V. 16. *And the barrel of meal wasted not, neither did the cruise of oyl fail*] That is, neither the meal in the barrel, nor the oyl in the cruise wasted. This is a ratification of the promise made, v. 14.

according to the word of the Lord] See chapter 13. ver. 5.

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fell sick] This sickness was sent before his death, to make her the more thoroughly to observe the issue thereof.

and his sickness was so sore] Sickness doth not necessarily pre-suppose death; but this youths sickness was such an one, and so extream, as death did follow thereupon. God oft mixeth great blessings with heavy crosses.

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with whom I sojourn] This is a third thing whereby his faith is made the more earnest in his request to God, namely, the kindness he had received from her.

by slaying her son] His knowledg, that God had the power of life and death, and that he did kill, and make alive, (Deut. 32. 39.) makes him so to press this power and prerogative of God, that the Lord might the rather be pleased to restore her son, because he had taken him away.

V. 22. *And he stretched*] Heb. *measured*.

himself upon the childe] His stretching or measuring of himself, was such a posture, as in a like case is noted of Elisha, 2 King. 4. 34. *He put his mouth upon the childes mouth, and his eyes upon his eyes, and his hands upon his hands*. He so lay upon the childe, that by sense of the childes coldness, his own spirit in calling upon God might be the more fervent: and also that he might the better discern heat and life, as it should come into the childe, see Act. 20. 10. As the hen sitteth on her eggs to put life into them, so he lay upon the childe, to do what he could to put life into him.

three times] To shew his serveney and constancy in prayer, So Matth. 26. 44. 2 Cor. 12. 8. We must not give over praying, though at first we be not heard.

and cryed unto the Lord and said] See v. 20.

O Lord my God] See v. 20.

I pray thee] This expresses humble petition shews, that the expostulation mentioned ver. 20. was in faith, and with reverence.

let this childes soul come into him again] Heb. *into his inward parts*. This phrase expounds that which was mentioned in the latter end of v. 17. and it declares, that the childe was actually dead, and that by death the soul is separated from the body.

V. 22. *And the Lord heard the voice of Elijah*] By this instance it appears, that the prayer of Elijah was very powerful, See v. 17. and that God is ready to hear those that pray aright, P. al. 65. 2. This also is noted to shew, that it was God himself that restored life; he wrought the miracle.

and the soul of the childe came unto him again] This is a proof of a resurrection from the dead.

and he revived] This is the first, that we read of, raised from death, and it is Elijah's fourth miracle. See v. 1.

V. 23. *And Elijah took the childe*] Being restored to life.

and brought him down out of the chamber into the house] That such as saw him dead, might be witnesses of this miraculous work, in restoring him to life.

and delivered him unto his mother] To shew her that she had not entertained a Prophet in vain. See Mat. 10. 41.

and Elijah said, see, thy son liveth] Due and thorow notice is to be taken of remarkable and miraculous works.

V. 24. *And the woman said to Elijah*] Quickly she manifesteth her joyful and grateful heart.

now by this I know] I am further assured. For she knew as much before, v. 18. But miracles confirm faith, Joh. 3. 2. she believed that her son might be raised, when first she complained to the Prophet, v. 18. So did the Shunamite, 2 King. 4. 28. In this respect women are said to receive their dead raised to life again, Heb. 11. 35.

that thou art a man of God] A true Prophet of God. See ch. 13. 1.

and that the word of the Lord in thy mouth is truth] Herein she hath not only relation to the raising of her son, but also to other matters foretold by this Prophet, as to the drought and continuance thereof, v. 1. and to the increase of meal and oyl, v. 16. What soever he said from the Lord, he believed to be infallibly true. Here are two effects of a miracle set down, one to demonstrate those who work it, to be sent of God, Joh. chap. 3. ver. 2. The other to confirm the truth of God, Heb. 2. 4.

CHAP. XVIII.

Vers. 1. *And it came to pass after many dayes*] After three years and six moneths: for so long the famine continued, Luk. 4. 25. Jam. 5. 17.

that the word of the Lord came to Elijah] Elijah had said (ch. 17. 1.) from the Lord, that there should be no rain, but according to his word. Now therefore the time being come, wherein God was purposed to send raign, he sends Elijah to Ahab, to tell him that there should be rain, that so the former prophecy, even in this circumstance, might be ratified.

in the third year] Of his abode with the widow. If we should reckon from the beginning of the drought, when Elijah went to the brook Cherith, we should leave out six moneths. And there is no other remarkable matter from whence we can take the beginning of these three years, then the prophets going to the widow of Zarephath, ch. 17. 10.

saying, Go shew thy self unto Ahab] For Ahab had not seen Elijah since he first denounced the judgment: Elijah had hid himself, ch. 17. 3. See v. 10. As the drought was fore-told to Ahab, so God would have the removal thereof fore-told to the

king himself, that he might thereby know, that the one and the other came from the Lord.

and I will send rain] It is God that withholdeth and giveth rain, Deut. 28. 12. 1. 23, 24. Amos 4. 7. And it is the Lord that maketh good the word of his prophets.

upon the earth] It is by rain that the earth brings forth the fruit thereof, Lev. 26. 4. For want of rain that land brought not forth so much as grass, v. 5.

V. 2. *And Elijah went to shew himself unto Ahab*] He was not ignorant of Ahabs murtherous resolution against him, (v. 10.) but the Lord who sent him, put an undaunted courage into him, v. 15, 18. His confidence was on Gods protection, Heb. 13. 5, 6.

and there was a sore famin] For food for man and beast had failed divers years, v. 5. ch. 17. 7.

in Samaria] In that kingdom whereof Samaria was the head city. See 1 king. 17. 24.

V. 3. *And Ahab called Obadiah*] Heb. *Obadiahu*. Some take this Obadiah to be that prophet, whose prophecy is set among the smal prophets; But 1. Likeness of names, doth not evince that one onely person should be set out thereby. 2. There is a letter and syllable more in this name then in the other. 3. The matter of that prophecy is scarce agreeable to this time. 4. Obadiah's place, and a prophets function, do not well stand together; in that the king makes this man a partner with him in that work which the King himself undertook, it appears, that he was in great favour with the King, and that the King placed much confidence in him. Questionless Obadiah was to Ahab, as Joseph to Potiphar, Gen. 39. 4, 5. and to Pharaoh, Gen. 41. 38, 39, 40.

which was the governour of his house] Heb. *over his house*. As Joseph, Gen. 39. 5. & 41. 40. See ch. 4. 6.

now Obadiah feared the Lord greatly] as Gen. 42. 18. We may well hence infer, that Obadiah was one of the seven thousand that bowed not their knee to Baal, chap. 19. 18. It is not probable that (though he feared God) he went to the feast of Jerusalem. For his place and charge permitted him not so to do; yet we are not to think that he worshipped either the calves or Baal, but the Lord only, as Dan. 6. 10. And this integrity the Lord accepted, and passed by other frailties. The time and place wherein he lived, and yet feared God, doth shew that he did it greatly.

V. 4. *For it was so when Jezabel*] Heb. *Izebel*. Of her see ch. 16. 31.

cut off] Slew, destroyed, v. 13. She cut them off from the earth. This shews that she was a bloody persecutor of Gods choicest servants, even his prophets. Certainly she executed her cruelty upon many of them: so as there were more then those whom Obadiah preserved. We cannot but think that there were others also in Israel, that kept prophets of the Lord from her fury, besides Obadiah.

the prophets of the Lord] In a large sence, they that gave themselves to be truly and throughly instructed in the will of God, and on all occasions to declare the same to others, were stiled prophets. Of these there were companies, 1 Sam. 10. 5, 10. & 19. 20. yea, there were colledges, (2 King. 22. 14.) in which there were Masters and Seniors, who were called Fathers, (1 Sam. 10. 12. 2 King. 2. 12.) And they who as auditors, or attendants, accompanied the ancient prophets, were called children, or sons of the prophet, ch. 20. 35. 2 King. 2. 3. & 4. 38. And also all that openly protested against idolatry, and professed the true religion, are comprized under this title, prophets.

that Obadiah took an hundred prophets] This is here set down, as an evidence and proof of his fear of God.

and hid them] See ch. 17. 3.

by fifty] More could not conveniently be kept together. It must needs be a large place wherein so many were kept so long: besides, by parting them, if they which were in one cave had been surprized, the other might have been provided for more safely. See, Gen. 32. 8.

in a cave] A cave was then great hollow place in the earth, (or it might be in a rock, Isai. 2. 19, 21. Jer. 16. 16.) made by men, or scraped out by wilde beasts in desolate places, or wilderneses, where men or beasts might abide securely. There is mention made of a cave, wherein David and many of his souldiers remained, 1 Sam. 34. 3. See Josh 10. 16. Judg. 6. 2.

and fed them] He did not onely keep them safe from danger, and suffer them in those hard times, and barren places, to shift for themselves, but also provided sustenance for them.

with bread and water] In such a famin and drought as then was, bread and water was dainty cheer; and the feeding of an hundred therewith, was a fruit of great liberality. The phrase may also be taken indefinitely for meat and drink.

V. 5. *And Ahab said unto Obadiah*] See v. 3.

go into the land] Or, throughout all the land.

unto all fountains of water, and unto all brooks] Though the brook Cherith were dryed up, (ch. 17. 7.) three years before this; yet some fountains and brooks, flowing from them, might still continue: otherwise, no man, nor beast, would have been preserved.

peradventure we may find grass] For grass useth to grow in grounds lying by springs, brooks and rivers. Under this word grass, all manner of fodder growing out of the earth, and fit for beasts, is comprized.

to save the horses and mules alive] This is not to be taken so, as if they had had more care of beasts then men; but that they could not so well provide out of other countries for beasts, as for men. Yet this is evident, that they had more care of beasts, then of their owns, or others souls; for they searched not after their sins, which were the cause of that judgement; nor were they by that judgement brought to repentance.

that we lose not all the beasts] Heb. *that we cut off our selves from the beasts*. This is to be extended to horses, mules, and all other needful and useful beasts.

V. 6. *So they divided the land between them, to pass throughout it*] This they did, for a more quick dispatch; for they were in a very great strait.

Ahab went one way by himself] That a business of such consequence might be the more throughly done; He would not leave it to the trust of others.

And Obadiah went another way by himself] It may hence be inferred, that Ahab had found Obadiah as faithful, as Potiphar found Joseph, Gen. 39. 4.

V. 7. *And as Obadiah was in the way*] This was so ordered by divine providence, ch. 1. 12. 29.

Behold Elijah met him] Before he had gon far from Ahab, v. 15.

and he knew him] Obadiah knew Elijah. For one that feared God, (as Obadiah did, could not but be acquainted with such a prophet as Elijah was.

and fell on his face] This is a gesture of high esteem, and great reverence; yet civil onely. See Gen. 50. 18. Ruth 2. 10. 1 Sam. 20. 41. 2 Sam. 19. 18.

and said, art thou that my Lord Elijah] Obadiah calls Elijah his lord, in regard of the prophets high calling, and extraordinary gifts; so v. 9. 12. he thus stiles himself, *thy servant*.

V. 8. *And he answered him, I am*] This answer hath especial relation unto his name Elijah, as if he had said, I am Elijah.

go, tell thy lord] He means king Ahab, whose household servant Obadiah was, v. 3. Impiety doth not destroy the right of dominion.

Behold, Elijah is here] As this note, *behold*, raised up his attention; so it invites him to go and see, as Joh. 1. 36, 46.

V. 9. *And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab to slay me.*] He doth not here excuse himself of all sin, (See ch. 8. 46.) but of such heinous sins as should expose him to present destruction. As if he had said, By what sin against God, or wrong to thee, have I deserved that my life should be put in such hazard, as it is like to be, by doing as thou biddest me? See v. 12.

V. 10. *As the Lord thy God liveth*] See ch. 1. 29. In speaking to Elijah, Obadiah useth this title, *thy God*, not to exempt himself from this relation; but to work the greater credence in Elijah. Or, because Elijah was not onely an ordinary servant of God, but also an especial prophet of God.

there is] Heb. *if there be*. This is an usual form of an oath. An imprecation is included in this form, as Psal. 95. 11. Heb. 3. 11.

no Nation or Kingdom] This literally takes is to be applyed to nations and kingdoms neighbouring by him, and in league with him: Or tropically, to such Ambassadors, messengers, agents, merchants, factors, or others that came from sundry nations and Kingdoms, or to several parts and tribes of Israel, which by a Synechdoche may be stiled nations and kingdoms: or proverbially, the phrase may imply a diligent, narrow, and thorow search; as we in like proverbial speeches use to say, there is no place or part of the world where I have not enquired: I have sought every where, in city and country.

whither my Lord] He means Ahab. See v. 8.

hath not sent to seek thee] That he might finde thee, and get thee into his clutches.

and when they said, he is not there, he took an oath of the kingdom and nation that they found thee not] He moved them by all the means he could, to swear that they knew not where Elijah was.

V. 11. *And now thou said*] This inference shews, that he was afraid to make known to Ahab that he had seen Elijah.

go, tell thy Lord, behold, Elijah is here] See v. 8. The words following in the next verse, especially in v. 14. shew the reason, why he was loth to carry that message to Ahab.

V. 12. *And it shall come to pass, as soon as I am gone from thee*] Before Ahab can see thee.

that the Spirit of the Lord] By the Spirit of the Lord, he meane

means some extraordinary means that the Lord should use suddenly and secretly to remove him from place to place.

shall carry thee] As Ezek. 3. 14. & Act. 8. 39. and 2 King. 2. 11, 16.

whither I know not] So as I shall not know where to finde thee.

and so when I come and tell Ahab, and he cannot finde thee, he shall slay me] Conceiving me to mock him.

his Ebed Jehovah] This is a note of an humble minde, and ready to do him any service. See v. 7.

fear the Lord] This he pleads, not in any boasting manner, much less as a matter of merit; but to move the Prophet to forbear the imposing of that perilous task upon him. An upright and humble man may lawfully make profession of that grace that is in him.

from my youth] Continuance from ones youth in grace, cannot but work great confidence.

V. 13. *Was it not told*, &c.] It could not be but that some of those Prophets, which in time of need received great succour from Obadiah, should make it known to Elijah their father and Lord, 2 King. 2. 3.

my Lord] See v. 7.

what I did, &c.] See v. 4. This was an evidence of his true fear of God.

V. 14. *And thou saist, Go*, &c.] See v. 11. Fear makes him inculcate the same thing again.

and he shall slay me] See v. 9. 12.

V. 15. *And Elijah said, as the Lord of hosts liveth*] God is stiled the Lord of hosts, because under his command all creatures are as Souldiers, ready to do and execute what he enjoyns. Because Obadiah was in great fear, Elijah by this solemn oath, puts him out of all fear. Of that form of oath, See ch. 1. 29.

before whom I stand] See ch. 17. 1.

I will surely shew my self unto him to day] Heb. *I will be seen*, or, I will appear to him. He had such faith in Gods protection of him, as he feared not to appear before a King incensed against him.

V. 16. *So Obadiah went to meet Ahab*] He believed what Elijah had said and sworn, and knew that such a Prophet had good ground to appear before Ahab.

and told him] That he had seen Elijah in such a place.

and Ahab went to meet Elijah] He that had every where sought for Elijah, could not but readily go where he heard him to be; and that, either to execute his rage on him, or to know when he might expect rain.

V. 17. *And it came to pass when Ahab saw Elijah, that Ahab said unto him*] At first sight the angry King manifests his minde against him, and accuseth him of publike sedition, which was a capital crime.

art thou he?] This interrogation is a strong asseveration, whereby he layeth the blame of the drought upon the Prophet; and considereth not that he himself was the proper cause thereof.

that troubleth Israel] That bringeth such trouble and calamity upon the people, as they are forced to seek up and down, and to send far and neer for ordinary food; whence quarrels and tumults do arise. Who also distrudeth the people from the religion established, and so disturbeth the peace of the land.

V. 18. *And he answered, I have not troubled Israel*] An innocent party may, and ought to put off from himself a crime unjustly laid to his charge, though it be by his Superior and Soveraign.

but thou] Gods Spirit puts this undaunted spirit into him, whereby he was stirred up to tell the King his fault, Matth. 14. 4. Ezek. 3. 8. 2 Sam. 12. 7.

and thy fathers house] He means hereby, his brothers, kinsfolks, and courtiers, left him by his father, and observing his fathers courses and statutes, ch. 16. 25.

in that ye have forsaken] As they who having once professed the Law of the Lord, and revolted from the same, are said to forsake him, (as ch. 11. 33. 2 Chr. 24. 24.) so they who should have professed it, but never did, nor yet do, may also be said to forsake him; as Ahab did here, and Ahaz, 2 Chr. 28. 6. See 1 Chr. 28. 9.

the commandements of the Lord] To forsake the Lords commandements, and to forsake the Lord, intend one and the same thing; for the Lords authority is set forth by his commandements, and he that despiseth them, despiseth him. See 1 Chr. 12. 1.

and thou hast followed Baalim] Many false gods. Here is shewed, that sinners against God, whether it be by disobeying him, or following false gods, are most properly troublers of the Church of God; such as bring judgments thereupon, Josh. 7. 25.

V. 19. *Now therefore send, and gather together to me all Israel*] He means Elders, heads of tribes, all sorts of Governours, and others out of every tribe, that might be eye and ear-witnesses of that which he intended to be done, v. 21, &c.

unto mount Carmel] There were two places called Carmel; one in the tribe of Judah, (Josh. 15. 55.) where Nabal had his possession, 1 Sam. 25. 2. The other in the tribe of Asher, Josh. 19. 26. This in this and in other places, is called a mount; an high mountain (Amos 9. 3.) situate by the Sea, (Jer. 46. 18.) On it Elisha had an habitation, 2 King. 2. 25. and 4. 25. According to the Hebrew notation, it signifieth a fair fertile place, Isa. 33. 2. and it is by our English translated, *a fruitful field*, Isa. 32. 15. See on 2 Sam. 25. 2.

and the Prophets of Baal] Idolaters feigned such functions as the true Church had; but they were false ones, as these Prophets were false Prophets; such as chap. 22. 22. Luke 6. 26. 2 Pet. 2. 1.

four hundred and fifty] See v. 20. these were dispersed up and down throughout the ten tribes.

and of the groves] Heb. *thus grove*. See ch. 16. 33. These were Prophets of the idols in groves; and in those groves these prophets had their residency. These might attend the Court.

which eat at Jezabels table] They were sustained by Jezabels provision, as if they had fare at her table, or received meat from thence.

V. 20. *So Ahab sent*] Ahabs earnest desire of rain, might make him the more readily yield to Elijah, who, as he thought, migh be a means to procure rain, or fear of a greater judgement might make him yield; or it may be that Elijah had told him before-hand, of the kind of trial which he meant to make, for proving Jehovah to be the true God: and Ahab desirous to see the issue thereof, might do what Elijah required. Whatsoever the outward motive was, surely God over-ruled his spirit, and made him willing to send for those Elijah required to be sent for.

unto all the children of Israel] Round about throughout all the tribes. See v. 19.

and gathered the Prophets together] He means the four hundred and fifty prophets of Baal, mentioned v. 19. See v. 22. It is probable, that Jezabel kept back the other four hundred, which were those that are spoken of, ch. 22. 6. The number of these Prophets is set down, to shew the zeal of idolaters, in multiplying their prophets, and to amplifie the courage of Elijah, who being one alone, durst oppose against so many false Prophets.

unto mount Carmel See v. 19.

V. 21. *And Elijah came unto all the people and said*] By this it appears, that that which followeth, was not accomplished on that day when Obadijah first told Ahab of Elijah's appearance: for there must needs some dayes pass betwixt Elijahs advice to Ahab, v. 19. and this accomplishment thereof. All the children of Israel from all parts of the Kingdom, could not be gathered together in one day.

how long halt ye] A man that halts, inclines his body now one way, and now another. This metaphor may be applyed two waies: 1 To the body of the people, whereof some inclined their hearts to Jehovah, and others to Baal. 2. To the same persons, who in some things, at some times, inclined to Jehovah, in other things, at other times, to Baal. It is probable, that the latter is here especially intended. The like is taxed, Matth. 6. 24.

between two opinions] Or, *thoughts*. For thoughts cause opinions.

if the Lord be God] This word *Lord*, being expressed in four capital Letters, is the interpretation of Jehovah, which is the proper name of the only true God, the God of Israel. This title, God, is in the original, the first that is attributed to him in Scripture, and that when he created all things, Gen. 1. 1. It being in Hebrew a word of the plural number, sets out that one God, which is distinguished into three persons, the Creator, Preserver, and Governour of all things. Now many of them did acknowledge Jehovah to be the true God. Obadiah, and others like him, did indeed take Jehovah the true Lord, for their God; and as a God esteem him utterly testimonying all idols. Most of the people in Israel being circumcised, acknowledged that God which brought them out of Egypt, which was Jehovah, to be the true God; only they worshipped him under the calves, ch. 12. 28. These also worshipped Baal. To these saith Elijah, If the Lord be God.

follow him] He here adviseth them, to deal with God, as a faithful servant doth with his Master; he follows him wheresoever he goes; he is ready to do whatsoever he requires; he leans to him, and will not follow another. See Matth. 6. 24 See also ch. 9. 6.

but if Baal] Here we must understand the same title that was before attributed to the Lord, as if he had said, *If Baal be God*. Baal, in this place, is taken for the proper name of that idol which they then worshipped.

then follow him] He granteth that they have done well in following

following Baal, and that they may continue so to do, if they could prove that Baal were indeed God. This he grants, the rather, to move them to bring the case to a tryal; but not to give them liberty to be of what religion they pleased.

and the people answered him not a word] They who followed Jehovah, durst not openly protest against Baal, for fear of Ahab and Jezebel. They who followed Baal were so convinced, as they durst not plead for him. Both parties therefore held their peace.

V. 22. *Then said Elijah unto the people*] The Prophet having convinced them, that it was meet to so low but one God, sheweth which that God was.

I, even I only, remain a Prophet of the Lord,] His meaning is, that there were none there present to maintain the Lord's cause but himself: The hundred which Obadiah hid, v. 4. had not yet shewed themselves. See ch. 19.10,18. God oft maintains his own cause by one, or by a few, that God himself might be the more seen therein.

but Baals prophets are four hundred and fifty men] There were other four hundred false prophets, v. 19. but they appear'd not. The miracle following is the more remarkable, in that one man opposed four hundred and fifty. This shews that multitude is not a certain note of the true church.

V. 23. *Let them therefore give us*] This is meant of the people, or else it is indefinitely to be taken, thus, Let there be given; or, Let them that will give.

two bullocks] One for Elijah, the other for Baals Prophets.

and let them choose one bullock for themselves] The offer is made to Baals prophets, that the truth of the case might the more evidently appear.

and cut it in pieces, and lay it on the wood] All this was to prepare it for a sacrifice.

and put no fire under] That the truth of the miracle might be the more evident.

and I will dress the other bullock] By cutting it in pieces, and observing other rites, to make it a sacrifice.

and lay it on wood] That the fire which should come from heaven, might by setting the wood on fire consume the sacrifice.

and put no fire under] He ties himself to the same condition, that he required of the false prophets.

V. 24. *And call on the name of your gods*] He useth the plural number, (*gods*) to shew, that they had many idols, and he gives them liberty to call upon all their false gods.

and I will call on the Name of the Lord.] He holdeth close to his own God, Jehovah, and adds no other to him.

and the God that answereth] It is a note of the true God, to hear such as call upon him, and to grant their desire, Psalm. 65. 2.

by fire] By sending fire from heaven to consume the sacrifice, as Levit. 9. 24. 1 Chron. 21, 26. 2 Chron. 7. 1. In the tabernacle and temple, the fire that came from heaven was preserved, (Levit. 6. 12.) but in Israel there was no such fire: therefore Elijah would have it called for from heaven.

let him be God] Let him be reputed and esteemed as the only true God.

And all the people answered and said, it is well spoken] Heb. *the word is good.* This is a phrase of approbation and consent. The people were willing to put the case to trial.

V. 25. *And Elijah said to the prophets of Baal*] He puts them upon the proof, to accept the condition.

choose you one bullock for your selves] Two bullocks being set before them, he lets them choose which they pleased.

and dress it first] This he permits, that the impotency and vanity of that idol might be first discerned, and thereby way made for acknowledging the Lord.

for ye are many] A multitude, to be preferred before one.

and call on the name of your gods] See v. 24.

and put no fire under] See v. 23.

V. 26. *And they took*] It seems that they were very confident in their idols power.

the bullock] One of the bullocks which they best liked.

which was given them] Heb. *which he gave them.* See the last word of this verse.

and they dressed it] See v. 23.

and called on the name of Baal] No doubt but they expected that he would hear them.

from morning even until noon] From the beginning till the farthest time that was used for the morning sacrifice

saying, O Baal hear us] Or, answer us. They speak to a dumb idol as to the living God.

but there was no voyce, nor any that answered] Heb. *heard.* For their idol had neither tongue to utter any voyce, nor ear to hear any thing.

and they leapt upon the altar] Or, *leaped up and down as the altar.* The word is the same that was used, v. 21. and translated *halt.* Idolaters use to have many antick and strange gestures in their idol-services; as, leaping upon their altars: as if they themselves were willing to be sacrificed; or as if they would themselves fetch fire from heaven: skipping also on it, and dancing round about it. To all these, this phrases may have relation. See v. 30.

which was made] Heb. *bemade.* This is an indefinite phrase: he, whosoever he was. It is wel expounded by the passive, *was made*, as in v. 23. *let them give.* Some apply that relative, *he*, to the chief priest amongst them; and some to Ahab.

V. 27. *and it came to pass at noon*] Elijah was silent till the very end of their time was come, lest they should say, he had interrupted them.

that Elijah mocked them] To discover their folly the more.

and said, cry aloud] Heb. *with a great voyce.* As if otherwise he could not hear; the true God knoweth the desire of the heart.

For he is a god] This he saith in a plain scoff; in that the things which he mentioneth hereafter, do no way agree to the true God.

either he is talking] Or, *he meditateth.* So as he could not attend them that were calling on him.

or he is pursuing] Heb. Or *hath a pursuit*] He means a pursuit of enemies, or beasts, or fowls, or other pleasures.

or he is in a journey] As it were about another business.

or peradventure he sleepeth, and must be awaked] The true God is subject to no such things. To be hindred by any of them, is humane frailty. All these therefore are manifest scoffs, and great aggravations of their folly.

V. 28. *And they cryed loud*] Not with ardency of affection, as of saints, to the searcher of hearts; but with extension of voyces, as Idolaters, so such as cannot hear.

and cut themselves after their manner] The manner of Idolaters, whereunto Gods people might not conform themselves, Levit. 19.28. Deut. 14. 1.

with knives and lancers] This was worse then Papists whipping of themselves.

till the blood gushed out upon them] Heb. *poured out blood upon them.* The devil, delighting in mans blood, brought idolaters, in whom he reigneth, therewith to seem to pacific and gratifie their idols: in which respect, they spared not their own blood, as here; nor their childrens, Ezek. 16.36.

V. 29. *And it came to pass when mid-day was past*] This was the time that they should have given over: for they began in the morning, v. 26. but because they had no answer from their idol, they still continue to call for an answer.

and they prophesied] They made themselves to prophesie, or they stirred up themselves thereto. By their strange, affected, passionate gestures, they made shew of prophetical rapures, and in the vulgars account prophesied. See 1 Sam. 10. 5. & 18. 10. &c. Or, prophecying may here be taken for calling upon their idol to be heard. See 1 Cor. 11. 3, 5. Or, for singing and playing on musical instruments, 1 Chron. 25. 1, 2, 3.

until the time of the offering] Heb. *ascending.* For the sacrifice was laid up upon the altar, and the Priest ascended to lay it there, and the smoke thereof, while it was burning, ascended up towards heaven.

of the evening sacrifice] This was the ordinary time wherein the daily sacrifice was appointed to be offered up, Exod. 29. 39. which was about three in the afternoon. See v. 30.

that there was neither voice nor any to answer] No manner of evidence whereby any might discern that their God heard them.

nor any that regarded] Heb. *attention* For it might be supposed, that if any had attended to what they did or spake, they would so far have regarded them, as to have given some answer.

V. 30. *And Elijah said unto all the people*] It was the peoples conversion that Elijah aimed at.

come near unto me] Be eye-witnesses of my whole carriage, and diligently mark whether I use any fraud or no.

and all the people came near unto him] They were willing to see, whether Elijah could do more with the Lord, then the false Prophets had done with Baal.

and he repaired the altar of the Lord] This altar was either one which of old had been erected by their pious predecessors; or which Elijah himself had before-hand prepared for this purpose.

that was broken down] Either by former Idolaters: or by these Prophets of Baal, who, in their mad leaping and dancing might spitefully break it down.

V. 3. *And Elijah took twelve stones*] As Josh. 4. 5, 20. So Exod. 24.4.

according to the number of the tribes of the sons of Jacob] To shew, that all the tribes should be united in the true worship of God. See Ezra 6.17. Hereby he implicitly taxeth the revolt of the ten tribes from the other two.

unto whom the word of the Lord came, saying,] This hath relation to Jacob, the immediate father of the twelve Patriarks, who were heads of the twelve tribes.

Israel shall be thy name] Gen. 32. 28. See 2 King. 17. 34.

V. 32. *And with the stones he built an altar*] He means the twelve stones mentioned, v. 31. and the altar mentioned, v. 30. This altar, in this extraordinary case, suffited by God himself, v. 36, 37. was lawful, though otherwise forbidden, Deut. 12. 13, 14. See 1 Sam. 7. 9. & 9. 12. & Judg. 21. 4.

in the Name of the Lord] At Gods appointment, (v. 36.) to the honour of God, (compare, 1 Cor. 10. 31. with Colos. 3. 17.) dedicated to the service of God.

and he made a trench about the altar] He means a ditch, or a water-channel, which might contain the water hereafter mentioned.

as great as would contain two measures of seed] It was as wide and as deep as a bag of two pecks and an half of seed, might lye in; or, a furrow, so much in compass, as men might ordinarily sow two pecks and an half of seed in. The Hebrew word, *seed*, translated, *measure*, signifieth the quantity of somewhat more then a peck and a pottle.

V. 33. *And he put the wood in order, and cut the bullock in pieces, and laid him on the wood*] He did all things, as they used to be done in offering a sacrifice, Lev. 1. 6, 7.

and said, fill four barrels with water] That all suspition of collusion in hiding fire under the wood, or altar, or any where else, might be taken away; and that the power of God, and truth of the miracle might be the more manifested.

and pour it on the burnt-sacrifice and on the wood] This was an extraordinary means to keep fire from burning up the sacrifice and wood; which being wet are not so soon fet on fire.

V. 34. *And he said, do it the second time*] That they might be the more wet.

and they did it the second time] They were ready to do what the Prophet required.

and he said, do it the third time] Thus twelve barrels of water were poured on the altar and wood, Of the number twelve, See v. 21. Mount Carmel was neer the sea; so as thence, notwithstanding this great drought, he might have water enough: yea, the river Kishon also was by the bottom of this mount. See v. 40. Of Carmel, See v. 19.

V. 35. *And the water ran*] Heb. went. For with such force was the motion of this water, as it may well be said to run.

round about the altar] For it could not lye all upon the altar.

and it filled the trench also with water] Of the trench, See v. 32. The filling of a trench is an evidence of the great store of water which he poured on the altar, that the reality and fervency of that fire might be more manifest.

V. 36. *And it came to pass at the time of the offering of the evening sacrifice*] See v. 29. 2 King. 3. 20.

that Elijah the prophet came near] To the altar where he prayed.

and said, Lord God of Abraham, Isaac and Israel] These were the three Partiarks, from whom, by lineal descent, all the Israelites came. To each of these three, God made and ratified his promises of the good which he did to Israel. God took this stile to himself, (Exod. 3. 16.) to move the Israelites, that came from those Partiarks, to take him for their God, and oft to be put in minde of Gods promises, Exod. 32. 13. See 1 Chron. 29 18.

let it be known this day] He presseth in his prayer three motives.

that thou art God in Israel] This is the first motive, viz. Gods glory: that he might be known and acknowledged to be what he was. The people, before this, took Baal to be God in Israel.

and that I am thy servant] This is the second motive, that his ministery might be confirmed to be of God.

and that I have done all those things at thy word] By thy direction. This is the duty of Gods servant.

V. 37. *Hear me, O Lord, hear me*] This repetition, implyeth great fervency. He means, that God would give an evidence of hearing him, by sending down fire, as v. 24. which Baal could not do, v. 29.

that this people may know that thou art the Lord God] Here he presseth again the first motive; because it was a weighty one.

and that thou hast turned their heart back again] From Baal to thee. This is the third motive, the conversion of the people.

V. 38. *Then the fire of the Lord fell*] Fire which came out of heaven from the Lord, (as 1 Chron. 21. 26. 1. Chron. 7. 1. Job. 1. 16.) that the people might better discern whence it came.

and consumed the burnt sacrifice and the wood] This shews, that it was true fire, and not in appearance only.

and the stones and the dust] This effect shews, that this fire had more then ordinary power and efficacy.

and licked up the water that was in the trench] Though the drie earth did not soak up this water, yet this fierce fire licked it up. This was Elijahs fit miracle. See ch. 17. 1.

V. 39. *And when all the people saw it, they fell on their faces*] This was a gesture as of astonishment, so also of adoration. See 1 Chron. 21. 16.

and they said, the Lord he is the God, the Lord he is the God] These words, though few, comprize much, as, 1. An acknowledgment of Jehovah to be the true God, and therein determining the opinion questioned, ver. 21. 2. A confirmation of him only to be so, which this emphatical phrase, *he is*, intendeth. 3. A renouncing of Baal, for the mentioned phrase is exclusive, not Baal. 4. Their confidence in this their profession, implyed by the doubling of the phrase.

V. 40. *And Elijah said unto them*] To the people, who acknowledged Jehovah to be God.

take] Or, apprehend.

the prophets of Baal] Elijah knew that the evidence of the miracle had so wrought upon them, as they discerned the juglings and deceits of Baals prophets, and would not stick to see vengeance executed upon them.

let not one of them escape] There must be no partiality in executing justice.

and they took them] They readily yeelded to his directions, whom they observed to be a true Prophet of the Lord.

and Elijah brought them down] He caused them to be brought.

to the brook Kishon] Kishon was a river that ran along at the bottom of Carmel. This river was made famous by the overthrow of Sisera, Judg. 5. 51. Thither they were brought, that their bodies, after they were slain, might be cast thereinto

and slew them there] This was according to the law, Deut. 13. 5. & 18. 20. Jehu is commended for the like, 2 King. 10. 25. The verses following shew that king Ahab was present; so as he did not gainsay it, but rather assented to it. Questionless the Prophet took the present advantage of the peoples zeal for God, and indignation against Baal, to do what he did; the rather, because he was put on thereunto by a divine Spirit, Luk. 9. 55. and because it was agreeable to Gods word. The king might be moved, as least tacitly, to consent thereunto, by reason of that extraordinary sign of fire, which was given from heaven, v. 38. and by reason of the peoples open profession of the Lord: yea, also upon hope that rain might be given thereupon.

V. 41. *And Elijah said to Ahab*] Now that the main work which Elijah intended, was accomplished, he shews to Ahab the blessing that followed thereupon, and gives him direction what to do.

get thee up] For he was in a vale by the river.

eat and drink] It appears that the king, as well as others, had fasted all that day: for so as now he adviseth him to refresh himself. So Act. 27. 34.

for there is a sound of abundance of rain] Or, a sound of a noise of rain. Elijah heard farre noife in the heavens, that fore-shewed much rain. This shew'd his assurance of rain neer approaching.

V. 42. *So Ahab went up to eat and to drink*] He went from the fore-said valley, to his palace at Jezrael, v. 46.

and Elijah went up to the top of Carmel] He went from the people, which were below, that he might be the more retired for prayer. So Christ, Matt. 17. 1. Elijahs minde was more upon God, to give him thanks for hearing his prayer, vers. 36, 36. and further to call upon him for rain, then upon himself, to refresh his body by eating and drinking. He also went up to the top of a mountain, that he might the sooner see the very beginning of rain. Of Carmel, See v. 19.

and he cast himself down upon the earth] In a most humble manner prostrating himself before God.

and he put his face between his knees] He bowed his face to the very earth whereon he kneeled, testifying thereby both his deep humiliation, and also his fervent devotion. He was assured that rain was comings, yet is he earnest in using means for obtaining it, Jam. 5. 18. So 2 Sam. 7. 27. Dan. 9. 2, 3. Ezek 36, 36, 37.

V. 43. *And said to his servant*] Heb. *young man.* So ch. 19. 3. & 20. 14. He sends his servant to watch; because he meant himself to continue in prayer.

go up now] He sends him to the highest part of the mountain, that he might see the first rise of a cloud, for he longed to see some evidence of the return of his prayer.

look towards the Sea] Westward, whence clouds of rain first arise. See Luk. 12. 55.

and he went up and looked, and said, there is nothing] God doth not always hear prayer instantly; but to stir up fervency and continuance in prayer, puts off for a time, what at length he grants.

and he said, go again seven times] He waxed not faint, but would hold out, Luk. 18. 1.

V. 44. *And it came to pass at the seventh time that he said*] What

What at first is not granted, by perseverance may be obtained.

behold there riseth a little cloud out of the Sea like a mans hand] God by degrees gives evidence of his purpose. Small beginnings may have a great increase, Zach. 4.10.

and be said, go up, say unto Ahab] He gives notice to the King at the very beginning; because he knew it was joyful tydings, and because he would have Ahab prevent all damage that might arise from the shower.

prepare thy chariot] Heb. *tye or binde.* The meaning is, that he should cause his horses to be brought forth, and the chariot to be fastned to them, that he might speedily be carried away.

and get thee down] Elijah was on the top of the hill, and phrase implyeth, that Jezreel was in a vale, at left lower then this place.

that the rain stop thee not] This implyeth, that it was a very great rain that was now to be given to the earth, such an one as might have hindred the king from going to his palace.

V. 45. *and it came to pass in the mean while*] While Ahab was preparing his chariot, which was no long time.

that the heaven was black with clouds and wind] Those were ordinariary means and signs of rain.

and there was a great rain] There had been a long and great drought, and the earth was exceeding dry, for as it stood in need of much rain. God ordereth his blessings (when he seeth cause to bestow them) according to mans need. Judgement is Gods strange act (Isai. 28. 21) He delights not alwaies to continue therein. Lam. 3. 32, 33, 34. Besides, there was a mixture of pious ones with the impious, v. 4. ch. 19. 18. God had an especial respect to them. See Gen. 18. 26. 2 King. 3. 14. 3. The people were brought to renounce their idolatry, v. 39. 4. Execution was done on Idolaters. See Num. 25. 8. Psal. 106. 30. This rain being a fruit of Elijahs prayer, (Jam. 5. 17, 18.) may be accounted a miracle; and so it makes up the six miracle. See v. 1.

and Ahab rode and went to Jezreel Jezreel was a city in the tribe of Issachar (Jos. 19 18.) where one of the kings houses was, ch. 21. 1. 2 King. 8. 29. & 9. 30.

V. 46. *And the hand of the Lord was on Elijah*] The Spirit of the Lord was after an especial manner in him, which made him more then ordinarily nimble and swift. See 2 King. 8. 3, 16. Ezek. 1. 3.

and he girded up his loyns] He tucked up his long side-coat, that it might be no hinderance to him, 2 King. 4. 19. & 9. 1. Jer. 1. 17.

and ran before Ahab] So as he out-ran him, though he were in a chariot.

to the entrance of Jezreel] Heb. *till thou come to Jezreel.* He went not into the city; for he knew Jezebels hateful and cruel disposition, thereby he was kept from lodging in Jezreel.

CHAP. XIX.

Vers. 1. AND *Ahab told Jezebel*] A timerous husband, first tels his imperious wife what was done, that she might first have notice of it in the faiest manner that he could; for by some other it, might in such manner have been related, as the thereby be exasperated, not onely against Elijah, but also against her husband that suffered him to do what he did.

all that Elijah had done] All the particulars, before mentioned, about the Altar, sacrifice, fire, peoples acclamation, slaughter of Baals prophets, prediction of rain, and coming to Jezreel.

and withall, how he had slain] He layes the slaughter of Baals prophets on Elijah, to put off the blame thereof from himself.

all the prophets with the sword.] All that are mentioned, ch. 18. v. 22, 40. See ch. 18. 10.

V. 2. *Then Jezebel sent a messenger unto Elijah, saying,*] She sent this messenger before hand, to affright Elijah the more thereby, but it proved to be a warning to him, to shift for himself. Certainly, she supposed that Elijahs courage would not suffer him to flye, or else she would not have given him such a warning before-hand: but God can in-fatuate wicked ones, and disappoint their mischievous intents.

so let the gods] For the was a worshipper of many gods: as all, that forsake the true God, use to be, ch. 20. 10.

do to me and more also] This is a firm oath, wherein the vengeance imprecated, is implyed in this particle, *so*, as if more fully the had said, so as I threatned to him, let it be done to me. See ch. 2. 23. Wicked ones are forward to binde themselves to do mischief. 2 King. 6 31. Act. 23. 12.

if I make not thy life, as the life of one of them] By this relative *them*, the means the prophets of Baal that were slain, chap. 18. 40. She threatens his death.

by to morrow about this time] She would not then attempt it; because she knew both the kings and peoples minde were filled with admiration of the great miracle, and of the blessing of rain following thereupon.

V. 3. *And when he saw that*] When he perceived by Jezebels message, what the meant to do.

he rose and went for his life] To keep himself safe from her fury. Or, *according to his soul*, even whither his minde carried him. This he might do lawfully. See ch. 17. 3. If fear, by reason of the infirmity of his flesh, made him flie, God might in wisedom leave him to himself, left through the great things done before by him, he should be exalted above measure, as 2 Cor. 12. 7.

and came to Beersheba which belongeth to Judah] This is a city in the tribe of Simeon, but within the inheritance of Judah, Josh. 19. 1, 2. It was at the utmost border, as is evident by this frequent phrase, *from Dan to Beersheba*; It was on the South, opposite to Geba, 2 King. 23. 8.

And left his servant there] Heb. *his boy.* See ch. 18. 43. Many of the ancients, and others, suppose this servant of Elijah to have been the widow of Zerephath's son, mentioned, ch. 17. 23. He left him here to provide for himself, and that the boy might not be any occasion of discovering his Master.

V. 4. *But he himself went a dayes journey into the wilderness*] It seems that the Prophet was in a great fraid, that he durst not trust himself in the land of Israel, nor in the land of Judah: but withdrew himself into the wilderness.

and came and sate under a juniper tree] The hebrew word here translated a juniper tree, is used, Psal. 120. 4 and Job. 30. 4. It is no broad-spreading tree; but it was the best that in that desart he could finde. It is said, that serpents will not come neer it, and therefore he might the more securely lye under it.

and he requested for himself] Heb. *for his life.* He prayed to God, that God would be pleased to take him out of his mortal miserable life.

that he might dye] This questionless was an effect of his frailty. The like is noted of Jonah, Jon. 4. 3.

and said it is enough] That I have hitherto lived. See Deut. 3. 26.

O Lord take away my life] This expresseth the former phrase, *he requested for himself.*

for I am not better then my fathers] Of no better stock or constitution then my Predecessors that have dyed before me. It may be that he was now a very old man, elder then most of his predecessors, and thereupon presseth this petition. Now that he is out of the clutches of persecuting Idolaters, so as they could not triumph in taking him away, he desires fairly to dye.

V. 5. *And as he lay and slept*] Being so weary as he was, he might well sleep in the open field, as Jacob, Gen. chap. 28. 11.

under a juniper tree] See v. 4.

behold then an Angel touched him] As before (ch. 17. 6, 15.) he was provided for by a raven and a widow extraordinarily; so now by an Angel: God hath many wayes to provide for his.

and said unto him, arise] See ch. 14. 2.

and eat] It appears by this, that he was an hungred. God proves his by one trial after another.

V. 6. *And he looked and behold*] This was the more remarkable, because he knew not how that which was set before him, was provided for him.

there was a cake baken on the coales] Heb. *a cake of coals.* Whether the coals, whereon this cake was baken, were before his eyes, is not certain. An Angel could quickly bring it hot from a remote place.

and a cruise of water] For this was as necessary for his thirst, as the cake for his hunger.

at his head] Heb. *Bolster.* This bolster was certainly no other then such an one as Jacob had, Gen. 28. 11.

and he did eat and drink] What God provides for man, must accordingly be used.

and laid him down again] Namely, to sleep.

V. 7. *And the Angel of the Lord came again the second time*] God followeth his servants with his blessings.

and touched him] To awaken him, for he fell asleep again.

and said, arise and eat] Eat liberally, that thou maist be the stronger, and thy strength the longer continue.

because the journey is too great for thee] This he saith in relation to the Prophets weakness. He was a man and subject to humane frailties; in which respect, the journey would have proved too long indeed, unless God had inabled him to hold out.

V. 8. *And he arose and did eat and drink*] He obeyed Gods charge, and rested upon Gods assistance.

and went in the strength of that meat] By that vertue and efficacy which God gave thereunto. It may be that meat and water remained fourty dayes in his body, and continued to nourish him, as the meal in the barrel, and oyl in the cruise continued three years, ch. 17. 14, 15.

fourty dayes and fourty nights] So much time was spent in going to, and abiding in Horeb. So long time continued Moses without food, (Exod. 34. 28.) and Christ also, Mat. 4. 2. See ch. 17. 1. This was Elijahs seventh miracle. See ch. 17. 1.

unto Horeb] This was a mountain in the desart of Sinai, Ex. 3. 1. & 19. 2. See ch. 8. 9.

the mount of God] Where God appeared to Moses (Exo 3. 1, 2.) and delivered the law to Israel, Deut. 4. 10, 15.

V. 9. *And he came thither unto a cave*] Of a cave, see ch. 18. 4. This cave is supposed to be that place where the Lord shewed his glory to Moses, Exod. 33. 21, 22.

and lodged there] For this was a more convenient place then the open air in a desart.

and behold, the word of the Lord came to him, and he said unto him] This is an Hebrew pleonasme, to give the greater assurance, that God immediately spake to him.

What dost thou here, Elijah?] Heb. *what to thee here.* This question is propounded, to make way to the discourse following. Some take this to be spoken in way of reproof for Elijahs neglecting his charge. But if God had disliked Elijahs travelling in the Wilderness, he would not by his extraordinary providence have inabled him to undertake such a journey as he did, and to abide fourty dayes in the Wilderness, vers. 7, 8.

V. 10. *And he said, I have been very jealous*] Heb. *being jealous, I am jealous.* Of jealousie, See ch. 14. 22. Hereby he sheweth, that Gods honour was as tender to him, as a wives honesty to her husband. So Numb chap. 25. ver. 11. Psal. 69. 7, 8.

for the Lord God of hosts] See ch. 18. 15.

for the children of Israel have. &c.] Three great crimes are alledged as occasions of Elijahs jealousie against Israel. In which respect, Elijah is said to make intercession to God against Israel, Rom. 11. 2.

forsaken thy covenant] This is the first crime. Of covenant, See ch. 11. 11.

thrown down thine altars] This is the second crime. Such Altars are here meant, as in former times had been erected to the Lord; which the idolatrous Israelites, as an evidence of preferring Baal before God, had impiously demolished, chap. 18. 26, 30. Some take altars to be here put by a trope, for the worship of God.

and slain thy Prophets with the sword] This is a proverbial speech, which comprizeth under it any kinde of death, whether by sword, stones, fire, or any other like instruments. This is the third crime, and it was a crying sin, Gen. chapter 4. ver. 10. The first crime argued their folly in rejecting the mercy of God to them, consisting in his Covenant made with his children. The second crime, shewed their impiety against God. The third, their cruelty against the best of men.

and I, even I only am left] Rom. 11. 3. This he speaks according to his own apprehension. He was alone, for ought he knew to the contrary. None shewed themselves in Gods cause, when Elijah stoll zealoully stood for it. See chap. 18. 4, 22.

and they seek my life to take it away] Persecutors of Saints care not to leave any of them alive. The more eminent Saints are, the more they seek to destroy them.

V. 11. *And he said*] God again said to Elijah.

go forth] For the Prophet had reposed and settled himself in the cave.

and stand upon the mount] Mount Horeb, v. 8.

before the Lord] Where the Lord will manifest his presence.

and behold] See ch. 14. 10. Gods terror is not to be slighted.

the Lord passed by] In some sensible manifestation of his presence. Such a thing is called the glory of the Lord, Exo. 33. 18, 19.

and a great and strong wind. &c.] Such evidences of terror are here set down, as were at the delivery of the law, Exo. 19 18. Heb. 12. 18, &c. They were to shew the power of God, to humble the Prophet, and to prepare him with better hand to hearken to the still voice.

rent the mountains, and brake in pieces the rocks] The wind is in the nature thereof but a vapour, yet how great things can God do thereby.

before the Lord] Terrible is Gods presence, when he is pleased to shew forth his terror.

but the Lord was not in the wind] God did not manifest his presence by any distinct voice in that terrible wind; for the Prophet might have been more affrighted thereby, then instructed.

and after the wind an earthquake] An earthquake is made by hot vapours inclosed in the earth. It is more terrible then wind; for by it trees, houses, mountains, and the firmest things on earth have been shaken and overthrown, Isa. 29. 6. Zach. 14. 5. Mat. 27. 51, 54. Act. 16. 26. Luk. 11. 13. God can add terror to terror.

but the Lord was not in the earthquake] As he was not in the wind.

V. 12. *And after the earthquake a fire*] Fire is more terrible then either of the two former. Nothing more terrible to man and beast; nothing more destructive.

but the Lord was not in the fire] As he was not in the fire, or the earthquake, The wind might prefigure Hazael, the earthquake, Jehu the fire Elisha, v. 16, 17.

and after the fire a still small voice] A distinct expression of Gods minde, that might without any terror be heard and understood. This was after the forementioned terrible things, to raise him up whom before he had cast down.

V. 13. *And it was so when Elijah heard it, that he wrapped his face in his mantle*] This mantle was his uttermost garment, as our cloak. See v. 19. He turned ir over his head, in testimony of his own unworthiness, and of his reverence to God, Exo. 3. 6. Esa. 6. 2.

and went out and stood in the entring of the cave] God commanded Elijah to go forth and stand upon the mount, and questionless he in obedience to that charge was going forth; but upon the sight of the terrible wind, earthquake, and fire, he stayed in the entring of the cave: but hearing the still small voice he turned himself, and went out.

and behold there came a voice unto him, and said] It was the forementioned small still voice that now again spake to him.

what dost thou here, Elijah?] God here propounds this same question that he did, v. 9. to produce a further proof of his zeal; so Christ dealt with Peter, for proof of his love, Joh. 21. 15, 16, 17.

V. 14. *And he said, I have been very jealous.* &c.] Elijah returns the same answer that he did, v. 10. because it was the true reason of his being in that desart.

V. 15. *And the Lord said unto him*] In and by the aforesaid still small voice. The directions following contain the substance of that which was uttered thereby. The Lord fore-tels that which follows about the revenge of idolaters, to stay and uphold the spirit of Elijah against the complaint which he made, v. 14.

go return] Hereby God gives him assurance of his life, whereof he doubted before.

on thy way] Neither to Jezreel (ch. 18. 46.) nor to Beersheba, v. 3. from which places he came, but to that place to which God now directed him. For that is ones way in which God appointeth him to go.

to the Wilderness of Damascus] Which appertained to Damascus. See ch. 11. 24.

and when thou comest, anoint Hazael to be King over Syria] Elijah might himself do what is here enjoyned, as 1 Sam. 10. 1. This is the more probable, because Elisha is commanded to go to the place where Hazael had his abode. Or, to anoint, may here intend no more then to take order that Hazael be anointed, or declared to be King. So much was done by the ministry of Elisha, 2 King. 8. 13, and that, questionless, by the appointment of Elijah.

V. 16. *And Jehu the son of Nimshi*] Son is here put for grandchild, 2 King. 9. 2. So also 2 King. 8. 26. It seems, that Nimshi was a man of note, and is therefore expressly named.

shalt thou anoint to be King over Israel] This was done (2 King. 9. 6.) by one of the children of the Prophets sent by Elisha, who certainly received a charge from Elijah so to do.

and Elisha] Luk. 4. 27. called Elizeus.

the son of Shaphat] This was an ancient, and honourable name, Numb. 13. 5.

of Abel-meholah] Mention is made of this place, chap. 4. 12.

shalt thou anoint to be Prophet] This may literally be taken, or figuratively, the sign put for the thing signified; and so it implies, that Elisha should solemnly ordain or appoint Elisha to be a Prophet.

in thy room] To succeed thee, and do such things as thou (if alive on earth) shouldst do. Though the Israelites were at this time great idolaters, yet God would not leave them without an eminent Prophet.

V. 17. *And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay*] The greatest destruction that Hazael wrought in Israel, was at the end of Jehu's raign (2 King. 10. 32.) and after his raign, 2 King. 13. 3. Yet Hazael begun to destroy Israel before Jehu's time, 2 King. 8. 18. and many of those who escaped Hazaels hand, Jehu slew, as Joram and others, 2 King. 9. 24. &c.

and him that escapeth from the sword of Jehu shall Elisha slay] Some apply this to the two and fourty children slain by Bears upon Elishas curse, 2 King. 2. 24. &c. Others apply it to the

multitude that perished by the famine in Samaria, which was laid upon Elisha, 2 King. 6. 31. but both these being before Jehu's time, this that is here spoken of Elisha's *slaying*, is to be taken of his prophetical denouncing divine vengeance against such Israelites, as remained idolaters, even after Jehu had destroyed the house of Ahab. So is this word taken, Isa. 11. 4. Jer. 1. 10. Hos. 6. 5.

V. 18. *Yet I have left me*] Or, *I will leave*. Rom. 11. 4. In the general apostacy of the Israelites God reserved and kept many from the evil of the time. But because these were not openly known, Elijah thought there were none left but himself. In a like case it is said, that *all Israel* forsook the Lord, 2 Chron. 12. 1. This God declared to Elijah as an answer to his complaint, v. 10. So much the Apostle affirmeth, Rom. 11. 4. and inferreth, that there may remain many chosen of God in corrupt times, though they be not apparently discerned by men. This also at this time God makes known to Elijah, to support and encourage him against his many fears and dangers, and to make him willing to go on in his ministerial function.

seven thousand in Israel] Here a set number is put for an indefinite number, as Matth: 18. 22. He means a very great number.

all the knees which have not bowed unto Baal] Bowing the knee is an external act of worship, Psa. 95. 6. Such therefore as had not worshipped Baal, no not outwardly with their bodies, are here meant.

and every mouth which hath not kissed him] This right of kissing, was used first to testifie great and entire affection, Gen. 48. 10. & 50. 1. 2 Submissive reverence, Exod. 18. 7. 1 Sam. 10. 1. 3 Willing and ready subjection, Psa 2. 12. In all these respects it was used by idolaters to their idols; for they would oft hug, embrace, and kiss their idols, (Hos. 13 2.) and kiss their feet, or hands, or robes, as subjects do to their Soveraigns, and the meaner sort to the greater (Luk. 7. 38.) yea and testifie all manner of obedience. The denial of bowing the knee and kissing with the mouth, set forth, that they before mentioned, were so far from serving their hearts upon Baal, as they would not make shew, by any outward right, of esteeming him to be a God. They no way conformed themselves to the idolatry of the times.

V. 19 *So he departed thence and found Elisha*] It appears, that Elijah went immediatly from the mount of God to the place of Elisha's abode; and after that to Damascus, whither he was directed v. 15. This is an evidence of Gods providence, that he should so seasonably meet with Elisha, See chapter 11. v. 29.

the son of Shaphat] See v. 16.

who was plowing with twelve yoke of Oxen before him] There were many plowes going in the field where Elisha was, and several persons attending the several plows.

and he with the twelfth] Elisha was with the last plow, from thence God called him to be a Prophet. See Amos 7. 14. Mat. 4. 18.

and Elijah passed by him and cast his mantle upon him] Of this mantle See verf. 13. It was that garment whereby he was known to be a Prophet, 2 King. 1. 8. Zach. ch. 13. verf. 4. This he cast upon Elisha, as a sign of his calling to be a Prophet.

V. 20. *And he left the oxen*] To those others that were in company, and plowing with him, or attending upon him.

and ran after Elijah] Hereby he shewed that the Spirit of God had entred into him, upon Elijah's casting his mantle on him; so Mat. 4. 20, 22. & 9. 9.

and said, let me I pray thee kiss my father and my mother] He craves leave to take a fair farewell of his friends. Of old, friends were wont at their first meeting to kiss one another, Exod. 18. 6, 7. and also at their departure one from another, Gen. 31. 28. He was so wrought upon by this call, as he would not do an ordinary act of civility to his friends, without leave of him whom now he took to be his master.

and then I will follow thee] I will wholly attend upon thee. In that Elisha upon Elijah's casting his mantle upon him, left all and followed him, it may be put into the Catalogue of Elijah's miracles, and so it maketh up his eight miracle. See ch. 17. 1.

and he said unto him] Elijah said to Elisha.

go back again] Heb. *go, return*, He gives him liberty to do what he desired. Hereby it appears that Elisha desired to go to his friends with another minde, then he that being called of Christ, said, let me first go bid them farewel, which are at home at my house, Luk. 9. 61. He made that a pretext to depart clean away from Christ, or at least to make delay; but Elisha intends only a friendly and speedy farewell.

for what have I done to thee] To hinder thee from what thou desirest. Hereby Elijah sheweth, that he no way hindred Elisha from doing what he desired; only the Spirit of God was come upon him, and he might know thereby that he was called to a great and extraordinary work, which was not in any case to be put off, Luk. 9. 60.

V. 21. *And he returned back from him*] Elisha for a time went from Elijah to his fathers house.

and took a yoke of oxen and slew them] It is probable that these were the oxen with which he plowed; and hereby he would shew that he clean left his former calling.

and boyled their flesh with the instruments of the oxen] By the instruments he meaneth the plow it self, and all the woodden things that appertained thereunto. These he then used, first, for greater expedition; for they were readiest at hand, and fittest to burn. 2. To shew that he willingly parted with all things that were useful for his former calling.

and gave unto the people] To his kindred, companions, and neighbours, as a farewell feast. So Luk. 5. 29.

and they did eat] This shews that he made a feast.

and he arose] So soon as he had entertained his friends, he made no longer delay, but departed from them. See ch. 14 17.

and went after Elijah] According to his promise, v. 20. This he did that he might the better observe Elijah's carriage in his function, and be more and more instructed by him.

and ministred unto him] As a continual attendant being willing and ready to do him any service.

CHAP. XX.

Vers. 1. AND *Benhadad*] This was the son of that Benhadad (v. 34.) who spoiled sundry Cities in Israel, ch. 15. 20. And this was he whom cruel Hazael murdered, and succeeded, 2 King. 8. 15.

the King of Syria] Heb. *Aram*.

gathered all his hoste together] All sorts of Souldiers in his dominion.

and there were thirty and two Kings with him] These were Kings of Cities, Counties, or Provinces; such as Joshua destroyed in Canaan, Josh. 12. 7, &c. The kinde of government, which was by one alone, and not the largeness of their dominion, gave them the title of Kings.

and horses and Chariots] These were such as belonged both to the King of Israel himself, and also to every of the other Kings. All these joyned together, must needs make a very great army.

and he went up] For Samaria was on an hill, ch. 16. 24.

and besieged Samaria] Of Samaria, see ch. 16. 29. This being the head city of the Kingdom, Benhadads besieging it, shews that he aimed at the whole Kingdom, as 2 King. 17. 5.

and warred against it] He made batteries and assaults against it.

V. 2. *And he sent messengers to Ahab king of Israel*] Hereby he pretends a minde to article upon conditions.

into the City] By the messengers entring into the city, it appears that both Benhadad and Ahab were upon some treaty.

and said unto him, thus saith Benhadad] This phrase implyeth, that the enemy would treat upon his terms only.

V. 3. *Thy silver and thy gold is mine*] This according to the letter, implyes the Kings treasure only.

thy wives also and thy children, even the goodliest are mine] This may imply, that he would have them to be at his command and disposing.

V. 4. *And the King of Israel answered, and said, my Lord O King*] This is an acknowledgment of fealty and subjection of the King of Israel to the King of Syria.

according to thy saying] As I conceive the purport of the message to be.

I am thine] As a tributary King to thee.

and all that I have] I hold all in fealty under thee. Fear made him take his enemies demand in the best sense; and in that sense to yield to his demand.

V. 5. *And the messengers came again and said, thus saith Benhadad*,] Benhadad perceiving how for the King of Israel yielded unto him, now stands upon higher terms, and answerably sends another message.

although I have sent unto thee saying, thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children] Though my message be so interpreted by thee, as if I intended no more then homage and fealty to be yielded by thee to me; yet my purpose is to have the possession of all, 2s v. 6.

V. 6. *Yet I will send my servants unto thee to morrow about this time*] These he would send without any long delay, to take possession of what he demanded.

and they shall search thine house] To see what is laid up therein. He would not trust Ahab upon his word.

and the houses of thy servants] This he adds more then he did in his first message, which makes Ahab to stick, thereupon; for he supposed that he might make a tumult among his subjects, if without their consents, he should grant away that which was proper to them.

and it shall be, that whatsoever is pleasant] Heb. *desireable*.

in thine eyes] That which thou desirest to keep, and art loth to part withal.

they shall put it in their hand and take it away] They shall take it up from thee, to bring it to me.

V. 7. *Then the King of Israel called all the Elders of the land*] It seems that he had over rashly, of his own head, returned the former answer. But now observing the enemy to increase more and more upon him, he takes better advice, and that of his ancient grave counsellors that were with him in the city, whom here he calls Elders, See ch. 8. 1.

and said, Mark, I pray you, and see how this man seeketh mischief] He gives him this title, *This man*, in contempt; and sheweth, that though he pretended teams of agreement, yet he sought not victory and Soveraignty only over them, but their utter ruine and destruction.

for he sent unto me for my wives, and for my children, and for my silver, and for my gold] For me to acknowledg him to have such a right in them, as I to hold them under him.

and I denyed him not] Heb. *I kept not back from him*. I refused not to yield to that which at first I conceived him to aim at, namely, to make me and mine tributary to him.

V. 8. *And all the Elders, and all the people said unto him*] Ahab propounded his case to the Elders in the audience of the people.

hearken not unto him nor consent] To his latter demand; stand it out rather to the uttermost.

V. 9. *Wherefore he said unto the messengers of Benhadad, Tell my Lord the King*] Though Ahab could not like Benhadads imperious demands; yet being afraid to provoke him further, he continues his acknowledgment of subjection unto him.

all that thou didst send for to thy servant at the first, I will send] He means that he would willingly yield himself and all his to be tributary to the King of Syria, See v. 4.

but this thing] To put all presently into chine hand.

I may not do] He durst not be over resolute in saying, *I will not*; but too too timerously he saith, *I may not*.

and the messengers departed and brought him word again] They related to Benhadad the second answer of Ahab.

V. 10. *And Benhadad sent unto him, saying*,] The proud enemy, too confident upon the greatness of his army, accepts no mitigation, but stands upon the uttermost of his own demands.

the gods do so unto me and more also] See ch. 19. 2.

if the dust of Samaria shall suffice for handfuls for all the people] This is a proverbial speech, full of insolency; whereby to affright his enemy the more, he boasteth of the multitude of his Souldiers; as if he had said, I swear, that I will bring more Souldiers into Samaria, then there are handfuls of dust therein. Or, I will so beat down the Castles, wals, and houses, as every of my Souldiers shall not take up a handful of dust from the earth.

that follow me] Heb. *that are of my feet*. Exod. 11. 8. Judg 4. 10.

V. 11. *And the King of Israel answered and said*] Now he takes more courage to himself, and forbears that slavish title, *my Lord*.

tell him, Let not him that girdeth on his harness, boast himself, as he that putteth it off] This is another proverbial speech, which shews that the issue of war is uncertain, and that it is a point of folly, to triumph before the battle be ended.

V. 12. *And it came to pass when Benhadad heard this message*] Heb. *word*. For the message was delivered not in writing, but by word of mouth.

(as he was drinking, he and the Kings in the pavilion] Heb. *tents*. It appears v. 16. that he drunk to excessively, as he was drunken; in which respect he could not well give good direction.

that he said to his servants, set your selves in array] Or, place the Engines; and they placed Engines.

and they set themselves in array against the city] They approached nearer to the wals of the city, and set their Engines to batter it down.

V. 13. *And behold*] It is very remark ble that God should send a Prophet to him, under whose government the Prophets of the Lord were cut off, ch. 18. 4.

there came] Heb. *approached*. He might be in Samaria before, but now, being sent of the Lord, he approacheth nearer to the King, and comes into his presence.

a Prophet] He means a true Prophet of the Lord. He might be one of those whom Obadiah hid, ch. 18. 4. Some take him to be Michaiah, ch. 22. 8.

unto Ahab King of Israel, saying, thus saith the Lord] Not Baal, but Jehovah the Lord. Herein Gods goodness is manifested to an impious King.

hast thou seen all this great multitude] By watch-towers in Samaria they might well discern the whole compass of the enemies camp. This interrogation is to move him the better to heed the message. To which he intends the note of attention following it.

Behold, I will deliver it into thine hand this day] He sets down the present time of vanquishing that army, the more to pull down the pride and insolency of Benhadad; manifested v. 6, 10.

and thou shalt know that I am the Lord] This was the end why God foretold deliverance & victory following, left Ahab should ascribe it to his idols, or to chance. See v. 28. There was enough done (ch. 18. 39.) to make Ahab and all Israel know that the Lord was God; but wicked ones soon forget the evidences which God giveth of himself, though never so clear.

V. 14. *And Ahab said, by whom*] The most wicked in their distress can seek direction of God.

and he said, Thus saith the Lord] The Prophet would not give directions of himself, but what he had received from the Lord.

even by the young men] Heb. *servants*. The Hebrew word is oft put for attendants or servants; as ch. 18. 43. Josh. 1. 1. 1 Sam. 2. 13, 15.

of the Princes of the Provinces] The young men here meant, were either the sons of the Princes; or their Pages and attendants. In mans opinion such were most unfit for such a work. Experienced Captains and Commanders in war might have been thought to have been more fit; but God so ordered it, that the victory might more manifestly appear to be from him. So Judg. 7. 2.

then he said] Ahab still seeks in his great strait to be more and more fully instructed by God.

who shall order the battle] Heb. *binde*, or, *tye*. That is, set in array, as (2 Chr. 13. 3.) and lead out, and set first on the enemy.

and he answered, Thou,] He means the King himself, that so the young men might the more willingly undertake that task.

V. 15. *Then he numbred the young men of the Princes of the Provinces*] This is an evidence of Ahabs giving credit to the word of the Lord.

and they were two hundred and thirty two] These were to be Captains and leaders unto the rest.

and after them he numbred all the people, even all the children of Israel] He means such as were fit to bear arms in Samaria.

being seven thousand] This was but a small number to set upon so great an army as lay against Samaria. This is the number of those that remain faithful with the Lord, ch. 19. 18. and thereupon some infer, that these were those very same persons, but without sufficient ground.

V. 16. *And they went out at noon*] This was the time wherein it was likely that the enemy would be more buse about refreshing his body, then preparing for war; and so it fell out, as the words following shew.

but Benhadad was drinking himself drunk, &c.] See v. 12.

V. 17. *And the young men of the Princes of the Provinces went out first*] God put such courage into them, to embolden the rest of the army to follow them. They joyn together, as a forlorn hope, first to set upon the enemy.

and Benhadad sent out] For he had intelligence that some marched out of the city, as the words following shew.

and they told him, saying,] The scouts, that were to espy what the enemy did, gave him notice of their coming out.

there are men come out of Samaria] It is probable, that only the aforesaid forlorn hope had then appeared out of the city.

V. 18. *And he said*] This is spoken of Benhadad.

whether they be come out for peace take them alive] It was against the law of arms to surprize ambassadors of peace. Their message should have been heard, if they had come for peace.

or whether they be come out for war] In his pride he thinks they were not able to make a battle.

take them alive] By this it seems, that he feared no opposition, but he would have them so taken, as he might put them to death, or imprison them, or otherwise deal with them, as he should see cause.

V. 19. *So these young men of the Princes of the provinces came out of the city*, See v. 14.

and the army which followed them] Namely, the seven thousand mentioned v. 15.

V. 20. *And they slew every one his man*] Both the young men, and the rest of the people that followed them, did so. They slew seven thousand two hundred thirty and two at the least, even as many of the enemies that came to apprehend them, as they themselves were in number.

and the Syrians fled] This first success which the Israelites had upon some Syrians, possessed the rest with such fear, as they durst not stand to it.

and Israel pursued them] They followed the good success which they had in the beginning. See 1 Chr. 13. 19.

and Benhadad the King of Syria escaped on an horse with the horsemen] They which had means of a speedy flight, left the rest of the army to shift for themselves.

V. 21. *And the King of Israel went out*] With such troops of horse as he had, he pursued the enemy.

and smote the horses and chariots] This shews that all the horsemen escaped not.

and slew the Syrians with a great slaughter] For when fear once possesseth an enemy, and makes him fly, he is made a prey to such as pursue him.

V. 22. *And the Prophet came to the King of Israel*] That Prophet which first foretold this victory, v. 13.

and said unto him] Having by divine revelation knowledg of the enemies purposes, 2 King. 6.12.

go, strengthen thy self] This may be applyed both to external preparations, and also to spiritual duties of turning unto God, and seeking divine assistance. With outward means, faith, repentance, and prayer must be joyned.

and mark and see what thou doest] Be not secure and careless, as if thou were altogether free from all fear of any more danger.

for at the returns of the yeer] When the time is seasonable for war, 1 Chr. 20.1. See 2 Sam. 11.1.

the King of Syria will come up against thee] Enemies once spoyled, if they can recruit their army, will not rest; but try again and again, how they may recover their loss, See 1 Chr. 14.12.

V. 23. *And the servants of the King of Syria said unto him*] They are forward to put on their King to another battel, and yet consider not what were the most proper causes of their overthrow; as their insolency, sensuality, intemperancy, security, and the like vices.

their gods are gods of the hils, therefore they were stronger then we] The heathen conceived that there were a multitude of gods. Some for the ayr, some for the waters, some for the earth; some dwelling upon hills, who would therefore protect their dwelling places. This they say of Israels gods, because the Israelites had many high places on hils where they worshipped their gods.

but let us fight against them in the Plain] For Samaria (about which they fought before) was on a mountain, ch. 16.24

and surely] Heb. *if not*. This is a concise speech, ordinarily used in forms of oaths. To make up the sense something must be supplyed; as *see*, or try. So Gen.14.23.

he shall be stronger then they] Their presumption upon a superstitious conceit, implunged them into a greater danger then before.

V. 24. *And do this thing, take the Kings away, every man out of his place*] Kings use not to be expert and hardy enough for difficult and dangerous exploits; Nor so submissive to military Discipline, as Captains. And as for the Kings used before by the Syrians, they had been by their intemperancy, an ill example to the rest of the army, v.16.

and put Captains in their rooms] They mean Captains of Benhadads own Dominions and under his subjection, which were like to stand out the battle more courageously.

V. 25. *And number thee an army like*] Like in number, in prowesse and in all warlike abilities.

the army that thou hast lost] Heb. *that was slain*. They who being slain fall in the field, are as men lost, they are of no use, they can afford no help.

horse for horse, and chariot for chariot] It seems that they were before as well prepared and furnished as they could be, and therefore they desire but the like.

and we will fight against them in the plain, and surely, &c.] See v. 23.

and he hearkened unto their voice, and did so] Their counsel seemed to be so good to him as he saw no reason to gain-say it.

V. 26. *And it came to pass at the returns of the yeer*] See v. 22.

that Benhadad numbred the Syrians] Prepared an army of his own subjects.

and went up to Aphek] Aphek is a city in the tribe of Asher, bordering upon the Sydonians, Josh. 13.4. & 19. 30. Here sundry of the Canaanites continued to dwell, Judg. 1. 31. At this time the Syrians had some command therein. See v. 30. He might choose the plain near this city, there to set his battle in array, that in case he should be again put to flight, he might have that City as a refuge to flee unto, and so he did, v.30.

to fight against Israel] Heb. *to war with Israel*. That they might recover their former loss, v. 10,11.

V. 27. *And the children of Israel were numbred*] Were brought into array.

and were all present] Or, *were victualled*. This may be meant of persons or things: Thus, all that were appointed came to the battel; or, all necessaries were provided for them; or, all that were in the former battel, were safe, and none of them slain.

and went against them] To meet them, and enter battle against them.

and the children of Israel pitched before them, like two little flocks of kids] They are said to be like little flocks, because they were few in number, compared to the large hosts of the Syrians. They are said to be flocks of kids, because they were weak; not furnished with such war-like provisions, as the Syrians were: So as in number of souldiers, and war-like preparations, the Syrians much exceeded the Israelites. Some conceive, that one of the flocks were of the two hundred and thirty, and two young men; and the other of the seven thousand people mentioned v. 15.

V. 28. *And there came a man of God*] This was the Prophet mentioned, v. 13,22.

and spake unto the King of Israel and said, Thus saith the Lord] Thus he shews, that he came not of his own head, but came from God, and delivered Gods word; that to the more credit might be given to it.

because the Syrians have said, the Lord is God of the hills] See v. 23.

but he is not God of the valleys] Herein they do derogate much from God, as if he could not manifest his power when and where he pleas.

therefore will I deliver all this great multitude into thine hand] This inference shews, that God had not respect to the Israelites, (who were gross idolaters, both King and people, and notoriously wicked) but to his own name, in giving the success which he did; for his name being blasphemed by the enemies, he would take just vengeance on them. See Ezek. chap. 36.21, 22.

and ye shall know that I am the Lord] See v. 13. Two reasons are here rendred of Gods giving the Syrians into the hands of the Israelites; one to discover the vanity of that conceit which the enemies had of God; the other to give evidence to the Israelites, that the Lord was the only true God.

V. 29. *And they pitched one over against the other*] By this it appears, that the two armies stood facing one another, and expecting which should make the first onset.

seven dayes] So long they continued in battle array, as 1 Sam. 17. 2, 3. It must needs be, that one of those dayes was the Sabbath, as Josh 6.15.

and so it was, that in the seventh day the battle was joyned] This was the seventh day of their standing in battle array, and not the seventh day of the week, called the Sabbath.

and the children of Israel slew of the Syrians an hundred thousand footmen in one day] These were many more then every one his man, as v. 20 The slaughter was a very great slaughter.

V. 30. *But the rest fled to Aphek into the City*] This sheweth, that Aphek was now in the Syrians power. See v.26.

and there a wall fell upon twenty and seven thousand of the men that were left] This was the wall of the City; or at least of some Forts and Towers. This wall might fall by Israels undermining it, or by some earthquake, or by the earth sinking under it, or by Gods secret providence, as Josh.6.20. This place they fled unto for succour; but it proved destructive.

and Benhadad fled] See v. 20.

and came into the city into an inner chamber] Or, *from chamber to chamber*. Heb. *into a chamber within a chamber*. He knew not where securely to abide, but went up and down and sought where he might best hide himself. See ch. 22.25. His pride is now turned into fear.

V. 31. *And his servants said unto him*] They observing him to be perplexed, give him the best advice they could.

behold now, we have heard that the Kings of the house of Israel are merciful Kings] Heb. *Kings of mercy*. This may be meant of David and Solomon, or there might be acts of mercy done by Kings of Israel to their enemies, which were famous among other nations, but are not recorded in sacred Scripture; for acts of great cruelty done by Baasha, Zimri, and others, are registred in Scripture.

let us put I pray thee, put Sack-cloth on our loins] This they advised to be done, in token of sorrow, for taking up arms against Israel.

and ropes on our heads] This, in token of their desert of death.

and go out to the King of Israel] They are careful to use all means for obtaining mercy of him, whom they thought to be merciful. And have not we heard, that God is merciful? Why then do not we penitently seek mercy of him?

peradventure he will save thy life] They would make a trial of obtaining that which they were not sure of.

V. 32. *So they girded sackcloth on their loins, and put ropes on their heads*] See v. 31. They could readily follow good advice for their lives.

and came to the King of Israel, and said, thy servant Benhadad saith] He that before thought to have trampled on the King of Israel, v. 6. now acknowledgeth himself to be his servant.

I pray thee let me live] Nothing is now desired but meer quarter, to have his life saved.

and he said, is he yet alive?] He supposed that he might have been slain with the multitude.

he is my brother] Of the same calling whereof I am, and one whom I respect as a brother, See ch. 9.13. How foolish a courtesie this was, appears v. 42.

V. 33. *Now the men did diligently observe, whether any thing would come from him*] Any words that they might work upon, or from which they might raise any ground of hope.

and did hastily catch it] Heb. *hastned and catched*. They presently took the word out of his mouth; or took occasion to make a present reply.

and

and they said, thy brother Benhadad] They use the title, *brother*, in relation to that title which Ahab before had used. Their speech is concise and imperfect; it is as if they had said, he whom thou vouchsafest to call brother, yet liveth.

then he said] Ahab was so ready to return his answer, as he did not stay till they had made out their full speech.

go ye and bring him] He so utters these words, as they perceived that he intended good will to their King.

then Benhadad came forth to him] Certainly he feared no ill.

and he caused him to come up into the Chariot] He adds to mercy great honour.

V. 34. *And Benhadad said unto him, the Cities which my father took from thy father*] The word, *father*, may be indefinitely taken for predecessor, and so this have relation to those Cities which Benhadad took from Baasha, ch.15. 20. Or he might also take some Cities from Omri, which are not mentioned in the sacred history. So the title, father, here in both places, is literally understood.

I will restore] It appears by Benhadads holding Ramoth-Gilead, chap. 22. 4. that he did not to the full perform his word.

and thou shalt make streets for thee in Damascus] He means, places in Damascus for Israelites or others, upon Ahabs warrant, to walk and trade in; or markets, out of which Ahab might as he pleased, have tole: or places where Ahab might appoint Judges, to hear his peoples causes: or garrisons of Ahabs Souldiers.

as my father made in Samaria] By this it seems, that the former King of Syria had great power over the King of Israel.

then said Ahab, I will send thee away with this covenant] He was too hasty in accepting such a covenant.

so he made a covenant with him] Having made a promise, to keep it was a just thing.

and sent him away] Set him free, to go to his own country again, and there to raign as before. Herein he dealt too remisly, as appears v. 42.

V. 35. *And a certain man of the sons of the Prophets*] See ch. 18. 4. He is called a Prophet, v. 38.

said unto his neighbour] By neighbour, is here meant one of the same profession; even another of the sons of the Prophets.

in the word of the Lord] By the Lords command, which he made known to his neighbour, as appears, v. 36.

smite me I pray thee] So finite me as the stroke may be seen, and they that look on me may perceive that I have been smitten. He was disguised, so as they who saw him wounded, might take him to be a souldier. Herein he was a sign to the King of Israel, to shew that he also should be smitten, as Isai. 20. 2, 3. Jer. 27. 7. &c. Ezek. 24.24.

and the man refused to smite him] At the first sight, this may seem to be a just refusal, because he saw no just cause why he should finite him: but if we consider the ground and reason thereof, implyed in this phrase, *in the word of the Lord*, we may see that it was a rebellious refusal against Gods word.

V. 36. *Then said he unto him, Because thou hast not obeyed the voyce of the Lord*] This shews that what the prophet required of his neighbour, was from the Lord, and in the name of the Lord; and that he had told him as much.

Behold, as soon as thou are departed from me, a lyon shall slay thee] We read of a like judgement, ch. 13.24. See that place. This further prefigureth the extent of the judgement that should fall upon Ahab, even the taking away of his life, chap. 22. 34,37.

and as soon as he was departed from him, a lyon found him and slew him] Gods threatnings are executed accordingly, and that oftimes speedily. See ch.13.24.

V. 37. *Then he found another man*] It is probable that this man was also one of the sons of the prophets.

and said, Smite me, I pray thee] This charge was also given upon the same warrant, that is mentioned, v. 35.

And the man smote him] This, being well done by this man, shews that Gods word must be obeyed, though it seem unreasonable to mans reason.

so that in smiting he wounded him] Heb. *smiting and wounding*. He so wounded him, as blood followed thereupon. This a servant of God was willing to endure at Gods command. So Christ, Isai. 53.5.

V. 38. *So the Prophet departed, and waited for the King by the way*] This was the man end why he was so wounded, that the king might see it.

and disguised himself with ashes upon his face.] These ashes were so sprinckled or laid on his face, besmeered with blood, as it could not readily be known who he was. Hebrew Expositers, say, that he disguised himself with a cover on his face. See ch. 14.2. & 22.30. At the first he would not be known to the King who he was, that the king might the more impartially give his judgement on the case propounded.

V. 39. *And as the king passed by, he cryed unto the King; and he said*] He was the more earnest in calling upon the king, that the king might the better heed the case.

Thy servants went out into the midst of the battel, &c.] He relateth his mine in way of a parable, that Ahab not discerning how it concerned himself, might be made a Judge against himself, as David was, 2 Sam.12.1.&c.

and behold a man turned aside,] By this man, he intends a commander in war, under whom he might serve.

and brought a man to me] By a man, here he intends a captive or prisoner taken in war.

and said, Keep this man] Hold him fast, as a prisoner, that he make not an escape.

if by any means he be missed] Heb. *if by missing he be missed*.

then shall thy life be for his life] He would have it supposed, that he himself was a Martial or officer to keep prisoners taken in war: and by reason thereof his letting go of a prisoner was capital. To pay life for life, is to be put to death, Exod. 21. 23.

or else thou shalt pay] Heb. *weigh*. For in those dayes, and those places, they passed money one from another by weighing it. It seems that commanders in war, had in the case mentioned, power to ransom a capital crime, by a sum of money.

a talent of silver] That is, three hundred seventy and five pounds sterling. See ch. 16. 24. & 1 Chron. 22. 14.

V. 40. *And as thy servant was busie here and there, he was gone*] Heb. *he was not*. For he that escapes from another, if he cannot be found again, is as if he were not: He means that the prisoner slipt away.

And the king of Israel said unto him, so shall thy judgement be] So as thou hast said; either to render thy self, or a talent of silver.

thy self hast decided it] By testifying, that thou tookest the prisoner on the condition expressed. Thus the king also decided his cafe against himself.

V. 41. *And he hasted*] So soon as that was effected which he intended, the prophet makes known himself.

and took the ashes away from his face] By wiping his face clean, that so it might be known who he was: If he had a cover on his face, that also he took away.

and the king of Israel discerned him, that he was of the prophets] The king either knew him before; or else by some gesture or habit, proper to prophets, he came to know that he was a Prophet.

V. 42. *And he said unto him, thus saith the Lord*] This he premiseth, to astonish the king the more. See ch. 11. 31. and 14. 7.

Because thou hast let go out of thy hand] Here the Prophet applyeth the parable mentioned, v.39. God, by that full victory which he gave unto Ahab against Benhadad, and thereby bringing Benhadad unto him, committed Benhadad as a prisoner into his hand, to be destroyed by him; as God had given Agag into Sauls hands, 1 Sam. 15. 8. But as Saul, so Ahab let Gods prisoner go out of his hand, and make an escape.

a man whom I appointed to utter destruction] Heb. *of my curse*. It is probable, that the Prophet, who fore-told the victory, (v. 18.) gave it also in charge, that the king, as well as other Syrians, should be destroyed. But if such an express charge were not given, yet the law expressely enjoyned as much, Deut. 7. 2. The word whereby Achans sin is set forth, (Josh. 7.1.) is here used. See 1 Sam. 15.18. &c. Benhadad is called a man of Gods curse, in sundry respects. 1. His flock was a mortal enemy to Gods people, 2 Sam. 8.5. & 10.6. 1 King. 11.25. Much enmity is hereafter noted of the Syrians against Israel. 2. This mans father had done great spoyl to Israel, ch. 15. 20. 3 He himself would have been a Lord over all Israel. His besieging of the ir head City, implyeth as much, See v.1. 4 He manifested extream insolency and cruelty, v. 6, 10. 5 He vilified the God of Israel, v. 28.

therefore thy life shall go for his life] See v. 39. In that thou hast suffered him to escape, thou thy self shalt dye for it. See this accomplished, ch. 22. 34, &c.

and thy people for his people] Sins of Kings oft prove very dangerous to people, 2 Sam. chap. 24. ver. 1. Ahabs people had made themselves accessary to his sin, and therefore were punished with him.

V. 43. *And the King of Israel went to his house, heavy, and displeased*] At the Prophets words, whereby the joy and glory of the victory was turned away, as 2 Sam. 19. 2. See chap. 21. 4.

and came to Samaria] Or, *when he came*. For the Kings Palace or house was in Samaria. Gods threatnings work upon the most stubborn, and dejects them.

CHAP.

CHAP. XXI.

Vers. 1. A*Nd it came to pass after these things*] The evidences which the Lord gave of himself to be God, ch. 18.39. the bringing of rain, ch. 18. 45. the two victories against the Syrians, ch. 20. 21, 29. are the things here intended: they were all great evidences of Gods goodness to Ahab and his people. Yet they alter not his corrupt disposition. No mercies will throughly work upon impious persons.

that Naboth the Jezreelite had a vineyard] This clause doth not to depend upon the fore-mentioned circumstance of time, as if Naboth had obtained his vineyard after those things before named; for he had it long before from his father, ver. 3. but it sets down the ground of Ahabs coveting it; as if it had been thus said, Naboth having a vineyard, Ahab desired it.

which was in Jezreel] See ch. 18. 45.

hard by the palace of Ahab king of Samaria] By this means Ahabs eye was oft set upon his vineyard, which made him the more to long after it. See Josh. 7. 21. Covetousness is called the lust of the eyes, 1 Joh 2.16.

V. 2. *And Ahab spake unto Naboth, saying, Give me thy vineyard*] Ahab doth not intend that Naboth should freely give him the vineyard, but rather that he might have it by sale or exchange.

that I may have it for a garden of herbs] Vineyards through their usual fruit are profitable to man: but Ahabs purpose was to make it a pleasant place for him to walke in, and to see variety of herbs and flowers.

because it is near unto my house] See vers. 1.

and I will give thee for it a better vineyard than it] He means a vineyard better for profit. This was a fair pretence.

or if it seem good to thee] Heb. *good in thine eyes*. If thou shalt conceive that more benefit doth accrue to thee by money.

I will give thee the worth of it in money.] This shews, that his aym was not to have it freely, without valuable consideration.

V. 3. *And Naboth said to Ahab, The Lord forbid it me*] Heb. *this be abomination to me from the Lord*. That is, the Lord keep me from this, as from an abominable thing. This phrase sets out an utter detestling of a thing, Gen. 44. 7. Josh. 22.29.

that I should give the inheritance of my fathers unto thee.] To alienate inheritances was expressly forbidden, Levit. 25. 23. Num. 36.7. Ezek. 46. 18.

V. 4. *And Ahab came into his house, heavy and displeased*] He was very sad, and discontented in his spirit, v. 5. See chap. 10. 43.

because of the word which Naboth the Jezreelite had spoken unto him] Naboths answer was very reasonable, and grounded upon Gods word; but because it crossed his humor and desires, he was perplexed in his spirit.

for he said, I will not give thee, &c.] See v. 37.

and he laid him down upon his bed] This is a place fit, as for weak bodies, so for disquieted spirits.

and turned away his face] He turned it in discontent from the company about him, as if he would have none to speak to him.

and would eat no bread] He refused to take any sustenance, as if he would starve himself. A man crossed in his ambitious, voluptuous, or covetous humor, is weary of life.

V. 5. *But Jezebel his wife*] See ch. 16. 31.

came unto him, and said unto him] Herein the seems to perform the duty of a kinde wife.

Why is thy Spirit so sad, that thou eatest no bread?] This question implyeth, that she knew nothing of the case before: for Ahab had concealed it in his own breast.

V. 6. *And he said unto her, because I spake unto Naboth the Jezreelite*, &c.] See v. 2.

and he answered, I will not give thee my vineyard] He doth not faithfully relate Nabobs answer, which was this; The inheritance of my fathers, v. 3. In which phrase, he sheweth the reason of his refusal, which was, because it belonged to that family, and might not be alienated. See v. 3.

V. 7. *And Jezebel his wife said unto him*] Herein the shews her self like unto her great, great grandmother Eve, Gen. 3. 6.

Dost thou now govern the kingdom of Israel?] By this interrogative, the doth most impiously and ungraciously imply, that it is the part of a supream governour, to take from his subjects what he lists, by fair or foul means; and the checks him for his remissness in not using the power he hath, to violence.

arise and eat bread] This is a phrase of quickning and inciting one to do a thing speedily. See ch. 14.2. She would not have him any longer to forbear food, least his abstinence might prove prejudicial unto him.

and let thy heart be merry] Heb. *let thy heart be good*. Her meaning is, that he should cast off this sadness of spirit. So Judg. 16. 25. 1 Sam. 25. 36.

I will give thee the vineyard of Naboth the Jezreelite] She would take a course to get Nabobs vineyard for her husband. Though he could not accomplish what he desired, yet his wife would undertake to do it.

V. 8. *So she wrote letters in Ahabs name, and sealed them with his seal*] She used the kings authority, (as Haman did, Esth. 3.12.) This she did, either without the kings consent, or with it. If without it, he suffered her to have too much power, in that she could, at her pleasure, use his secretary and signet; Yea, and it may be, get the kings hand to a blank; and she to write under it what she pleaseth. If she did it with his consent, then was he a principal actor in that murther, as well as she.

and sent the letters unto the elders] Under these elders the chief Magistrates of that city are comprized. See ch. 20. 7.

and to the nobles] Heb. *the white ones*. For great and noble persons, were wont to go in white, or fine robes, Gen. 41. 42. Est. 8. 15. See Neh. 2. 16. It may be, that these were either Ahabs or Jezebels creatures; raised to their dignities, by either or both of them; which made them the more ready to serve them in what they should command.

that were in his city dwelling with Naboth] The city here meant was Jezreel. It is said to be *his city*, because Naboth there dwelt, and was a prime man therein; and it is probable, that he was a pious man, in that he preferred the law of the eternal God, before the will of a mortal king, v. 3.

V. 9. *And she wrote in the letters, saying, Proclaim a fast*] This was done, that what was done, might be thought to be done through zeal of Gods glory. This circumstance much aggravated her impiety. This was such a fault, as is condemned, Isa. 58. 4, 5. In dayes of fast, they were wont to enquire after heynous sinners, to execute the law on them, and thereby to obtain reconciliation with God, Num. 25. 7, 8. Psalm. 106. 30.

and set Naboth on high among the people] Heb. *in the top of the people*] Hereby is meant, that he was set in high a place, according to his dignity; that they might not seem to have plotted what they did against him. Or some scaffold may be here meant, whereon, having caused Naboth to come from among the people, they might let him before the Judges.

V. 10. *And set two men*] For the law required, that there should be two witnesses, at least, to condemn a man, Deut. 19. 15. so dealt they with Christ, Matth. 26. 60. and with Stephen, Act. 6. 13.

sons of Belial] This Hebrew phrase sets out men of a most desperate condition, who care not what they do. According to the notation of the word, *Belial*, signifieth, *without yoke*; or, *without profit*: such as Judg. 19. 22. 1 Sam. 2. 12. This title is attributed to the devil, 2 Cor. 6. 15.

before him to bear witness against him] Otherwise they could have had no pretext for putting him to death.

saying, thou dost blaspheme] The Hebrew word properly signifieth to *bless*. The Jews so abhorred blasphemy against God, as they would not have the sound of blasphemy to be joyned with the name of God; but expressed it under a word of the contrary sense. So Job 1. 5. See ch. 14. 24. See the notes on 1 Cor. 16. 22.

God and the king] These two are joyned, to work in such as heard it a greater detestation of the crime, that they who slighted blasphemy in relation to the king, might be moved with the blasphemy in relation to God: And they who regarded not God, might be moved at the name of the king. This also was forbidden, Exod. 22. 28.

and then carry him out, and stone him that he may dye] Both these were according to the law, Lev. 24. 14. A blasphemer was carried out that he might not breath out his spirit in the city; and he was stoned, that there might be many hands in putting him to death. Sundry enormous impieties were in this letter: as 1. Abuse of the kings name and seal. 2. Causing Elders and Nobles to have their hand in such a fact. 3. Prophaning a solemn day of fast. 4. Making a just man an open flame before all the people. 5. Suborning false witnesses. 6. Charging the worst of men thereunto. 7. Laying the most notorious crime to his charge. 8. Prosecuting all to a shamefull and painful death.

V. 11. *And the men of his city*] Such citizens as had votes in civie businesses: See v. 8.

even the elders, and nobles, who were the inhabitants of his city] See v. 8.

did as Jezebel had sent unto them] This in general, sets out their yeelding to her impious and cruel command.

and as it was written in the letters which she had sent unto them] This implyeth that they did every way execute her bloody plot in all the particulars thereof. Though it were a most horrible plot, not onely against Gods word, but also against the light of nature, yet they having forsaken the Lord, and made Idols their God, (and all this at the kings command) are soon brought to prefer the kings pleasure, before Gods word. Some, to mitigate the elders fault, say, that Jezebel suggested, that, the king and Naboth being together, without any in their company, Naboth blasphemed; but the king had no witness to testifie it, and therefore moved them to get some witnesses affirming them that it was a truth which they should witness. But certainly Jezebels imperiousness wrought upon their slavishness.

V. 12. *They proclaimed a fast*, &c.] In this, and the next verse, is set down how punctually they observed all things in the letter.

V. 13. *And there came in two men*, &c.] See v. 10.

and they stoned him with stones] His children also were stoned by them, 2 King. 9. 26. This in a just cause had been agreeable to some extraordinary practises, both of God (as Num. 16. 31.) and also of men, Josh. 7. 21. But it was expressly against the law, Deut. 24. 16. Yet these creatures of Jezebel so far proceed, that none might be let to lay claim to the vineyard; so as it did escheat to the king. See the notes on Num. 15. 35, 36.

V. 14. *Then they sent to Jezebel saying, Naboth is stoned and dead*] Hereby they give evidence of their readiness to execute the Queens cruel design, and that all was made sure, in that he was actually dead. Paul was stoned, but not dead, Act. chap. 14. 19.

V. 15. *And it came to passe when Jezebel heard that Naboth was stoned and was dead*] It seems that Jezebel was not forward to put on Ahab with violence to enter into the vineyard, till he that hindered was taken out of the way.

that Jezebel said to Ahab, Arise] This is a phrase of inciting one without delay, speedily to do a thing, Gen. 19. 15. See ch. 14. 2.

take possession of the vineyard of Naboth the Jezreelite] This was the main end of her plot, and therefore the would have it put in execution.

which he refused to give thee for money] See v. 2, 3.

for Naboth is not alive but dead] Some think that Naboth was of kin to Ahab; and that, he and his children being dead, the right of the inheritance fell to Ahab. This they gather from the next scituation of Nabobs vineyard to Ahabs Palace, v. 1. But in such unjust proceedings, as here were used, we cannot think that they would stand upon right. Naboth being so cruelly dealt withal, we may well think that none of his kindred durst challenge their right, to hinder the Kings possession.

V. 16. *And it came to pass when Ahab heard that Naboth was dead, that Ahab rose up*] Ahab could quickly hearken to the counsel which his wife gave him, being agreeable to his corrupt humour. His heavinesse for it is soon changed.

to go down to the vineyard of Naboth the Jezreelite] See ver. 1.

to take possession of it] That so it might remain to him and his (in his imagination) for ever.

V. 17. *And the word of the Lord came*] Soon can God finde out the wicked in their wickednes.

to Elijah] A Prophet that feared not the face of Ahab, ch. 18. 18.

the Tishbite, saying] See ch. 17. 1.

V. 18. *Arise, goe down to meet Ahab king of Israel*] Jezebel was not more ready to stirre up Ahab to enter upon Nabobs vineyard, v. 15. then God is to hasten his Prophet to carry heavy tidings unto him, for his unjust and cruel act.

which is in Samaria] This may be applied to the King himself, who might be at that instant, when God first spake to Elijah, in Samaria: or he might be said to be there, because there was his dwelling place; or because his throne was there, and there he reigned. And thus he is distinguished from the King of Judah, who was in Hierusalem, and there reigned, ch. 22. 42. and yet is called King of Israel, 2 Chr. 21. 2. So as one King of Israel was in Samaria; another King of Israel was in Hierusalem. This phrase, *was in Samaria*, may also have reference to the word, Israel; and so intend that part of Israel which belonged to Samaria, for all the twelve tribes were called Israel.

behold, he is in the vineyard of Naboth] It was indeed strange, that so soon as he had taken away the life of Naboth, he should enter upon his inheritance. He was now going to the vineyard, and because he would be there by the time that Elijah should come unto him, he is said to be *in the vineyard*; so as there Elijah should finde him. Suppose Ahab to be in Samaria, when God first sent Elijah; and to be in the vineyard when Elijah first met with him, and these two phrases, *he is in Samaria*, and *he is in the vineyard*, may well stand together.

whither he is gone down to possess it] This much aggravated the cruelty done to Naboth.

V. 19. *And thou shalt speak unto him, saying, thus saith the Lord*] See ch. 11. 31. & 14. 7.

hast thou killed] Hast thou not feared to murder an innocent man? He is said to kill, 1 Because, thorow his covetous desire of the vineyard, he was the first occasion of the murder. 2 Because (as is probable) he was acquainted with the whole carriage of the matter. 3 Because he punished not the actors thereof. 4 Because he approved and ratified it, by taking possession.

and also taken possession] Was it not enough to take away his life, but that thou must also alienate the inheritance from the family, against Gods law? See v. 2. The manner of expressing this doom with an interrogation, is to convince Ahab the more thoroughly of the heinousnesse of his sin. The interrogation imports much emphasis.

and thou shalt speak unto him, saying, thus saith the Lord] The doubling of the Prophets warrant, could not but much astonish him.

in the place where dogs licked the blood of Naboth, shall dogs lick thy blood] Or, *like as dogs*. The substance of this threatning was accomplished on Ahab himself, in that dogs licked his blood, ch. 22. 38. As for the place here mentioned, that also was in part accomplished. See ch. 22. 38. But in Ahabs son both the substance and the circumstance of this doom was expresly fulfilled, 2 King. 9. 25, 26. Dogs are laid to lick Nabobs blood, because he dyed as a malefactor. For malefactors blood being spilt on the ground, dogs that came by, used to lick it up.

even thine] This repetition shews that the judgment should not wholly be put off to Ahabs wife or son, but it should even allo be executed upon himself.

V. 20. *And Ahab said to Elijah, hast thou found me*] Art thou so envious against me, and audacious, as to dog me, and meet me wherefoever I am?

O mine enemy] Toute ever carriesth thy self as an enemy to me; never speaking good, but evil unto me. Indeed Ahab was an enemy unto Elijah, and hated him, as he did Micaijah, ch. 22. 8. and thereupon thinks that Elijah was his enemy. Wicked persons count such as tell them their faults, and denounce Gods judgments against them, to be their enemies, yea they think that all whom they hate, hate them.

and he answered, I have found thee] Elijah had such a spirit, as he was not daunted with the Kings approbrious speech, but plainly tell him to his face, that he had indeed sought him and found him, and that he had cause to come to him, and denounce Gods judgments against him.

because thou hast sold thy self to do evil] 2 King. 17. 17. He was not only sold under sin, but he sold himself. A regenerate man may passively be sold under sin, in that, by the flesh remaining in him, he is so held down in a kinde of spiritual bondage, as when he would do good, evil is present with him. See Rom. 7. 14, 15, &c. But Ahab gave himself over wittingly, willfully to evil, and as a slave bound himself thereto; for he gave himself wholly to satisfie the mischievous desires of his wife: yea, and the suggestions of the devil, and lusts of his flesh. He gave himself over to all evil with greedinesse, Eph 4. 19.

in the sight of the Lord] Heb. *in the eyes*. Notwithstanding thus knowest that God seeth thee, yet thou doest evil, and doest what thou dost, in despight of God, Num. 32. 13.

V. 21. *Behold, I will bring evil upon thee*] See ch. 14. 10. 2 King. 9. 8. This is here added, as a proportionable judgement upon the forementioned iniquity; because he had sold himself to work evil, there for the Lord would bring evil upon him; so as in v 20. there should be a full point after *found thee*, and a comma after Lord.

and will take away thy posterity] See ch. 16. 3.

and will cut off from Ahab, &c.] The same judgement that was denounced against Jeroboam, Baasha, and other idolatrous Kings of Israel; because he continued in their idolatrous courses. See ch. 14. 10. & 1 Sam. 25. 22.

V. 22. *And will make thy house like the house of Jeroboam*,] See ch 16. 3.

and like the house of Baasha, &c.] See ch. 15. 27. & 16. 11. Both those were Kings of Israel, as well as Ahab; and the particulars of both are distinctly set down, to shew the severity of Gods revenge, Heb. 10. 31. Yea allo to shew that that which should befall Ahab, was no new matter, it being done to two Kings before him. See ch. 14. 9.9.

for the provocation, &c.] See ch. 14. 9.

and made Israel to sin] See ch. 12. 30. & 14. 16.

V. 23. *And of Jezebel also spake the Lord, saying*] Of Jezebel, See ch. 16. 31. She was the chief plotter of Nabobs murther; and therefore her doom is also expressly set down. See 2 King. 9. 35, 36, 37.

the dogs shall eat Jezebel by the wall of Jezreel] Heb. *or ditch*. This judgment was, according as it is here threatned, in substance and circumstances, executed.

V. 24. *Him that dieth of Ahab in the City, shall the dogs eat*, &c.] See ch. 14. 11.

V. 25. *But there was none like unto Ahab*] See ch. 16. 33.

which did sell himself, &c.] See v. 20.

whom Jezebel his wife stirred up] Or, incited. See vers. 7, 15.

V. 26. *And he did very abominably in following idols*] By idols, he meaneth not onely the golden calves, but Baal also, and other false Gods which he worshipped. See chap. 16. 3 1. See also, 2 King. 17. 12.

according to all things as did the Amorites] The Amorites were the wickedest, even among the heathen, Gen. 15. 16. 2 King. 21.11.

whom the Lord cast out before the children of Israel] God did, on this ground, forbid the Israelites to do such things, as the Nations which were cast out before them, had done, Levit. 18. 24,25. &c. Yet such was the impudency of the children of Israel, that neither Gods judgements on the Amorites, nor Gods express charge against conformity with those Nations, did work upon them.

V. 27. *And it came to pass when Ahab heard those words*] Ahab having seen the words of the Lord, spoken by Elijah, (in withholding rain, for three yeers and an half; in giving rain at the end of those yeers, in bringing fire down from heaven, and in sundry other remarkable matters) accomplished, could not but think, that this judgement also would answerably come to pass; and thereupon is moved, as the words following shew; for they set out sundry external signs of penitency, warrantable, and commendable, when they proceed from an inward answerable devotion.

that he rent his clothes] This sets out contrition of heart, 2 King. 22.11. See 2 King. 18.37.

and put sackcloth upon his flesh] Under this rite, was signified, an acknowledgment ofones unworthynesse of any soft or comely apparrel. Jon. 3.6.

and fasted] Hereby is signified an acknowledgment of ones unworthiness of any sustenance, 2 Sam. 12.16.

and lay in sackcloth] So as he did not only wear sackcloth on him in the day time, but also lye therein in the night time; which was a means to keep from sleep, that the soul might watch unto prayer, Joel 1.13. Gen. 37.34.

and went softly] This was a mourning disposition, (Isai. 38. 15.) and a testimony of grief for what was done.

V. 28. *And the word of the Lord came to Elijah*] See ch. 17. 2. God makes his Prophets messengers of gladsome tidings, as well as of heavy tidings.

the Tishbite, saying,] See ch. 17. 1.

V. 29. *Seest thou*] External actions may be discerned by man.

how Ahab humbleth himself before me?] This was but in outward appearance. It was not the humiliation of a true penitent. It is said to be before God, not because it was in the inward truth of his heart, (for he turned from none of his sins) but because he was moved by the word of God, declared unto him, to do it.

because he humbleth himself before me, I will not bring the evil in his dayes] External and temporary humiliation, may put off or defer a temporaty judgment. If God be so far moved with external humiliation, how prevalent is the hearty humiliation of a true penitent, 2 King. 22.19.

but in his sons dayes will I bring the evil upon his house] He means by house his posterity, friends, and others that belonged unto him. See the utmost of this judgment accomplished 2 King 9. 15. &c. & 10. 1. &c.

CHAP. XXII.

Vers. 1. *AND they continued three yeers*] These three yeers must be reckoned from the covenant made between Ahab and Benhadad, ch. 20. 34. which covenant was made in the nineteenth yeer of Ahabs reign; for Ahab died in this expedition, v. 37. which was in the two and twentieth yeer of his reign, 1 King. 16 22.

without war between Syria and Israel] Covenants with enemies use not to be very long. One would have thought, that the covenant mentioned, ch. 20.34. would have been a more lasting covenant then it was. But enemies use not to keep covenant longer then it may be for their advantage.

V. 2. *And it came to pass on the third yeer*] This was in the seventeenth yeer of Jehoshaphat, v. 51. After Jehoshaphat had made peace, (v. 44.) and affinity with Ahab, 2 Chron. 18. 1. 2 King. 8. 18.

that Jehoshaphat the king of Judah came down to the king of Israel] 2 Chron. 18. 1. &c. Jehoshaphat might well be said to come down, 1 In regard of the situation of the place; (for Jerusalem was higher then Samaria.) 2 In regard of the disposition of his minde. It was too low a descending for a king of Judah to go down to a king of Israel. None of his predecessors had done it before him. But much more too low was it, for a worshipper of the true God, to go down to such an idolater as Ahab was. See 2 Chron. 19. 2. Surely it was some policy that moved him hereunto. It might be that by an union betwixt the two Kingdoms, they both might be the better fenced against the king of Syria, who began to wax very great, and was an ill neighbour to them both.

V. 3. *And the king of Israel said unto his servants*] Under servants are here comprized such counsellors state, as upon all occasions attended on the king.

know ye that] This interrogative, is a vehement asseveration of the truth of that which he doth deliver.

Ramoth in Gilead] See ch. 4. 13.

is ours] Ramoth Gilead was a part of Israels inheritance, even one of their cities of refuge, Josh. 20. 8. And though it were taken away by Benhadads father, yet it was promised to be restored again, by Benhadad himself, ch. 20. 34 Some think that the Syrians had possession of it, before Benhadads fathers time: and that Benhadad took occasion from thence to hold Ramoth-Gilead, in that it was not within the letter of his promise, which was this, *The cities which my father took from thy father, I will restore*, ch. 20. 34.

and we be still and take it not] Heb. *silens from taking it.* The hebrew word implyeth, a forbearing *to do*, as well as *to speak*. In this sence it's used, Judg. 18. 9.

out of the hand of the king of Syria] Ahab had just reason so to do. The cause of that war was just: but he was not a fit instrument to manage that just cause; because he continued in his idolatry, notwithstanding the evidence against it, ch. 18. 39. therfore God left him, v. 34. &c.

V. 4. *And he said to Jehoshaphat, wilt thou go with me to battel to Ramoth-Gilead*] Ahab had good cause to desire Jehoshaphats assistance: for he could not but know, how wonderfully God had blessed Jehoshaphat, and made him strong, 2 Chr. 17.10,11, &c. Herein therefore he dealt prudently.

and Jehoshaphat said to the king of Israel, I am as thou art, my people as thy people, my horses as thy horses] 2 King. 2.7. His meaning is, that he himself, his people, his beasts, all that he had, were ready to go and do as Ahab would order them; even as if they had been all Ahabs own. See v. 44.

V. 5. *And Jehoshaphat said to the king of Israel, Enquire, I pray thee, at the word of the Lord*] Before he went to battel, Jehoshaphat would have him send for some Prophet of the Lord, to know the minde of God, whether God would prosper their design, or no. This was an evidence of his piety and prudence. The servants of God used so to do, Judg. 1. 1. & 20. 28. 1 Sam. 23. 2.

to day] Presently, before we prepare our selves any further for the war.

V. 6. *Then the king of Israel gathered the Prophets together*] He supposed that by a multitude gathered together, Jehoshaphat might be the better perswaded of the truth of that which they should deliver.

about four hundred men] It is probable, that these were the Prophets of the groves, which are mentioned, ch. 18.19.

and said unto them, shall I go against Ramoth-Gilead to battel, or shall I forbear] The question is fairly propounded: but question may be made, whether he would have flood to their resolution if their answer had been contrary to his purpose. See v. 15, 16.

and they said, go up] They received not this answer from the Lord; but observed that it was according to Ahabs humor.

for the Lord] They pretend the name of the Lord (whom they served not) to elude such as heard them, that they might think that they revealed the minde of the Lord; and to collogue with Jehoshaphat, who was a worshipper of the Lord. It was the practice of idolaters to give the title of the true God to their idols, Exod. 32. 4,5.

shall deliver it into the hand of the King] This Relative particle *it*, is not in the Hebrew; if it be left out, their answer will be like the Oracle of Apollo, which used to be so doubtful, as they might be taken either one way or other. Two contrary senses might be raised out of the letter of the Oracle. So in this answer, thus, *the Lord shall deliver Ramoth-Gilead into the hand of the King of Israel.* This sense they certainly intended. Or thus, the Lord shall deliver thee into the hand of the King of Syria.

V. 7. *And Jehoshaphat said, is there not here a Prophet of the Lord besides*] Namely, besides those that were Prophets of the groves. For Jehoshaphat suspected that their word was not from the Lord.

that we might inquire of him] It seems that Jehoshaphat had a very earnest desire to know Gods minde in this case; but yet when it was made known, he was not careful to do accordingly, v. 28, 29.

V. 8. *And the King of Israel said to Jehoshaphat, there is yet one man*] Yet, notwithstanding many of them have been slain, (ch. 18. 4. & 19.10.) and some fled; so as I know not where to finde them. As for Elijah, he had ofte so concealed himself from Ahab, that Ahab knew not where to have him. It may be gathered from this phrase (*carry him back again*, v. 26.) that

that Micaiah was in prison, when Ahab sent for him; so as he knew where to have him.

Micaiah the son of Imlah] His parentage is added, to distinguish him from another Prophet, Mic. 1. 1. It is supposed, that this Micaiah was that Prophet, who denounced the judgment against Ahab, ch. 20. 42. and that therefore he could not endure him.

but I hate him] It hath alwaies been the lot of such as have been faithful in declaring the truth which God hath revealed to them, to be hated, Gen. 37. 8. Psal. 38. 19. Amos 5. 10. Joh. 7. 7. Truth gets hatred.

for he doth not prophesie good concerning me] By good, he meaneth that which was pleasing unto him, Jer. 38. 4. Or that which tended to his honour or profit.

but evil] That is terrible things, which tend to my shame, damage, and undoing. This was the reason, why he was not sent for before.

and Jehoshaphat said, let not the King say so] This is a modest check. Thereby Jehoshaphat implyeth, that Gods word, though it seem unpleasing, is to be hearkened unto.

V. 9. *Then the King of Israel called an officer*] Or, *Eunuch.* The Hebrew word signifieth one that is gelded, Isa. 56. 3. So the Greek, Mat. 19. 12. The Persians, Babylonians, and other heathens, were wont to appoint such to be chief attendants upon Queens and great Ladies, for the surer confidence of their continuence. Such also were attendants upon Kings and other great persons: whence, it came to be a title given to great officers and attendants upon royal or honourable persons, whether they were gelt or no, Gen. 39. 1. See the notes on Gen. 37.36. Potiphar had a wife, though he be stiled a Eunuch, Gen. 39. 7.

and said, hasten hither Micaiah the son of Imlah] He made the greater haste in sending for him, that he might the more gratifie Jehoshaphat.

V. 10. *And the King of Israel and Jehoshaphat sat each on his throne*] There were two thrones setled for these two Kings, as ch. 2. 19.

having put on their robes] Their royal robes are here meant, which now they put on, to set out their Majestie to the people, as Act. 12. 21. The seventy Jews that translated the Hebrew Bible into Greek, set out these Kings clad in armour.

in a void place] Heb. *floor.* Hereby is meant a spacious place, where multitudes of people might stand together, Gen. 50.10. The Hebrew word is used to signifie a barn, or a floor, where corn is threshed, as Ruth 3. 3. 2 Sam. 24. 18. But here, and in other places, for a large place or ground for people to stand on.

in the entrance of the gate of Samaria] Kings thrones and seats of justice were in the gates of cities, that so all manner of people, passing to and fro, might see and hear.

and all the Prophets prophesied before them] See chap. 18. 29.

V. 11. *And Zedekiah the son of Chenaanah*] His parentage distinguisheth him from Zedekiah the son of Maasiah, Jer. 20. 21. This Zedekiah was the chief among all those Prophets, as a father of them.

made him horns of iron] This he did as a sign of the truth of his Prophecy; and in imitation of true Prophets, Jer. 27.2. & 28. 13. Zach. 1. 18,19. Horns are means, whereby bulls and other horned creatures, defend themselves, and offend such as stand against them. He made them of iron to set out their strength the more, Jer. 28. 13. By the two iron horns which he made, he would set out the strength of the two Kings.

and he said, thus saith the Lord] They express this name Jehovah, the Lord, to please Jehoshaphat, and to gain the more credit to their Prophecy. See v. 6.

with these shalt thou push the Syrians] As horned beasts push and gore other beasts, till they have wounded and destroyed them; so shall thine army deal with the Syrians.

until they have consumed them] This implies an utter destruction; so as they should not be able to get head again.

V. 12. *And all the Prophets prophesied so*] To the same purpose that Zedekiah had done. They all agree together in the same song.

saying, go up to Ramoth-Gilead and prosper] Here this word prosper is added; whereby they do more fully express the intent of their Prophecy. To prosper, is to have good success in that which a man enterprizeth.

for the Lord shall deliver it into the Kings hand] See v. 6.

V. 13. *And the messenger that was gone to call Micaiah*] The same that was stiled an officer, vers. 9. is here called a messenger; for he had a message committed to his charge, to do.

spake to him, saying] That which he spake was beyond his commission; so as herein he did not shew himself a faithfull messenger.

Behold now, the words of the Prophets declare good unto the King] See v. 8. This messenger knew that the Prophecy of the four hundred Prophets well pleased Ahab and the people, and therefore calls it good.

with one mouth] With one consent; so as if all had expressed their minde with one mouth.

let thy word I pray thee be like the word of one of them] He makes a pretence of kindness to the Prophet, because he had heard how hard an opinion the King had of him, ver. 8.

and speak that which is good] That which is pleasing to King and people.

V. 14. *And Micaiah said, as the Lord liveth*] This was an usual concise form of an oath. See ch. 1. 29. & 17. 1.

what the Lord saith unto me, that will I speak] This was a note of a true Prophet, Jer. 23. 28. & 42. 4.

V. 15. *And he came unto the King*] Micaiah, though he knew he should bring a displeasing message to the King, did not forbear to come and declare it.

and the King said unto him, Micaiah, shall we go against Ramoth-Gilead to battle, or shall we forbear] The King tauntly propounds the case, as if he intended wholly to refer himself to the pleasure of God, to be made known by this Prophet; but the event sheweth that he was fully setled to go, as the Jews, Jer. 42. 5. 6. &c.

and he answered him, go and prosper, &c.] He useth the very same words that the false Prophets had done before, vers. 12. But he spake them Ironically, to discover their falshood more evidently. He utters his words in such a manner as Ahab discerned them to be a meer mock. For an Ironical speech may more plainly be observed by the manner of uttering it, then by reading it. This kinde and way of discovering the folly of men, is frequent in Scripture; as chap. 18. vers. 27. Gen. ch. 3. vers. 22. 2 Chron. 25. 8. Eccl. 11.9. Lam. 4.21. Amos 4.4,5.

V. 16. *And the King said unto him, how many times shall I adjure thee*?] The interrogation implies a vehement asseveration: Thus, again and again, as by a solemn oath, I charge thee.

that thou tell me nothing but that which is true] He that regarded not truth at all, makes shew of regarding nothing but truth.

in the name of the Lord] That truth which is received from the Lord; for Micaiah, in his answer (v. 15.) no way implyed that he spake it in the name of the Lord. The King falsly imagined that it was the Will of the Lord, that he should go and recover Ramoth-Gilead. Because he retained not the love of the truth, God gave him over to believe strong delusions, 2 Ch. 2. 10,11.

V. 17. *And he said, I saw*] This he saw in a vision, as Ezek. 1. 4, &c. Act. 10. 11, 17. A vision was a representation of things to a mans imagination while he was awake, wherein it differed from a dream.

all Israel] All that were drawn forth to war.

scattered upon the hills] Put to rout, and flying to the hills. There were many hills in Israel, they were full of trees, to them therefore would Souldiers, put to flight, fly.

as sheep] Pursued by Woolves.

that have not a Shepherd] Hereby he implies, that the King, who was as a shepheard, should be slain, and thereupon the people fly, v. 34. 35.

and the Lord said] This he said to his Prophet in the vision.

these have no master] Their King being slain.

let them return every man to his house] To this purpose was a Proclamation made, v. 36.

in peace] Peace is here put for safety. It is opposed to death and destruction, they escaped with their lives.

V. 18. *And the King of Israel said unto Jehoshaphat*] Ahab might fear that Michaiahs Prophecy would discourage Jehoshaphat, therefore he seeks to impeach the truth thereof.

did I not tell thee that he would prophesie no good concerning me but evil] See v. 8. Ahab would make Jehoshaphat believe that Michaiah intended Ahab no good, and declared the former vision to cross and vex them.

V. 19. *And he said*] Micaiah said.

hear thou therefore the word of the Lord] Because thou didst adjure me to tell the truth in the name of the Lord, I do now do it plainly and fully.

I saw] As v. 17.

the Lord sitting on his throne] As a Judge, Isa. 6.1. Dan. 7.9.

and all the hoste of heaven] Angels, who as an host, or army of Souldiers, attend the Lord, Psal. 103. 20,21. Evil spirits were also mixed among these.

standing by him on his right hand, and on his left] Round about him. God is here set forth as a supream Soveraign on his throne, with all sorts of people attending upon him. Whether the good spirits were on his right hand only, and the evil on his left, is uncertain. But thus God is set forth in his glorious Majesty, the more to beat down the stout spirit of Ahab, who was here set in his glorious Majesty, v. 10.

V. 20. *And the Lord said*] All the discourse following in this

this vision, is by way of resemblance, and that after the manner of man, applyed to God. For who is his counsellor? Isa.40.13.

who shall perswade Ahab] Or, *deceive*. For he was perswaded to a matter, wherein he was much deceived.

that he may go up and fall at Ramoth-Gilead] Herein he was deceived. He went up with assurance of victory, but found destruction.

and one said on this manner, and another said on that manner] This is spoken of the spirits that stood about the throne. It is not to be taken, as if there were diversity of opinions among the heavenly spirits, but rather to shew the various passages of the divine providence.

V. 21. *And there came forth a spirit, and stood before the Lord*] It is an evil spirit that is here meant; for he cals himself, *a lying spirit*, in the next verse. Evil spirits can for their advantage, thrust themselves into the company of good spirits, Job 1.6.

and said, I will perswade him] How this evil spirit perswaded Ahab to go to Ramoth-Gilead, is manifested in the next verse. False Prophets are instructed in their false Prophecies by evil spirits, as true Prophets in their true Prophecies by the Spirit of God.

V. 22. *And the Lord said unto him, wherewith*] God propounds this question, not to be informed, but more clearly to manifest, that evil spirits can do nothing without his disposing providence.

and he said, I will go forth] The evill spirit said this; whereby it is manifest, that even evil spirits are ready to execute the vengeance of the Lord; and that, by reason of the over-ruling power of God on them, and of their readiness to do hurt unto men.

and I will be a lying spirit] Heb. *a spirit of falsehood*, or, *of lying*. His meaning is, that he would so work on Ahabs Prophets, as they should declare false things. Herein is verified that which Christ saith of the devil, Joh. chap. 8. ver. 44. In this respect he is also called a spirit of errour, (1 Joh. ch. 4.6.) because he puts on men to error, lie, and deceive, Rev. 12.9.

in the mouth of all these thy Prophets] It is the devil that speaketh in false teachers.

and he said, thou shalt perswade him] Because Ahab hated Gods true Prophets, v. 8. therefore God in justice gave him over to believe lies, 2 Thess. 2.11,12.

go forth and do so] God sendeth forth, even evil spirits, to do acts of justice.

V. 23. *Now therefore behold*] The Prophet calls the King to a serious consideration of a matter so remarkable in it self, as this was, and so much concerning him as this did.

the Lord hath put a lying spirit in the mouth of all these thy Prophets] God did this as a just Judg, making an evil spirit his executioner, to punish Ahab: So 2 Sam. ch. 16. 10. Job 12. 16. Ezek. 14.9. Sin may be punished with sin, and that justly, Rom. 1.24. 2 Sam. 12. 11,12.

and the Lord hath spoken evill concerning thee] He hath both determined, and also denounced judgment; for that he here calls evil, Amos 3.6.

V. 24. *But Zedekiah the son Chenaanah went near and smote Micaiah on the cheek*] Most impudently before the two Kings and whole assembly, he manifesteth his malice against the Lords faithful Prophet, and that reproachfully too, Job ch. 16. 10. Act. chap. 23. 2. Blows are the reasons wherewith he answereth the Prophet, because he had no better reasons.

and said, which way went the spirit of the Lord from me to speak unto thee] 2 Chr. ch. 18. 23. Zedekiah pretended that he himself had the Spirit of the Lord, vers. 11. and thereupon he here infers, that Micaiah had it not, because it could not be shewed, how it passed from the one to the other.

V. 25. *And Micaiah said*] This faithful Prophet returneth not blow for blow; but only declareth what God had determined concerning him.

behold thou shalt see] By woful experience thou shalt finde, that I, by the Spirit of the Lord, have declared a truth. To see, is oft put for an experimental proof, as Gen. 26.28. Matth. ch. 2.16.

in that day] The day wherein Micaiahs Prophecy should be accomplished; the King being slain, and his army put to the worst.

when thou shalt go into an inner chamber] Or, *from chamber to chamber*. Heb. *a chamber in a chamber*. See chap. 20. vers. 30.

to hide thy self] From Ahabs children and friends, who, when they should see the fearful issue of Zedekiahs false Prophecy, would seek up and down for that false Prophet, to revenge the blood of the King, and overthrow of the army, upon him.

V. 26. *And the King of Israel said*] The King of Judah fate mute, and durst not speak for him whom he knew to be a Prophet of God: Ill company marrs good men.

take Micaiah and carry him back unto Amon the Governour of the city] This Amon was as a Lord Mayor in Samaria. He had the power to cast into prison. See v. 8.

and to Joash the King's son] This Joash might be appointed Governour of the Kingdom, while the King his father went to war; as Josham, when his father was a leper, 2 Chr. 26. 21. Some take this Joash, to be Omries son.

V. 27. *And say, thus saith the King*] To stir them up to do what he would have done, he sends the charge in his own name.

put this fellow in the prison] Gods faithful Prophets are oft used as malefactors.

and feed him with bread of affliction, and with water of affliction] With no more then may sustain life, that he may be preserved, but in affliction, throw want.

until I come in peace] This he never did. Ahabs phrase implies that Micaiah should be kept fast, untill the victory were obtained; and that he would then bring Micaiah to trial for his life: but he made too fare account of victory.

V. 28. *And Micaiah said, if thou return at all in peace*] Heb. *returning thou return*. Of this Hebraisme in doubling the word, See ch. 8. 13. It implies, that he never should return.

the Lord hath not spoken by me] Herein he hath reference to the evidence of a true or false Prophet, Deut. 18. 21, 22. See Numb. 16. 29.

and he said, hearken, O people, every one of you] Hereby he shews, that he took them all to witness in this case.

V. 29. *So the King of Israel, and Jehoshaphat the King of Judah, went up to Ramoth-Gilead*] Though Jehoshaphat in sundry other things gave good evidence of a true fear of God to be in him; yet here he shewed great failing, 2 Chr. chap. 19. vers. 2. Micaiahs Prophecy should have restrained him.

V. 30. *And the King of Israel said to Jehoshaphat*] If the circumstances going before, and the event following after, be well weighed, it will appear, that it was no friendly part, to put that upon Jehoshaphat, which Ahab here put on him.

I will disguise my self, and enter into the battle] Or, *when he was so disguise himself, and enter into the battle*. He meant to disguise himself, by changing his habit, and going, not as a King, but as an inferior Commander, into the battle; that so he might not be known to be who he was. See ch. 14. 2. and 20. 38. Questionless Ahab was pestered with no small fear upon Micaiahs Prophecy. It might be also that he had had some inkling of the King of Syria's charge, v. 31. yet perfidiously adviseth Jehoshaphat to go into the battle as a King; it may be upon pretence of honour, in making him the General-Issimo.

but put thou on thy robes] Such robes as are mentioned v. 10. Royal robes, which become a King. Or, such kinde of armor as is fit for the General of the field.

and the King of Israel disguised himself] He altered his royal habit, as before.

and went into the battle] He had a minde to fight, though not to appear in the battle, as a King.

V. 31. *And the King of Syria commanded his thirty and two Captains*] These might be those who were put into the place of two and thirty Kings, Chapter 20. vers. 24.

that had rule over his Chariots] These had the command of all the Chevalrie. Of the use of Chariots, See 1 Chron. 18.4.

saying, fight neither with small nor great, save only with the king of Israel] This was a proverbial speech, whereby the King doth not forbid his servants to fight against any other then the King; but to observe the King especially, and to bend their main force against him, and not to suffer themselves, by fighting with others, to be kept from setting upon the King. This he might do in general, for the more speedy obtaining of the victory; for smite the shepheard, and the sheep will be scattered, v. 17. or in special, to bring Ahab under his mercy, as he himself had formerly been brought under Ahabs mercy, ch. 20. 33.

V. 32. *And it came to pass, when the Captains of the Chariots saw Jehoshaphat*] In such a royal habit and posture, as declared him to be a King.

that they said, surely it is the King of Israel] For, they knew not the King of Israel, and King of Judah so well, as to distinguish the one from the other.

and they turned aside to fight against him] They turned from all others in Ahabs army (as they were commanded ver. 31.) and compassed about Jehoshaphat, 2 Chr. 18. 31.

and

and Jehoshaphat cryed out] He earnestly prayed to the Lord, to help him in that strait. See ch. 17. 20, 21. 2 King. 2. 12. Exod. chap. 14. vers. 15. Some take this his crying out, to be to the Syrians, by manifesting that he was not the King of Israel. But the inference of the Lords helping him, (2 Chr. 18. 31.) sheweth, that his crying to the Lord is here intended.

V. 33. *And it came to pass when the Captains of the chariots perceived it was not the King of Israel*] This they perceived by some special work of the Lord; and this may be an instance of Gods helping Jehoshaphat.

they they turned back from pursuing him] For he was not the man they aimed at.

V. 34. *And a certain man drew a bow at a venture*] Heb. *in his simplicity*. Not purposely aiming at Ahab; nor yet knowing Gods purpose to have Ahab slain. See 2 Sam. 15. 11. This giveth an apparent evidence of Gods ordering providence, even in such things as are most casual.

and smote the King of Israel between the joynts of the harness] Heb. *joynts and brest-plate*. There are severall pieces of harness, which use to be fastned together upon a man. In one of those places where two pieces were fastned together, the arrow entred and pierced some of his vital parts.

wherefore he said unto the driver of his chariot, Turn thine hand] He was now marching on against the face of the enemy; but being wounded, he commands to turn the Chariot.

and carry me out of the hoste] Not clean out of the field; for he still continued against the enemy. v. 35.

for I am wounded] Heb. *made sick*. Or, *being wounded I am ready to faint*. See 2 King. 1. 2. He said, I am sick, rather then mortally wounded, that his danger might not be divulged throughout the hoste, and the whole army discouraged.

V. 35. *And the battle increased*] Heb. *ascended*. Grew more and more fierce.

that day] Whereon the King was wounded.

and the King was stayed up] Or, *stayed him self up*. 2 Chr. 18. 34. He was not struck stark dead; but retaining some vigor, he extended it as far he could, to keep his army together from flying away. For though he were carried aside out of the hoste, (v. 34.) to bind up his wound, yet did he not clean leave the army.

in his chariot against the Syrians] Some put this word chariot in the plural number, thus, or, *his chariots*; and apply it to the chariots of his Captains, that by the Kings abiding in the field, they might be kept from flight.

and died at Even] Namely, of the same day whereon he was wounded.

and the blood ran out of the wound into the midst of the chariot] Heb. *bosome*. Hereby is meant that place whereon they rested their feet in the chariot; in which place abundance of blood might be contained, without running thorow, that so it might be preserved, for the dogs to lick it up, v. 38.

V. 36. *And there went a Proclamation throughout the hoste*] When the Commanders had notice of the Kings death, they had no heart to maintain the fight any longer, and thereupon caused the Proclamation to be made. See chap. 15. 22.

about the going down of the Sun] They could not have much time to continue the fight any longer, the Sun being set, or about to set.

saying, Every man to his city, and every man to his own country] This was a phrase of retreat, and giving over the battle. See a like phrase, but in another sense, chapter 12. vers. 16. Herein the word of the Prophet was accomplished, v. 17.

V. 37. *So the King dyed*] He dyed in the field, 2 Chron. 18. 34.

and was brought] Heb. *came*. He was now dead; so as his coming musst needs be by the help of others, or rather it musst be their act to bring him.

to Samaria] There was his chief abiding place while he lived.

and they buried the King in Samaria] See chapter 16. vers. 24, 28.

V. 38. *And one washed the chariot in the pool of Samaria*] This pool reached from Samaria to Jezreel, where was the Kings armory, and where his Chariot stood. Thus, though it were stiled, the *pool of Samaria*, yet the Chariot and armor might be washed in Jezreel, where Naboth was stoned, chap. 21. 19.

and the dogs licked up his blood] Dogs use to lick up blood, where they finde it on the ground. But this was ordered by a special providence of God, as a just judgment, for consenting to Nabaths death, ch. 21. 19.

and they washed his armor] For his armor being about him, when he was wounded, might, in the hollow places thereof, contain some blood.

according unto the word of the Lord which he spake] This may in general have reference to Ahabs death, (v. 17. ch. 20. 42.) or, in particular, to the dogs licking up his blood, ch. 21. vers. 19.

V. 39. *Now the rest of the acts of Ahab*] See ch. 16. 27.

and the ivory house which he had made] Of things made of ivory, See ch. 10. 18. Amos 3. 15.

and all the Cities that he built] Ahab reigned two and twenty years, ch. 16. 29. He had much peace in his time, and there were enemies round about him. On these grounds, he might build both houses for pomp, and cities for defence.

are they not written in the book of the Chronicles of the Kings of Israel] See ch. 11. 41. & 16. 27.

V. 40. *So Ahab slept with his fathers*] See ch. 2. 10.

and Ahaziah his son reigned in his stead] See v. 51.

V. 41. *And Jehoshaphat the son of Asa began to raign over Judah*] 2 Chron. 20. 31. That which was before set down of Jehoshaphats history, was in regard of his joyning with Ahab: so as it properly belongeth to Ahabs story; which being finished, he now fets down the beginning of Jehoshaphats raign.

in the fourth year of Ahab King of Israel] This was the fourth year current. For Ahab began his raign in the thirty eight year of Asa, Jehoshaphats father, ch. 16. 29. who raigned fourty one years, ch. 15. 10.

V. 42. *Jehoshaphat was thirty and five years old when he began to raign*] Heb. *a son of thirty five years*.

and he raigned twenty and five years in Jerusalem] These years are to be reckoned from the beginning of his raign, to the end of his life; all which time he was true King, though his son were sometimes Governour over the land. See 2 King. ch. 1. 17.

and his mothers name was Azubah, the daughter of Shilhi] See ch. 14. 21. & 15. 10. This paintage of his, by the mother and grandmother, is set down for honours sake.

V. 43. *And he walked in all the waies of Asa his father*] He means the former waies of Asa, 2 Chr. 17. 3. for in his latter years he fell into many sins, 2 Chron. chap. 16. 2, &c.

he turned not aside from it] This shews both his integrity in all duties; and his constancy therein.

doing that which was right in the sight of the Lord] This sets out his sincerity, See ch 15. 5.

nevertheless the high places were not taken away] See chap. 15. 14.

for the people offered] See ch. 15. 14.

and burnt incense] See ch. 9. 25.

yet] Still after a great reformation, 2 Chr. 17. 9. & 19. 4, &c.

in the high places] See ch. 3...

V. 44. *And Jehoshaphat peace*] See ch. 2. This peace with idolatrous Israel brought the wrath of God upon Jehoshaphat, 2 Chr. 19 2.

with the King of Israel] He made peace both with Ahab. v. 4. and also with Jehoram Ahabs son, 2 King. 3.7.

V. 45. *Now the rest of the acts of Jehoshaphat*] See ch. 14. 19.

and his might that he shewed] See ch. 15. 23.

and how he warred] See 2 Chr. 20. 1, &c.

are they not written in the book of the Chronicles of the Kings of Judah] See ch. 15. 23.

V. 46. *And the remnant of the Sodomites which remained in the dayes of his father Asa, he took out of the land*] See ch. 15. 12. These Sodomites were countenances in Rehoboams time, ch. 14. 24. And rooted out in Asa's time, ch. 15. 12. Yet it appears, that they grew again in Jehoshaphats time; so as Asa at first destroyed them not all (some might escape his hands) or in the latter end of his raign (when he fell from God, 2 Chr. 16. 10.) they might rise again; or when Asa was dead, they might dream of a toleration, and thereupon exercise their filthiness.

V. 47. *There was then no King in Edom*] From the time that David subdued Edom, (2 Sam. 8. 14.) till Jorams time, (2 King. 8. 10.) Edom was in subjection to Judah. Then was Isaacs prophecy of Jacobs being Lord over his brother (Gen. 27. 29.) accomplished. See the notes on Gen. chap. 25. vers. 23.

a Deputy was King] This Deputy used to be put in by the King of Judah, and under him governed Edom.

V. 48. *Jehoshaphat made ships*] Or, *had ten ships*.

of Tarshish] Or, *for Tarshish*. See ch 10.22.

to go to Ophir for gold] See ch. 9. 28. Tarshish might be the general name of the whole region or country, whither the ships went; and Ophir the particular name of that place where choice gold was. Jehoshaphat herein imitated his great grandfather Solomon, ch. 10. 22.

but they went not] God can cross mens projects. The words following shew the reason why they went not.

for the ships were broken] This was ordered by the special

providence of God, to punish Jehoshaphat for joyning with wicked Ahaziah, 2 Chr. 20. 37.

at Ezion-Geber] See ch. 9. 26. This shews, that the ships had not put far on to Sea.

V. 49. *Then said Ahaziah the son of Ahab unto Jehoshaphat*] Though their former attempt of setting forth a Navy were frustrated, yet Ahaziah would fain have made another attempt, as if the loss that they had by their ships, had been a meer casualty. Wicked ones seldome behold God in his judgments.

let my servants go with thy servants in the ships] He supposed that by association with Jehoshaphats servants, he might have the better success. But Jehoshaphat would not. Jehoshaphat had been reproved by a Prophet of the Lord, for joyning with Ahaziah in a former expedition, 2 Chr. 20. 37. and thereupon is made more wise then to joyn with him again.

V. 50. *and Jehoshaphats slept, &c.*] See ch. 2. 10.

and Jehoram his son raigned in his stead] An impious son succeeded a pious father. Grace doth not alwaies descend from father to child. Of Jehorams wickedness. See 2 Chr. 21. 6, &c.

V. 51. *Ahaziah the son of Ahab began to raign over Israel in Samaria*] See ch. 16. 29.

the seventeenth yeer of Jehoshaphats King of Judah] See 2 King. 1. 17.

and raigned two years over Israel] These two yeers are to be reckoned current, as ch. 15. 2. His first yeer was in common with Ahab his father; his second, with Jehoram his brother. See ch. 15. 25.

V. 52. *And he did evill in the sight of the Lord*] See chap. 14. 20.

and walked in the way of his father] Ahab was his father, and Ahabs way was as bad as bad could be. See chap. 16. 33.

and in the way of his mother] Jezebel was his mother, and she was worse then his father. See ch. 16. 31.

and in the way of Jeroboam the son of Nebat] Jeroboam was the first that caused the division betwixt Judah and Israel, and brought all Israel to worship the Calves, ch. 12. ver. 28, &c.

who made Israel to sin] See ch. 14. 16.

V. 53. *For he served Baal*] It is Ahaziah that is here meant, who alcribed Deity to Baal, as if he had been a true God; and so did Ahab before him. See ch. 16. 31.

and worshipped him] He yielded divine honour to Baal, as to a true God.

and provoked to anger] See ch. 14. 9.

the Lord God of Israel] See ch. 8. 15.

according unto all that his father had done] Men are prone to hold close to evil patterns, and in nothing to swerve from them.

ANNOTATIONS

On the second Book of the KINGS.

Commonly called The fourth Book of the KINGS.

The Argument of the second Book of KINGS.

THe second Book of Kings *continneth the History of the Kings of* Israel *and* Judah, *to the captivity of them both. The History of* Israel *is from the rebellion of* Moab *in* Ahaziahs *time, to the captivity of* Hoshea, 2 King. 18. 10. *which was the space of one hundred fifty and nine years, wherein twelve Kings raigned, one after another. The History of* Judah *is from the end of* Jehoshaphats *reign, to the captivity of* Zedekiah, *which was the space of two hundred ninety and four years (besides the twenty and six years, mentioned* 2 King. 25. 27.) *wherein fifteen Kings (besides* Athalia *the usurper,* 2 King. 11. 1, &c.) *reigned, one after another.*

The second Book of the *Kings*, commonly called, the fourth Book of the *Kings*.

THe two Books of the Kings *are distinguished, not as if they contained Histories of different matters, but because (if all the History of both Books had been compiled in one Book) it would have seemed too great a volumn. See* Chap. 1. 1.

CHAP. I.

Vers. 1. *Now*] Heb. *and*. This copulative particle knits the two Books of Kings together, and shews, that this second Book goes on in such histories as were begun in the former.

Moab] This title is put for the people of Moab, whom David had subdued and made tributary, 2 Sam 8. 2. See ch. 3. 4.

rebelled] Or, *fell off*. They refused any longer to be subject to Israel. See 1 King. 11. 19.

against Israel] When the tribes were divided into two Kingdoms, one Kingdom kept under some common enemies, the other others; Israel kept Moab under, and Judah kept Edom under, 1 King. 22. 47.

after the death of Ahab] Ahab, as all his Predecessors before from David, had kept Moab in subjection. The Kingdom of Israel received a great blow upon the death of Ahab, and his son Ahaziah being wicked and weak, could not recover the strength which was lost; neither did he long continue, by reason of his dangerous fall. Moab therefore quickly takes that opportunity to rebel. This is noted as a part of Gods revenge on Ahaziah, whose impiety was very great, 1 King. 22. 52, 53. The loss of a dominion which a Kings Predecessors for many generations have held, is a great judgment; witness Queen Maries loss of Callis.

V. 2. *And Ahaziah fell down thorow a latteſs in his upper chamber*] It seemeth that there were crosſ *bars* or latteſses, to let light into the Kings chamber, either weak, or rotten, or not well fastned, whereon he leaned or trod; but they failing, he fell thorow, and mortally hurt himself. Some take the word translated *upper chamber*, for the flat-roof of his houſe, and *latteſses*, for battlements, as Deut. 22. 8.

that was in Samaria] Namely, in his royal Palace in that city. See 1 King. 16. 24.

and was sick] The Hebrew stiles every hurt, a sickness; 1 King. 22. 34. 2 Chr. 35. 23.

and he sent messengers, and said unto them, go enquire] It seems he feared death, but earnestly desired life, which made him so inquisitive of the issue, as he was.

of Baal-zebub] The meaning of this word, is ſafly-Lord. The Ekronites so called that Idol whom they worshipped, because they being infested with flies, thought their Baal freed them from that annoyance; or because their Priests told them, that in the shape of a fly their Baal buzzed Oracles in their ears. See 1 King. 16. 31.

the god of Ekron] Ekron was a great city within the lot distributed to Judah (Josh. 15. 45. Judg. 1. 18.) But the Philistines recovered it, and kept it, 1 Sam. 5. 10.

whether I shall recover] Heb. *if I shall live*. The Kings bruise was

was so dangerous, as his Chirurgions and Physitians could give him little hope of recovery; and therefore he sends to the a fore-said idolas he slighted Jehovah the true Lord and God of Judah; so also the calves and Baal, idols of Israel, and sends to a strange god. Idolaters know not where to rest.

V. 3. *But the Angel of the Lord said*] God many waies makes known his minde to his Prophets; sometimes immediately by his Spirit, and sometimes by the ministery of Angels. In that God sendeth his Angels to inform his Prophets, in such things as they are to make known to others; he doth much honour sons of men, and withal giveth occasion to others of having the ministery of man in high account. Act. 10. vers. 3, 5, 6.

to Elijah the Tishbite] See 1 King. 17. 1.

Arise] See 1 King. 14. 2.

go up to meet the messengers of the king of Samaria] God prevented the messengers going to an abominable Idol.

and say unto them] God in expreſs words puts an answer into his Prophets mouth, that the Prophet might be the more faithful in delivering it, and the king give the more heed to it.

Is it not because there is not a God in Israel, that ye go to enquire of Baal-zebub the God of Ekron] This is a sharp rebuke, whereby Ahaziahs folly is upbraided unto him; in that by sending to the idol of Ekron, he shewed that he thought there was no God in Israel; or that the God of Israel could not, or would not, tell what should be the issue of his hurt.

V. 4. *Now therefore thus saith the Lord*] See 1 King. 12. 24.

Thou shal not come down from that bed on which thou art gon up] Heb. *the bed whither thou art gon up, thou shalt not come down from it*. The judgement is denounced against Ahaziah, as spoken to his face, for the surer evidence thereof. This phrase, *thou shalt not come down*, implyeth that he should not recover: For when men recover, they use to rise and come down from their beds.

but shalt surely dye] Heb. *dying thou shalt dye*. See 1 King. 8. 13.

and Elijah departed] Having done his message, he went to his accustomed habitation; or to mount Carmel. See v. 9. and 4. 25. and 1 King. 18. 19.

V. 5. *And when the messengers turned back unto him*] So soon as the messengers had received their answer from Elijah, they presently returned to the king, and went not on to Ekron; for they believed that he was a Prophet that spake to them; and that in the name of the Lord.

he said unto them, Why are ye now turned back] The king knew that they could not have been so soon at Ekron; and therefore enquireth after the reason of their speedy return.

V. 6. *And they said unto him, there came a man up to meet us*] One whom they knew not, so met them in the way, as they discerned, that he purposely came to deliver his message, and that he was a Prophet.

and said unto us, go turn again unto the king that sent you] It was Elijahs charge that made them so soon return to the king.

and say unto him, Thus saith the Lord, Is it not, &c.] They faithfully delivered their message in the very words that they received it. Compare verse 3, 4. with this.

V. 7. *And he said unto them*] The kings reply shews that he was affrighted at the message.

What manner of man was he] Heb. *what was the manner of the man*? Of what stature and kinde of countenance was he? What kinde of apparrel did he wear? How did he go?

which came up to meet you, and told you these words] The matter so neerly concerned the king, that he must needs be informed about him that first gave the message.

V. 8. *And they answered him*] They describe him as well as they can.

he was an hairy man] Heb. *a lord of haires*. This hath reference to his apparel, rather then to his person. His upper coat that he had on him, was a ruff hairy coat. Prophets did use to wear such, Zach. 13. 4. Thereby they made themselves a pattern for penitents; because a main point of their doctrine was repentance.

and girt with a girdle of leather about his loyns] It was an ancient cultome to have fair costly girdles; but by such a girdle as the Prophet wore, he shewed a contempt of all bravery. John the Baptist was thus attired, (Matth. 3. 4.) to shew that he was that other Elijah which was to come, Mal. 4. 5. Matt. 17. 11.

and he said, it is Elijah the Tishbite] Certainly this king had seen Elijah, before, in his fathers time; or at least heard before of him, and of his manner of going.

V. 9. *Then the king sent unto him*] The king was so enraged at this hard message, as he resolved to take away his life that sent it: and questionless he was put on thereto by his mother Jezebel, who was as much in ceased against Elijah, (1 King. 19. 2.) as Herodias was against John the Baptist, Matt. 14. 8.

a captain of fifty] Captains were distinguished by the number of souldiers under them. Some were over the whole hoste, 1 Chron. 11. 16. Some over a thousand, 2 Sam. 18. 13. Some over an hundred, Act. 23. 23. Some over fifty, as here.

with his fifty] He sent so many not to honour him, for then he would have sent Courtiers, but to affright the Prophet the more; and to force him to come, if he made any resistance. Herein he sheweth his folly: for if he had taken Elijah to have been but as other men, what need he have sent so many well armed to fetch one man; but if he conceived, that God would in special manner protect him, he might well know that multitudes were nothing against God, with whom it is nothing to help, whether with many, or with them that have no power, are able to fetch those whom God will hold back.

and he went up to him] He supposed that he was able to fetch him down.

and behold he sate on the top of a hill] So did Sampson in a like case, Judg. 15. 11. This hill is supposed to be mount Carmel. See v. 4.

and he spake unto him, Thou man of God] Of this title, See 1 King. 13. 4. Elijah was accounted a man of God, and an extraordinary Prophet, by the king and all sorts of people: and this captain could not be ignorant thereof; yet, either too too scornfully, or too too imperiously, he here gives him this title; as if he should have said, Though thou be a man of God, yet I will have thee down. Herein he manifesteth an arrogant and an atheistical disposition; as if he would dare God to do his worst.

the king hath said] By alleadging the kings command, he seems to prefer a mortal man before the eternal God.

come down] For he was on a mount. He expresseth the kings command in a most imperious manner. He manifests herein, both his own, and also the kings stoutness against God.

V. 10. *And Elijah answered and said to the captain of fifty, if I be a man of God*] The Prophet takes the word out of the mouth of the Captain, and thereby convinceth him of his impiety.

then let fire come down] Fire is one of the terriblest creatures, with it Sodom and Gomorrah was destroyed, Gen 19. 24. The whole world shall be consumed therewith, 2 Pet. 3. 7. The torment of hell is resembled uato it, Mark 9. 43. It was by an extraordinary spirit, that a man of God should by prayer draw such a judgment upon men.

from heaven] The lowest heaven is here meant, namely, the air. It coming from the air, came from above, and so from God, Job 1. 16. 1 King. 18. 38.

and consume thee and thy fifty] So Numb. 11. 1. It much aggravateth the judgment that none of the company were spared.

and there came down fire, &c.] The judgment is every way answerable to the prayer of the Prophet. This shews the efficacy of prayer, Jam. 5. 17. This was Elijahs ninth miracle. See 1 King. 17. 1.

V. 11. *Again also he sens unto him another captain*] This is meant of Ahaziah, who was nothing moved with the former judgement, though it were a very terrible one. What can work upon an obdurate heart? He lay on his death bed; yet he neither feareth God, nor careth for the life of his subjects; but exposeth one company after another to fearful judgements.

and he answered and said unto him, &c.] The second captain shews himselves as impudent and obstinate against God, as the former did. His fault is herein the greater, in that he would not be warned by the former judgement.

O man of God, Thus saith the king] See v. 9.

come down quickly] This word, *quickly*, is added over and above the former; implying, that he would admit of no delay. His obstinacy herein appeareth to be the greater.

V. 12. *And Elijah answered, &c.*] See verſ. 10. The judgement on this chaptain, with his fifty, is as great as the former judgement on the other chaptain. Like fins pull down like judgements. This was Elijahs tenth miracle. See 1 King. 17. 1.

V. 13. *Again he sent again, &c.*] This he did, as it were, in despight of God. Increase of judgments make some mens hearts the harder.

and the third Captain of fifty went up, and came and fell on his knees] Heb. *bowed*. In a most humble manner, but with civil reverence, he supplicates pity.

before Elijah] Had this been divine worship, surely such an holy Prophet, as Elijah, would no more have suffered it then Peter, Acts 10. 25, 26. Or the Angel, Rev. 19. 10. and 22. 9.

and besought him] Herein this third captain dealt prudeantly and piously; yet he failed in that he did not presſ the former judgments upon his master the King, so as to have restrained him from

from sending a third time. But he thought that he might more by humble supplication prevail with the Prophet, then by any admonition or advice with the King.

and said unto him, O man of God] This third Captain otherwise vitch this title then the other two did. He humbly and truly acknowledgeth him to be sent of God; and in reverence stileth him man of God. See 1 King. 13.1.

I pray thee] Here he sheweth the humility of his minde, and earnestnes of his desire.

let my life, and the life of these fifty thy servants] In respect to the Prophet and his holy calling, he accounteth himself and his Souldiers, to be servants.

be precious in thy sight] That thou suffer them not, as vile things, to be cast away, but rather let them be preserved.

V. 14. *Behold, there came fire, &c.*] See v. 10, 12. He expressed the judgments as matters remarkable, acknowledging that the Prophet had power so to deal with him and his.

therefore let my life, &c.] See v. 13.

V. 15. *And the Angel of the Lord said unto Elijah*] See v. 3.

go down with him] Be not afraid of him. God encouraged his Prophet by his wonders and word against all fear. So Jer. 1. 17. Ezek. 2. 6.

and he arose] The prophet being assured of Gods protection, makes no delay.

and went down with him unto the king] They that trust in God, fear not the face of an angry king.

V. 16. *And he said unto him*] The Prophet said to the king.

Thus saith the Lord] See 1 King. 12.24. The Prophet premileth this, as for his own warrant, to to daunt the king the more therewith.

for as much as thou hast sent messengers. &c.] The very same message, that he delivered to the kings messengers (v. 3, 4.) he faithfuly and boldly delivers to the kings face: though it were to the king a most terrible message.

shalt surely die] Heb. *dying thou shalt dye*. Though the king being inraged at this message first sent unto him, thought to slay the Prophet, yet now that the Prophet is before him, he neither speaks nor doth any thing against him. God can turn the stouteſt stomacks as it pleateth him, Prov. 16. 1.

V. 17. *So he dyed*] Doubtless he was so affrighted with the Prophets words, as it haltened his death.

according to the word of the Lord which Elijah had spoken] v. 6. See 1 King. 13. 5.

had spoken] v. 6. See 1 King. 13.5.

and Jehoram reigned in his stead] Jehoram was the son of Ahab, (ch. 3.1.) and brother to Ahaziah, who had no son, and heir to the crown.

in the second year of Jehoram the son of Jehoshaphat king of Judah] The parentage of this latter Jehoram is set down, to distinguish him from the former Jehoram, son of Ahab: for both the kings of Israel, and of Judah, reigning together, were of the same name. Jehoram son of Jehoshaphat was made vice-roy over Judah in his fathers stead, when Jehoshaphat went out to war with Ahab, 1 King. 22. 2. This was the eighteenth yeer of Jehoshaphats reign. Thus though Jehoshaphat lived some yeers after Ahaziahs death; yet Jehoram, successor to Ahaziah, is said to begin his reign in the second yeer of Jehoshaphats son. See ch. 1.1. & 1 King. 22. 42. 51.

V. 18. *Now the rest of the acts of Ahaziah*, &c.] See 1 King. 22. 39.

CHAP. II.

Vers. 1. *And it came past when the Lord would take up Elijah*] When the time that the Lord had appointed for that purpose; and had revealed as much to Elijah, and other Prophets. v. 3. Of taking up Elijah, See v. 11.

into heaven] Namely, into the higest heavens, where glorious Angels, and glorified Saints are.

by a whirlewinde] This was an extraordinary winde, which turning round about, took up things in the middle of it.

that Elijah went with Elisha] For Elisha followed him as an attendant, 1 king. 19. 21.

from Gilgal] Gilgal, according to the notation of the hebrew word, signifying a rowling or a removing. The reason of the name, is rendered, Josh. 5. 1. because by the circumcising of those, who were not circumcised in the wildernes, their reproach was rolled or taken away. Gilgal was a famous place. There the Israelites first camped, when they came out of the wildernes through Jordan: there they were circumcised, and celebrated their first Pass-over in Canaan, and manna there first ceased: there was the ark first setled; there the camp of the Israelites continued, so long as the wars of Canaan lasted, Josh. 4. 19. & 5. 9. 10. & 9. 6. & 14. 6. There Saul was made king: there sacrifices were offered up: there Agag was hewed in pieces, 1 Sam. 11. 14, 15. & 10.8. & 15. 21. 33. there David was received again to his kingdom, 2 Sam. 19. 15, 40. there wasa colledg of Prophets, about providing for, whom two great miracles were wrought, chap. 4. 38. &c. It became afterwards a place of great wickednes, Hos. 9. 15. Amos 4. 4. Elijah now went thither to visit that colledg of the Prophets, which was there, as Samuel had done before, 1 Sam. 7. 16.

V. 2. *And Elijah said unto Elisha, Tarry here I pray thee*] Elijah might move Elisha to tarry there, left with the sight of Elijahs departing from him, he should be overmuch grieved; or to keep him from divulging abroad that which he should see, Mat. 17.9. Or to try whether Elisha would leave Elijah, or no, or to stir up in him a more earnest desire and diligent care of following him (as Luk. 24. 28.) that he might be a witnes of what was done.

for the Lord hath sent me to Bethel] Of Bethel, see 1 King. 12. 29. In Bethel was a colledg of Prophets, v. 3. Indeed at the division of the tribes into two kingdoms, Bethel was one of those idolatrous places, where one of the golden calves was set up to be worshipped; yet it was won by Abijam before this, 2 Chron 13.19. It might thereupon now belong to Judah. Or though the king and most of his people were idolaters, yet the might suffer Prophets of the Lord to have a society there. This society Elijah went to visit before his departure, that he might establish them in the faith. His minde was herein like to Peters, 2 Pet. 1. 14, 15.

and Elisha said unto him, as the Lord liveth] See 1 King. 17. 29. He useth this oath, the more throughly to manifest his setled resolution, in cleaving to his master so long as he was on earth.

and as thy soul liveth, I will not leave thee.] This is added as a further deliveration, the rather because it was sensibly evident that his soul lived. See 1 Sam. 20. 3. & 25. 26. Herein Elisha shewed his grateful faithfulnes to his master, whom he would not leave.

so they went down to Bethel] Elijah perceiving Elisha's unalterable resolution, suffered him to go along with him.

V. 3. *And the sons of the Prophets, that were at Bethel*,] See 1 King. 18.4.

came forth to Elisha and said unto him] This they might do in Elijahs absence.

knowest thou not that the Lord will take away thy master] The Lord had before-hand made known how he meant to take away Elijah.

from thy head] From being over thee as an instructor and governour. The chiefer and elder Prophets in their colledges sate, as doctors, in high seats, over the heads of their disciples, (Nehem. 8. 5.) who sate at their feet, Act. 22. 3.

to day] The very time of Elijahs departure was known.

And he said, Yea, I know it] Elisha also was before-hand informed of his masters departure.

hold you your peace] This is a secret check, as if he had said, I need not be instructed by you herein: therefore trouble me not with any discourse thereabout: He feared left he should be too long detained by them. Some apply this to the sons of the Prophets, and thus translate it *they held their peace*.

V. 4. *And Elijah said unto Elisha, tarry here, &c.*] Elijah being to go unto another place, yet makes a further tryal of Elisha's disposition, whether he might be moved to leave him, or no.

for the Lord hath sent me to Jericho] Jericho was in the tribe of Benjamin, Josh. 18. 21. Though the first ruined City were accursed, (See 1 King. 16. 34.) yet there were buildings thereabouts, and Prophets trained up therein, as in Gilgal, Bethel, and other places. All these Societies Elijah visited before his death.

and he said, as the Lord liveth, &c.] See v. 2.

V. 5. *And the sons of the Prophets, &c.*] See v. 3.

V. 6. *And Elijah said unto him, tarry, &c.*] Elijah makes the same motion a third time, yet further to try his servants constancy.

for the Lord hath sent me to Jordan] This fourth place was neer about that place where Moses was shewed all the land of Canaan, Deut. 34. 1.

and he said, as the Lord liveth, &c.] See v. 2.

V. 7. *And fifty men of the sons of the Prophets*] This shews, that the number of these young Prophets was not small, there being fifty at the least, at one colledge, how many were there at all the colledges?

went and stood to view] Heb. *in sight*, or, *over against*. Namely, in sight of that place where Elijah was to be taken up.

a far off] For they durst not approach too neer. This was thus ordered by the divine providence, that there might be many witnesses of the truth of the assumption of Elijah. Thus was Christ taken up while many beheld it, Act. 1.9.

and they two stood by Jordan] Namely, Elijah and Elisha. They stood ready to pass over Jordan, so soon as way should be made.

V. 8. *And Elijah took his mantle*] This mantle was that upper garment which he used to wear, and whereby he was known to be Elijah, ch. 1. 8. And with which he covered his face, 1 King. 19. 13.

and wraps it together] That he might the more easily and freely use it.

and smote the waters] So means was used, to shew, that that great work was done not casually, but by his ministery. And so unlikely a means was used, to shew, that a divine power accompanied the means. So Exod. 14. 21.

and they were divided hither and thither] Some one way, some another. As Exod. 14. 21, 22.

so that they two went over on dry ground] The waters therefore continued to stand up as a wall till they were clean gon over. This miracle therefore was as great as the dividing of Jordan, Josh. 3. 17. And it was Elijahs eleventh miracle. See 1 King, 17. 1.

V. 9. *And it came to pass when they were gon over*] They had now no other place to go unto, but were neer to the place where Elijah should be taken up: and hereupon, the motion following is made.

Ask what] This offer Elijah made by divine instinct. It is somewhat like that offer which God made to Solomon, 1 King. 3. 5. Yea, and like to that which Christ made to his disciples, Joh. 16. 23.

I shall do for thee] This he saith not, as having power in himself to do whatsoever should be required of him; but onely as Gods instrument and minister; by whom God wrought what he wrought. So Act. 8. 17. Or, he may intend no more under that phrase, then what he should crave of God for him.

before I be taken away from thee] The help which Gods servants do for us by prayer, or otherwise, must be sought of them while they live.

and Elijah said, I pray thee] He could not but thankfully accept so gracious a motion, and therefore he readily and humbly asked what was moved.

Let a double portion of thy spirit] Heb. *a mouth*, (or a portion) *of two in thy Spirit*. This phrase is ofte used of a double portion or two parts, Deut. 21. 7. Zach. 13 8. Elisha being to succeed his master, and to be head of the Prophets, desireth, that (as the first born had a double portion above any of his other brethren, Deut. 21. 17) he may have a double portion above other of the Prophets. If we read it thus, *the double portion of thy spirit*, it will imply no more then such a portion of the spirit as Elijah had. If the phrase be taken for the doubling of Elijahs gifts on him, then it implyeth, an holy, earnest, unfatisfied desire of promoting Gods glory, and doing good to Gods people, even above his master that excelled therein. Such a desire is warranted, 1 Cor. 12. 31. & 14 12. Such was the desire of David servants, in relation to David and Solomon, (ch. 1. 37, 47.) They who apply it to the miracles that the one and the other did, and affirm, that Elisha wrought double the miracles that Elijah did, mistake the mark; for if there had been registered but eight miracles of Elijah to the sixteen miracles of Elisha, it would not follow that Elisha doubled his miracles: for Elijah might do more miracles then are registred, as Joh. 20. 30. But there are at least twelve miracles of Elijahs registred, and twenty of Elisha. See 1 King. 17. 1. and the 14. verse of this chapter.

be upon me] Be by God conferred on me, and abide in me, to enable me to do what I shall be called unto.

V. 10. *And he said, Thou hast asked an hard thing*] Heb. *thou hast done hard in asking*. He means hereby, that it was a very rare and difficult thing which Elisha had required: such an one as none but God can do. See Dan. 2. 11.

nevertheless if thou see me when I am taken from thee] This Elijah addeth as a sign to assure Elisha that his desire should be granted. Hereby therefore Elisha's desire is justified. If it had not been a lawful desire, his master would have reproved him for it, as Christ reproved two of his disciples and their mother, for a request above that which was meet for them to have, Luk. 9.46.47. Mar. 10. 37,38.

it shall be so unto thee] This he spake by a prophetical spirit, whereby he was assured, that God would grant to Elisha such a spirit as he desired.

but if not, it shall not be so] This is added, to make Elisha more heedful in observing the manner of Elijahs departure; that he might be an eye-witnes thereof, as the men of Galilee were of Christs ascention, Act. 1. 10, 11.

V. 11. *And it came to pass, as they still went on and talked*] Heb. *they went going and talking*. This phrase implyeth continuance in what they did. It is probable that Elijah informed Elisha of such matters as should fall out after his departure, in Israel, as Christ, a little before his ascension, spake to his Apostles, of the things pertaining to the kingdom of God, Act. 1.3.

behold] A most remarkable matter follows.

there appeared a chariot of fire, and horses of fire] This was a fiery apparition, in shape, like horses drawing a chariot, as ch 6.17. A chariot is a fit means to carry a man from place to place: and horses use to draw chariots. Therefore Gods Angels, that carried up Elijah, are thus set out. They appeared in fire, for the greater brightnes and glory: but it was such a fire as consumed him not. It was such a fire as appeared to Moses in the bush, Exod. 3.2. This apparition of fire, fitly answered the heroick spirit of Elijah, who was enflamed with an holy zeal of the glory of God. Chariots and horses set forth the ready and speedy ministery of Angels, Psal. 68.17. and fire sets forth their zeal, Psal. 104. 4.

and parted them both asunder] The neerest and dearest in this world cannot alwaies enjoy a mutual communion; they shall be parted asunder, as Elijah and Elisha here were.

and Elijah went up] Though there were a chariot and horses, together with a whirlwinde, to carry him up, yet most willingly did he go with them. *He went up.*

by a whirlwinde] A whirlwinde is a strong turning winde, which with a violence gatereth things into it, and carrieth them up. This carried up the horses and chariot with Elijah in it, and that with some seeming violence, at least with speed.

into heaven] By heaven is here meant that which in Scripture is called the third heaven, (2 Cor. 12. 2.) that heavenly Paradise, where the souls of Saints departed are, where Christ in his humane nature is, Act. 1. 11. and where all believers, after the general resurrection, shall be with Christ their head in everlasting glory; to this glorious heaven was Elijah now carried in his soul and body both; so as (like Enoch, Heb. 11. 5.) he never died. He was so wrapt, as all that are living at the last coming of Christ to judgment, shall be, 1 Thess. 4.17. he was changed in a moment, His corruptible did put on incorruption, and his mortal did put on immortality, 1 Cor. 15. 51, 52, 53. This rapture of Elijah was a type of Christs ascension, Mar. 16. 19. It also gives evidence, as of the resurrection of our bodies in general, so more particularly of the last rapture of such as shall be living on earth when Christ cometh to judgment. This rapture was an effect of Elijahs faith; and in that respect, may be accounted his twelfth and last miracle. See 1 King. chap. 17. 1.

V. 12. *And Elisha saw it*] Thus he was careful in observing that sign which his master had hinted, v. 10.

and he cryed] He earnestly prayed to have the promise of his master accomplished. In this sense is this word *crying* oft used, as Exod. 14. 15. 1 King. 22. 32.

my father, my father,] This word, *father*, is a title of excellency and superiority; yea also of entire affection, and special respect. He useth it here to testifie his high esteem of Elijah, and his confidence in obtaining what he asked. He doubles the phrase, in testimony of his state and hearty acknowledgment thereof: so ch. 13. 14. See ch. 5. 13. Of this Hebraism in doubling words, see 1 King 8. 17.

the chariot of Israel and horse-men thereof] He so stiles Elijah, both in allusion to the present manner of his rapture, which was triumphantly with chariots and horses into heaven; and also in relation to his former course of life, wherein by his prayers, by his care to bring them into the Lord, and other good endeavors, he had been a better defence to Israel, then chariots and horse-men could be. In this latter respect, a king of Israel so stiles Elisha, ch. 13. 14.

and he saw him no more] For he was taken out of his sight, and retained in heaven, as Act. 1. 29. Indeed once after this did Elijah with Moses appear on earth, Matt. 17. 3. but that was after Elisha's dayes, so as he never saw him.

and he took hold on his own clothes] This particle, *on*, is expressed, to shew, that they were not the clothes of Elijah. All his clothes, except his mantle, v 13. were consumed, before he entred into heaven, where there is no need of clothes.

and rent them in two pieces] This was an ancient, and usuall expression of grief and astonishment, Gen. 37. 29, 34. See 1 King. 21.27.

V. 13. *He took up also the mantle of Elijah*] This he took up, to keep it in memory of his Master. Of this mantle, See 1 King. chap. 19. 13. By it also he wrought a miracle, vers. 14.

that fell from him] This fell from Elijah, to give a visible evidence, that there is no use of clothing in heaven, and to shew, that he was to be no longer a Prophet on earth, but that Elisha was to succeed him, and he had this left as a sign of Elijahs spirit in him. It is probable, that Elisha wore this mantle, as his Master had done before.

and went back] Namely, to the places, from whence he, with his Master, had come before, v. 8.

and stood by the bank] Heb. *lip*. For the bank of a river is as a lip to a mouth, which keeps in the spirtle or other moisture.

of Jordan] This was the last place from which Elisha, with his Master, had come before, and he must pass over this river, before

before he could go to the other places, where were colledges of Prophets.

V. 14. *And he took the mantle of Elijah that fel from him*] This mantle was the instrument, whereby his master had divided the waters before, v. 8. and therefore he again useth the same.

and smote the waters] In imitation of his master: and to try, whether his desire of having Elijahs spirit, were granted or no.

and said, Where is the Lord God of Elijah] That God which wrought wonders by Elijah. This he saith, to shew his desire, that God would now work by him, as he had before wrought by Elijah. These therefore are not words of diffidence, but of fervent prayer, and of an earnest desire to have an experimental proof of his Masters promise, yea, and of his own faith therein.

and when he also] As well as his Master, v. 8.

had smitten the waters] With the mantle of his master.

they parted hither and thither] See v. 8. This is the first miracle that Elisha wrought. Sundry other miracles are mentioned hereafter. They were in all about twenty. See v. 22, 24. ch. 3.20. ch. 4.6,17,36.4.1.44. ch. 5. 14, 27. ch. 6.6, 10, 13, 17, 18, 20. ch. 7.6.1 8. ch. 13. 21.

and Elijhs went over] That evidence which he had of Gods power in dividing the waters, made him confident, that he might safely go through Jordan on dry land.

V. 15. *And when the sons of the Prophets*] See v. 3.

which were to view at Jericho, saw him] v. 7. Jericho was not far from Jordan, so as they might soon see what was done; besides, they knew that Elisha had gon over Jordan with his master to the other side, and therfore seeing him on this side, they must needs know that he came through Jordan.

they said, The spirit of Elisha] Not that Elisha was the author or giver of that spirit, but that such power of Gods Spirit as was manifested in and by the ministery of Elijah, was now in Elisha. Like miracles argue a like spirit.

doth rest on Elisha] Is bestowed on him, and doth abide in him.

and they came to meet him] To congratulate the gift bestowed upon him, and to accept him for their master.

and bowed themselves to the ground before him] This they did in a civil manner: to give evidence of their acknowledging him to be their father and master. See ch. 4. 37. If it were divine, then was this a worship performed to God, as 1 Cor. 14.25.

V. 16. *And they said unto him*] Hereby also they give evidence of their acknowledgment of his authority over them, in that they would not do what they saw meet to be done, without leave from him.

Behold now, there be with thy servants] This title is an express note of subjection to him.

fifty strong men] Heb. *sons of strength*. Not so much for war, and to oppose enemies, as for labour, travel, and endurance.

let them go, we pray thee, and seek] They thought that Elijah might be carried from place to place, as 1 King. 18.12.

thy master] This hath reference to that former relation that was betwixt Elijah and Elisha. Or they might think that Elijah was yesliving on earth, and that he still retained that dignity which formerly he had on earth.

lest peradventure the Spirit of the Lord hath taken him up] See 1 King. 18. 12.

and cast him upon some mountain] Heb. *one of the mountains*. Mountains were least inhabited; so as they were desolate places; and without sending to seek him there, there would be none to bring him word, whether he were there or no.

or into some valley] This also is to be taken of a desolate place.

And he said, Ye shall not send.] For he knew that Elijahs body and soul were both in heaven, and that all their labour in seeking him, would be in vain.

V. 17. *And when they urged him*] They were so importunate, as they would take no nay.

till he was ashamed] This may have relation to himself, that he should seem inexorable: or to them, that they without cause should be importunate.

he said, Send] He yeelded unto them, that they might by experience see their error; and be more fully assured of Elijahs ascent into heaven. On such grounds did John send his disciples unto Jesus, to know, whether he were He that should come. Yea, further he yeelded to them, that he might not seem careless of his masters good; or ambitious of his place.

V. 18. *And when they came again to him*] After they had discerned their error, and found their labour to be in vain, they returned to him. This is spoken of the fifty men sent.

for he tarried at Jericho] Till the fifty men returned, that so finding this labour to be in vain, he might have the more evident cause to upbraid their folly unto them.

he said unto them, Did I not say unto you, Go not] This is a conviction and exprobration of their folly. See the like, Luk. 24.5.

V. 19. *And the men of the city*] Inhabitants of Jericho are here meant.

said unto Elisha] This they did, either to try, whether he had such a spirit as Elijah had, or in confidence that Elisha could do what he did.

Behold I pray thee] See v. 11.

the situation of this city is pleasant] The air was good, the pastures were fair, and the place every way fit for delightsom habitation.

as my lord seeth] They speak as a body, or society, in the singular number, and give him a title of authority over them, *my lord*, and withall, make him a witness of the truth of that they said. All this they do, the more to move him to grant their desire.

but the water is naught] Or, *unwholsom*. See Numb. 13. 20. The waters were not so by nature, nor in former times, when Israel came first into those countries; but by a speciall judgement, and that (as it is probable) upon Hiels presumptuous sin in building Jericho. Of this sin, see 1 King. 13. 34. For God can, and oft doth, turn a fruitful land into barrennes, for the wickednes of them that dwel therein, Psal. 107.34. and make the rain of a land powder and dust, Deut. 28.24.

and the ground barren] Heb. *causing to miscarry*. That ground is said to miscarry, whose fruit grows not to maturity, or it is noxious: so as many perish thereon. That which was before said of the unholsomnes of the waters, may also be applyed to the barrennes of the earth.

V. 20. *And he said*] Elisha was ready to exercise the power and gift of that spirit which God had given him.

Bring me] He used them as ministers, to prepare the means which he intended to use, that so they might the better discern the truth of the miracle, and be eye-witnesses thereof. So did Christ, Joh. 2 7.

a new cruse] He would have it new, that it might be manifest, that there was not any thing hidden in the cruse, that might have any vertue to effect such a work.

and put salt therein] This may seem to be a most unlikely means. For salt of it self rather causeth barrennes, then fruitfulnes, in a Land. See Judg. 9. 45.

and they brought it unto him] This sheweth both their readinesse to do what they could for redressing the evil on the water and land; and also their faith in that power which God had given to Elisha.

V. 21. *And he went forth unto the spring of waters*] Herein he shewed his wisdom, in cleansing the Spring-head; for so the streams also would become wholsom.

and cast the salt in there] He being by Gods Spirit directed to use this means, though an unlikely means, in faith useth it.

and said, thus saith the Lord] He would not arrogate to himself that power of healing water and land, but ascribes it to the Lord.

I have healed these waters] God maketh the means, which he directeth his servants to use, effectual.

there shall not be from thence any more death, or barren land] The waters and land were made useful, not only for the present, but also for the future. This word, *death*, implyeth, that the waters were not only bitter, but poysonous, and the land destructive to the fruits thereof.

V. 22. *So the waters were healed unto this day*] This day hath reference to the time wherein this history was written, which was many years after this fact. The phrase implyeth a long, if not a perpetual time. See 1 King. 9. 13.

according to the saying of Elisha which he spake] This sheweth, that this miracle was wrought by the ministery of Elisha. It is the second miracle registred of him. Sc v. 14.

V. 23. *And he went from thence unto Bethel*] Here was a Colledge of Prophets, v. 2. He went to this Colledg, 1 To visit it. 2 To assume his government there. 3 To settle orders.

and as he was going by the way] Not doing any thing to provoke any.

there came forth little children out of the City] These, questionless, were the children of Idolaters, that lived in Bethel, where one of the Calves was set up, 1 King. 12. 29.

and mocked him] This they did, not onely in regard of his profession, who acknowledged himself a worshipper of the Lord, but also in regard of his function, being a Prophet of the Lord; yea further, in regard of that extraordinary spirit wherewith God had endowed him, which was made famous throughout all Israel. The Apostle accounts such mocking a persecution. Compare Gen. 21. 9. with Gal. 4. 29. For such a sin Ishmael was cast out of Abrahams family, Gen. 21. 18. and Cham was cursed by his father, Gen. 9. 25.

and said unto him] The particular wherein they mocked him, is here intended.

go up] This is the very same word that is used v. 11. of Elijahs going up into heaven. The Hebrew word properly signifieth, to ascend. Now as Elijah ascended into heaven, they scoffingly say to him that sailed King of Elijah, ascend thou. This is a kinde of blasphemous scoff; whereby they make a scorn of that wonderful work of God, in translating Elijah, as if it had been a meer illusion; and withal, they scoff at the spirit which he had, as if he looked for the like, but think it an impossibility, as if they had said, go up thou, if thou canst, into heaven, as thy Master pretended to do.

thou bald-head] To be bald-headed is no just cause of any scorn. The most pious, prudent, and every way excellent and profitable men, may be so; but the wicked are ready to take occasion of scorning and mocking, where there is no just cause.

go up thou bald-head] They repeat their scoff, the more to vex and grieve him. Repetitions of evils are great aggravations.

V. 24. *And he turned back*] In detestation of such impiety.

and looked on them] As with the eyes of his body, so with a Prophetical spirit; to shew, that what he did, he did advisedly, and well considered both the persons and the cause.

and cursed them] He prayed to God, to execute a just judgment upon them, and by his prophetical spirit declared, that God would do so.

in the name of the Lord] By divine instinct, and by commission from the Lord; not on a revengeful minde in his own cause, but to the glory of God: and withal, calling upon God, See 2 Chron. 14. 11. The contempt of his sacred ministry thus stirred up his spirit. The sin was great in it self, greater in regard of the person against whom it was committed, Numb. 12. and in regard of the occasion, which was only a natural infirmity or defect; but most of all as it had relation to an extraordinary work of God, v. 11. Though Elisha herein imitated his master Elijah, who called for fire upon impious persons, chap 1. 10. yet is not this for our imitation; for both the one and the other, did what they did by an extraordinary spirit. See Luk. 9. 55.

and there came forth] This was directly ordered by divine providence, as that which is noted, 1 King. 13. 24.

two shee-Bears out of the wood] As Lions abounded in those Countries, and did oft much hurt, so likewise Bears, 1 Sam. 17. 37. These used to lye in wait to catch a prey, Lam. 3. 10. She-Bears were the most fierce, 2 Sam. 17. 8. Prov. 17. 12. Hos. 13. 8. God therefore useth these creatures to execute his just judgments.

and tare fourty and two children of them] Such children as had learned so impiously to scoff at a Prophet of the Lord, might justly be punished by the Lord. Their child-hood exempted them not from punishment, because it restrained them not from sin. The number of two and fourty, shews, that many of them were gathered together to practise this impiety. It may be that they were put on thereto by their idolatrous parents; and so the parents were justly punished in the loss of their children. This coming forth of the Bears, and destroying the children, upon Elisha's cursing them, was miraculous, and it was Elisha's third miracle. See v. 14.

V. 25. *And he departed thence*] This sheweth, that neither the parents of these children, nor any other of the idolaters there living, durst attempt any revenge against Elisha. For this sudden destruction of so many children much affrighted them, as Exod. 12. 29, &c. Besides, the hearts of all men are in Gods hand, to restrain them as it pleaseth him. See chap. 16. 1.

to mount Carmel] Hercof see 1 King. 18. 19. This was a place whether Elijah had oft recourse, 1 King. 18. 42. It may be that Elijah had an habitation there, and therefore Elisha went thither. Or because it was a retired place, he might give notice to children of the Prophets, to come to him thither, that there he might more freely and securely confer with them.

and from thence he returned to Samaria] Elijah was at Samaria when he declared to Ahaziah his death, ch. 1. 2, 16. and Elisha was questionless with him there; in which respect he is said to return thither. Of Samaria, see 1 King. 16. 29. This being a populous City, Elisha had opportunity of doing more good there.

CHAP. III.

Vers. 1. NOw *Jehoram the son of Ahab*] This Jehoram was the second son of Ahab. Ahaziah was the eldest, and succeeded his father immediately; but dyed without children, and left this Jehoram his brother to succeed him.

began to reign] Heb. *reigned*.

over Israel in Samaria] See 1 King. 16. 29.

in the eighteenth yeer of Jehoshaphat King of Judah] Jehoram the son of Jehoshaphat was then Vice-roy. In this respect it is said, ch. 1. 17. that this Jehoram raigned in the second yeer of the other Jehoram King of Judah. When Jehoshaphat went to Ahab to fight against the Syrians (1 King. 22. 2, &c.) he left Jehoram his son to govern the Kingdom; but when Jehoshaphat returned again into his own Kingdom, he resumed the Scepter, and so he is here stiled King of Judah, as in certain that Jehoram was a most wicked man, 2 Chron. 21.6, &c. Whether he did it upon his sons ill government, or no, is uncertain. Jehoshaphat being so well able to rule as he was, it is most probable that he substituted his son to raign only in that time wherein he should be absent.

and raigned twelve yeers] From the death of his brother, ch. 1. 17. to his own death, ch. 8. 24.

V. 2. *And he wrought evil*] The evil that he wrought is set down v. 3. & ch. 6. 31. & 9. 22.

in the sight of the Lord] See 1 King. 21. 20.

but not like his father] He means Ahab who was the worst of Kings, (1 King. 16.33.) and fold himself to do wickedly, 1 King. 21.25.

and like his mother] Jezebel was his mother, of whom, see ch. 9. 22. 1 King. 16. 31.

for he put away the image of Baal] Heb. *statue*. Either there was some eminent statue of Baal made by Ahab, as Dan. 3. 1. or this word, *statue*, in the singular number, is put Synechdochically for many statues; all which he demolished. Of Ahabs idolatry in worshipping Baal, See 1 King. 16. 31. Baal was preferred before the Lord. Elijah brought the people to see their gross error herein, 1 King. chap. 18. ver. 39. Yet both King and people returned to that detestable idolatry again, as the dog to his vomit, and sow to the mire, 2 Pet. chap. 2. verse 22. Thoram therefore put away that image of Baal.

that his father had made] This showed, that there was great need of a reformation, in that those Idols, which his father had first made, still continued.

V. 3. *Nevertheless he cleaved unto the sins of Jeroboam*, &c.] See 1 King. 16. 19. They who are zealous in reforming some things, may retain other abominations, which makes them odious in Gods sight, and takes away the glory of their partial reformation. See ch. 10. 28, 29, 31. These two phrases, *cleaved to*, and *departed not from*, imply a firm resolution to abide to a thing, and an obstinate persistance therein.

V. 4. *And Mesha King of Moab*] Mesha is an Hebrew name, it signifies salvation. It was ancient name, given to a City, Gen. 10. 30. It was also given to one of the sons of Caleb, 1 Chr. 2. 42. Shaharaim of the tribe of Benjamin begat a son in the country of Moab, and called him Mesha, 1 Chr. 8. 8, 9. It may be, that these the Moabites had that name; as here it is given to a King of Moab.

was a sheep master] A possessor of many sheep. His country abounded with that kinde of cattle, Is. 16. 1.

and rendred] By way of tribute every yeer he sent.

unto the King of Israel] For after the revolt of the ten tribes, the Kings of Israel held that jurisdiction over Moab, which David had got, 2 Sam. 8. 2. For Moab was on the other side of Jordan; and it coasted upon the tribes which belonged to the Kingdom of Israel, Numb. 21. 13. See ch. 1 1.

an hundred thousand lambs] He comprizeth under this title lambs, their dams also; so as he nineteth sheep, young and old.

and an hundred thousand rams] These were also young and old.

with the wool] They were rendred at that time, when their wool was best grown upon them, and before they were shorn. This was at the best time; and when they were most worth.

V. 5. *And it came to pass when Ahab was dead*] Ahab was a valiant man, and had great armies, and so kept under those whom he found subdued by his Predecessors.

that the King of Moab rebelled against the King of Israel] See ch. 1.1. Ahaziah the son of Ahab bruised his body with a fall, anon after he came to the crown, ch. 1. 2. and thereupon he could not well manage the affairs of his Kingdom. It may be that the Moabites took occasion from thence to rebel. But Ahaziah was worse then Ahab; for he did not only worship Baal in Israel, (1 King 22. 53.) but also sent to Baal-zebub the god of Ekron. God therefore left him; and this was the most proper cause of Moabs rebellion.

V. 6. *And King Jehoram went out of Samaria*] He went out of the City where his Palace and court was, into the country, hither and thither throughout all his tribes, to gather up Souldiers; that so he might repair the damage which his brother had suffered.

the same time] Heb. *in that day*. Anon after Moab had begun to rebel. Moab began to rebel in Ahaziahs time; but so soon as Jeboram came to the crown, which was in that very yeer, he fought to reduce them.

and numbred all Israel] All that were fit for war throughout his Kingdom. Of these he took a view, as 2 Sam. 24. 1. or, he muttered them.

V. 7. *And he went and said to Jehoshaphat the King of Judah*] Jehoshaphat was by marriage Jehorams uncle, (ch. 8. 18.) and by reason of this affinity, there was the greater friendship betwixt them. This moved the one to send to the other for aid in time of need.

saying, the King of Moab hath rebelled against me] This was a

just cause of sending to Jehoshaphat for aid; for Moab was a common enemy both to Israel and Judah; and Moab joyned with Ammon, and came against Jehoshaphat, before this. See 2 Chr. 20. 1. 35.

wilt thou go with me against Moab to battle] This is the sum and substance of that ambassage, about which Jehoram sent to Jehoshaphat.

and he said, I will go up] This is the sum of Jehoshaphats answer; and it may seem strange, that Jehoshaphat should so readily yield to the King of Israel, having been reproved by a Seer from the Lord, for joyning with Ahab his father, 2 Chr. 19. 2. and having also been punished by the Lord for joyning with Ahaziah Jehorams brother, 2 Chr. 20. 35, 36, 37. But certainly Jehoshaphat conceived Jehoram to be better then either his father or his brother; the rather, because he had put away the image of Baal, v. 2. and from thence he might hope that Jehoram would go on in a further reformation.

I am as thou art, &c.] See 1 King. 22. 4.

V. 8. *And he said, which way shall we go up?*] This question Jehoram propounds to Jehoshaphat, and that after they were met together with their armies; for Jehoram was ready to be ordered by Jehoshaphats advice.

and he answered, the way thorow the Wilderness of Edom] It appears v. 9. that Jehoram had procured the King of Edom to take part with him, and in that resp. ct, this advice is the rather given; for they had thereby assurance that they might safely go thorow the land of Edom, by which way they might the more unexpectedly set upon the Moabites.

V. 9. *So the King of Israel went, and the King of Judah*] Jehoram had made himself strong with the aid of two other Kingdoms besides his own, and thereupon went on the more confidently against his enemy.

and the King of Edom] He that is here called the King of Edom, was only a deputy there, 1 King. 22. 47. but he is called King, because he was the supream Governor in Edom under the King of Judah.

and they fetcht a compass] This compass was about the Wilderness of Edom. It was not the direct way to Moab. See v. 8.

of seven dayes journey] By that which follows, it appears that they were all these dayes without water.

and there was no water for the host] This was an heavy judgment on so great an army as was then gathered together in that place. Some lay the blame on the Commanders, that led the army thorow such a wilderness; but it was their sin that brought such a judgment on them. And in particular, God would hereby discover to Jehoshaphat his sin, in taking part with such Kings, before he had consulted with the Lord.

and for the cattle that followed them] Heb. *at their feet.* Under this word cattle, are comprized the horses on which they rode, and all manner of beasts, which being provided for their food, were driven after the army. This much aggravateth the judgment.

V. 10. *And the King of Israel said*] This King perswaded the other Kings to go along with him. He it was especially that brought so great an army into so great a distress.

alas] This is a word of much grief, fear, and astonishment, Numb. 12. 11. Josh. 7. 7. Judg. 11. 35. Joel 1. 15.

that the Lord hath called] He impiously layeth the blame of their distress upon the Lord, as ch. 6. 33. See v. 9.

these three Kings together] This he addeth as a further aggravation of the judgment; that not he alone, but two other; and these not private persons, but kings, on whom many depended. Three Kings with their armies. Hereby he impeacheth the divine providence, as if the Lord had purposely sought the ruine of three Kingdoms.

to deliver them into the hand of Moab] For thorow want of water, the armies were so enfeebled, as they could neither go on in their intended course, nor return home again; so as they must needs be made a prey to the King of Moab.

V. 11. *But Jehoshaphat said*] This pious King carries himself more prudently; though he much failed in joyning with these Kings, yet by this judgment he is now made wiser.

is there not here a Prophet of the Lord] This was his prudence in this great strait, to seek advice from a Prophet of the Lord, but herein he condemns his former neglect, as 1 King. 22. 7.

that we may enquire of the Lord by him] This was the end of asking for a Prophet; for he knew, that the Lord made known his minde to his people by his Prophets. Amos 3. 7.

and one of the King of Israels servants answered, and said] It appears, that some that were of the King's Court were also well acquainted with the courses of the Prophets, 1 King. 18. 7, 12.

here is Elisha the son of Shaphat] See 1 King. 19. 16. By this it appears, that Elisha either followed the army, or else was in some place near it, which this man was privy to; or else he could not say, *here is Elisha*

which poured water on the hands of Elijah] This was an ordinary service, which he that attended another, used to perform to him on whom he attended: so that it implyeth, that Elisha ministred unto Elijah as his houshold-servant. Elijah therefore was called Elisha's master, ch. 2. 3.

V. 12. *And Jehoshaphat said, the word of the Lord is with him*] Jehoshaphat supposed that Elijah being now taken away, this his servant succeeded him in his prophetical function, and had his spirit, as ch. 1. 16. 1 King. 18. 18. & 21. 20. It is probable, that Jehoshaphat had also heard of some of Elisha's famous acts.

so the King of Israel, and Jehoshaphat, and the King of Edom] Kings in their distress can go to the Lords Prophets. See chap. 5. 9.

went down to him] To that place where he was. They did not send for him, but went themselves to him. This was a note of great reverence.

V. 13. *And Elisha said unto the King of Israel*] The King of Israel was the Generalissimo, and he who gathered the rest together, and against whom the Lord had the greatest quarrel, and therefore the Prophet first directeth his speech to him.

what have I to do with thee] Heb. *what to thee and me.* So Joh. 2. 4. It is as if he had said, thou art an idolater, and I a Prophet of the Lord; how is it therefore that thou comest to me? or how canst thou think, that the Lord would answer thee by me? This shews that the Spirit of Elijah was in him.

get thee to the Prophets of thy father, and to the Prophets of thy mother] Of these Prophets, see 1 King. 18. 19. It may be, that those idolatrous Prophets also followed the camp; whether they did that or no, they were still tolerated in Israel: hereupon Elisha upbraideth unto the King of Israel his toleration of such false Prophets, as could give him no safe counsel.

and the King of Israel said unto him] He could not justifie himself for that which was upbraided to him, and therefore again presseth his former distress.

no] Upbraid not I pray thee with this my fault.

for the Lord hath called these three Kings together] Hereby he pleads favour; it not for himself alone, yet for the two other Kings joyned with him; and he acknowledgeth the judgment to be of the Lord, that the Prophet might be moved to seek help and mercy from the Lord. Thus this phrase is somewhat otherwise to be taken, then it was v. 10.

to deliver them into the hand of Moab] His guilty conscience made him mis-give the worst. See v. 10.

V. 14. *And Elisha said, as the Lord of hosts liveth before whom I stand*] See 1 King 17. 1.

surely were it not that I regard the presence of Jehoshaphat the King of Judah] Great was the piety and integrity of Jehoshaphat, 2 Chron. chapter 17. verf. 3, 4, &c. and chapter 19. verf. 3, &c. and this was it which moved that faithful Prophet of the Lord to regard him. It was not the dignity of Kings, nor the number of three, but the goodness of one of the three, which most wrought upon Elisha.

I would not look toward thee nor see thee] These were words of an high strain, if not of contempt, towards a King. But they were the words of a Prophet that had the Spirit of the Lord in him, and that in a measure more then ordinary.

V. 15. *But now bring me a minstrel*] The Hebrew word signifieth any kinde of Musician, even one skilful in singing, or playing on instruments. Prophets used to have such, (1 Sam. 10. 5.) and that to quicken their spirits, and to rouse them up from dulness and heaviness. Elisha's spirit at this time was somewhat heavy, by reason of the idolatry and other wickednesses of the places and people, where and among whom he was. The minstrel or musician here intended, might be some Levite, skilful in singing divine Psalms, and playing them on a lute, harp, or other like instrument. When Isaac would bless his sons, he desired to cheer up his spirit with savoury meat and wine, before he went about it, Gen. 28. 4, 25. It may be also that Elisha called for musick, to cheer up the spirits of those that were present, to attend to his prophesie the better. Thus the Jews had musick at their sacrifices, to quicken up the spirits of the people to prayer and praises, 2 Chron. ch. 7. 6. & 29. 25, 26.

and it came to pass when the minstrel plaid] This shews, that by the means which he used, his spirit was quickened; so was Saul refreshed by a like means, 1 Sam 16. 23.

that the hand of the Lord came upon him] A divine motion of Gods Spirit fitted him up to prophesie, as he did. See 1 King. 18. 46. The gift of prophesie is from God. See ch. 4. 27.

V. 16. *And he said, thus saith the Lord*] Elisha being quickned in spirit, readily reveals the minde of the Lord, made known to him.

make this valley full of ditches] Heb. *ditches, ditches.* Of doubling the word, see 1 King. 8. 13. Here it importeth very many ditches. See ch. 4. 3. He bids them make these ditches, to try their obedience, and to prepare means to hold water for their use. Besides, this making of new and dry ditches, did more manifest the miracle, as 1 King. 18. 34, 35.

V. 17.

V. 17. *For thus saith the Lord*] See ch. 2. 21. & 1 King. 12. 24. & 20. 13.

ye shall see no wind, neither shall ye see rain] The wind is an ordinary means of gathering clouds together, and causing them to shoure down rain; but here is neither any means of rain seen, nor rain it self falling from heaven.

yet that valley shall be filled with water] God can provide what is needful, without means, and that in abundance. So there was no ordinary means to cause fire, 1 King. 18. 38.

that ye may drink] Gods provision is for mans use according to his need.

both ye and your cattle, and your beasts] Gods providence extendeth it self to man and beast. See Psal. 36. 6.

V. 18. *And this is but a light thing in the sight of the Lord*] See v. 9. Though in kinde and benefit it be a very great thing; yet to the Lord it seems but small; for he intends a far greater blessing. Gods bounty is oft extended to more then is desired, 1 King. 3. 13.

he will deliver the Moabites also into your hand] This was the greatest thing that then they desired; for it was the main end of their gathering together.

V. 19. *And ye shall smite every fenced City*] He means cities of war with thick wals, and strong bul-works.

and every choice city] Here he means such cities as had fair edifices in them, and whither people much resorted upon sundry occasions.

and shall fell every good tree] This may seem to be against Gods express law, Deut. 20. 19. where they were forbidden to cut down trees for meat. But that inhibition was, in regard of those countries which they should subdue for their own habitation and use. Besides, this may be an extraordinary permission for this time.

and stop all Wells of water] This was a very great damage unto them, as Gen. 25. 15.

and marr] Heb. *grieve.* This is an elegant metaphor, whereby affections of reasonable men are attributed to the senseless earth.

every good piece of land with stones] Hereby the land was made unuseful for tillage or pasture. God would have the Moabites so spoiled every way, as they might not dare to rebel again. Whereas it is said, *ye shall smite*, &c. It is to be taken as a prediction, a promise, and a command too; as ch. 8. 12. 1 Sam. 15. 3. 1 King. 20. 28.

V. 20. *And it came to pass in the morning when the meat-offering was offered*] This was the time for the ordinary morning sacrifice, Exod. 29. 39. Then the true and faithful Ministers of the Lord were at their devotion. We read of a like at the evening sacrifice, 1 King. 18. 36.

that behold] See ch. 2. 11.

there came water by the way of Edom] They were in the Wilderness of Edom, v. 8. and along from the country of Edom, they see water running down to this Wilderness; but they knew no spring head, nor river, nor any such like means, from whence it should come. This is Elishahs fourth miracle. See ch. 2. 14.

and the country was filled with water] It did more then fill the ditches, for it lay abroad in the valley thereabout.

V. 21. *And when all the Moabites heard that the Kings were come up to fight against them*] So famous a matter as the joyning together of three armies out of three Kingdoms, could not but quickly be divulged far and neer.

they gathered] Heb. *were cryed together.* By proclamation, sound of trumpets, and beat of drum, were called together.

all that were able to put on armor and upward] Heb. *gird himself with a girdle.* For they were wont with a warlike belt to gird their armor close together; whence the Apostle taketh his metaphor, Eph. 6. 14. His meaning here is, that all of all sorts, both younger and elder, such as never before went to war, and old experienced souldiers, were gathered together, as Josh. chap. 8. verf. 3.

and stood in the border] In the utmost coast of their own land; for theirs was a defensive war.

V. 22. *And they rose up early in the morning*] They might rise up the more early to see whether the enemy were neer them, or no.

and the Sun shone upon the waters] He speaks of the first rising of the Sun.

And the Moabites saw the water on the other side] That is over against them.

as red as blood] There use to rise thick vapours out of waters, which the Sun at the rising or setting thereof cannot dispel: but shining weakly through them, it maketh the waters to appear red, even as red as blood.

V. 23. *And they said, this is blood*] For they knew not how water could come into that dry Wilderness; for no clouds had gathered together in the skie, nor rain fallen from thence, ver. 17.

the Kings are surely slain] Heb. *by destroying are destroyed.* Of this Hebraisme, see 1 King. chap. 8. verf. 13. By Kings he meaneth themselves and their armies.

and they have smitten one another] Heb. *aman his neighbour.* They themselves were so destroyed, 2 Chr. chap. 20. 23. See verf. 7. They might, therefore think that others might do the like.

now therefore, Moab, to the spoil] That former conceit of the Israelites destroying one another, exceedingly deceived them, and made them go beyond their own borders; for otherwise happily they might have continued safe, and stood against their enemies. But by this incitation of one another, to the spoil, they rush upon the enemies to their own great disadvantage.

V. 24. *And when they came to the camp of Israel*] Because the quarrel was Israels, and the King of Israel got the men of Judah and Edom to joyn with him; they all are comprized under this title, Israel. The fore-mentioned conceit that their enemies were destroyed, made them hastily and too suddenly come even to their enemies tents.

the Israelites rose up and smote the Moabites] It is probable that the Moabites came in no good rank, but disorderly, and thereupon the Israelites got the greater advantage against them.

so that they fled before them] The Moabites finding how they were deceived, were soon put to the worst.

but they went forward smiting] Or, *they smote in it, even smiting.*

the Moabites even in their country.] The Israelites having put the Moabites to flight, pursued the victory, and slew them every where, in the fields, and in the cities.

V. 25. *And they beat down the Cities*, &c.] Here is set down an accomplishment of all that was fore-told and enjoyed before, See v. 19.

only in Kirharaseth left they the stones thereof] Heb. *unwill he left the stones thereof in Kirharaseth.* Kirharaseth was the chiefest and strongest City in Moab. It was so called, by reason of the workmanship and strength of the walls; mention is made of it, Is. chapter 16. verf. 7, 11. By the *stones* thereof here mentioned, are meant the strong stone-wall wherewith it was fenced. This they could not demolish.

howbeit the slingers went about it] Engineers, who with such violence forced stones against a wall out of their Engines, as now Gunners shoot bullets.

and smote it] Or, battered it. The King of Moab with so many of his Souldiers as were left, got into this city, and so defended the same as the enemies could not surprize it, as they had done other Cities in Moab. Yet they endeavoured every where to batter and beat down the walls thereof.

V. 26. *And when the King of Moab saw that the battle was too fore for him*] He observed the violence of the assailters to be so great against him, as he feared that he should not be able long to stand out, but that the enemy would enter into his city, and seize upon him.

he took with him seven hundred men that drew swords] That were valiant and well exercised Souldiers in war.

to break thorow even unto the King of Edom] His purpose was to have charged thorow the King of Edoms troops; supposing that they had been the weakest, and that he might soonest have prevailed against them.

but they could not] He found Edoms quarters better man'd, and stronger set, then he had conceived, or he supposed; so as he was forced back again into his city.

V. 27. *Then he took his eldest son*] This relative, *his*, may have reference either to the King of Moab, or to the King of Edom. For both are mentioned in the verse before. If to the former, then the King of Moab offered his own son and heir unto his God, to move him by such an extraordinary sacrifice to help him in that desperate case. This was a folly worse then that of the Baalites, who cut themselves, 1 Kings chapter 18. verse 28. If it have reference to the King of Edom, then was it his son, being taken in the hands of the King of Moab, who in a spiteful revenge thus offered him up, Amos chapter 2. verse 1. Of sacrificing children, See chapter 16. 3.

that should have reigned in his stead] This is added to aggravate the hainousness of the fact.

and offered him for a burnt-offering] He slew him, and as a sacrifice burnt him on an altar.

upon the wall] So as the enemies might see it. He might hope hereby to move the enemy to raise the siege upon the beholding of this resolute act of his.

and there was great indignation against Israel] By the King of Edom and his Souldiers, which might easily be, if he that was sacrificed was the King of Edoms son, or if he were the

King of Moabs son, both Edom and Judah might be much grieved against Israel, who was the cause thereof. Or there might be great indignation and vexation of spirit upon, or among the Israelites themselves, by reason of that desperate and miserable fact of the King of Moab.

and they departed from him] They raised the siege, and marched away, being much troubled at that lamentable spectacle.

and returned to their own land] Every King with his own souldiers returned to their own Country; so as they put an end to that battle. The Moabites might hence gather, that their god was pleased with that abominable sacrifice of the Kings son, in that the enemies army raised their siege thereupon, and went clean away. But they who are acquainted with Gods Word, know, that Gods minde is not alwaies manifested by events. A prosperous event doth not simply justifie their act, to whom that event falleth out successfully.

CHAP. IV.

Vers. 1 **Now**] Heb. *and*. This copulative knitteth together the histories of Elisha. Where this history was performed, is not set down. The mention made of neighbours, v. 3. imdlyeth, that it was in Samaria, or some other City or Town. The history following is a miracle; and the first that is recorded of Elisha. See ch. 2.14.

there cryed] Crying hath reference to the extention of heart, or of voice; or of both. In regard of the extention of heart, it hath reference to God, who alone, knoweth the inward disposition of the heart. See Exod. 14. 15. In regard of extention of voice, it hath reference to man, who only can hear the voice. It may have relation to God, in regard of extention of both, (Psal. 77. 1. & 88. 1.) and to man too, as here in this place.

a certain woman of the wives] One that had been a wife; for Prophets and other Ministers of God had wives in those dayes; so had Apostles also in those dayes, 1 Cor. 9. 5. though Papists now deny that liberty to their Priests.

of the sons of the Prophets] See 1 King. 20. 22.

unto Elisha, saying] She knew that Elisha was a Prophet of the Lord, and was perswaded that he could give her advice from the Lord, what to do in her present distress. Besides, she had heard of former great miracles done by Elisha, and thereupon hoped the more confidently to receive succour from him.

thy servant my husband is dead] Elisha was an head and governour over the sons of the Prophets, and in relation thereunto, they were styled his servants, ch. 2. 16. besides, this word, servant, is a title of reverence and of a dutiful respect, and so here used.

and thou knowest] It appears hereby, that that son of the Prophet that was dead, was in his life-time well known to Elisha, who could well judg of the truth of that which his widow doth here testifie of him, concerning his integrity.

that thy servant] She repeats again that title of reverence, to testifie her humble disposition.

did fear the Lord] Under this phrase of fearing God, true piety and other graces beseeming his profession and calling, are comprized.

and the creditor] One in whose debt the fore-said son of the Prophet was, which debt was not discharged in his life-time, so as that creditor came to exact it of the widow and her children. By this it appears, that an honest man who fears God may be in debt, and die in debt. For many occasions may fall out to disable a conscionable man from paying that which he ought to pay, and yet not be a bankrupt.

is come to take unto him my two sons to be bond-men] Certainly the widow was not able to discharge the debt. And when there were no goods to discharge a due debt, the custome was then, to take the debtor himself if he were living, or, in case he were dead, his children; and either to take them or sell them for bond-slaves, See Matth. 18. 25. and Levit. 25. 39. Yet the law expresly forbad the Jews to compell their brethren to serve as bond-servants. There are four Motives which this woman useth to press the Prophet to succour her, 1 Her own condition, she was a widow. 2 Her husbands function, he was a son of the Prophets. 3 The kinde of debt, it was contracted by her husband in his life-time. 4 The danger wherein her children were thereupon.

V. 2. *And Elisha said unto her*] His answer shews his readiness to do what he could do for her.

what shall I do for thee] He rely he intimates, that he himself had not wherewith to discharge her debt. It is somewhat like that which the King of Israel said to a woman that cryed for help, ch. 6. 26, 27. *Whence shall I help thee*, &c. or rather it is like that of the Apostle, Act. 3. 6. *Silver and gold have I none.*

tell me, what hast thou in thy house] This question he propounds to be informed, whether she had any thing by her, that was fit to be sold, therewith to discharge the debt. It's just that debts be paid out of that which the debtor hath, and is not of absolute necessity for preserving life. What can be, must be let go, to pay a just debt; especially to save children from being bond-servants. The two interrogations were added one to another, the more to prepare the woman with confidence to expect some relief, as vers. 14. See ch. 2. 9. Act. 3. 4.

and she said, thine hand-maid] As she testified reverence in relation to the Prophet and her husband, v. 1. so she also doth here, in her own case. See 1 King. 1. 13.

hath not any thing in the house] She means such things as might be sold, as Jewels, plate, corn, &c. For questionless she had bedding for her self and sons, and such other necessaries. But this shews that she was very poor.

save a pot of oyl] Her case in this kinde was little better then the poor widows, 1 King. 17. 12. Oyl was among the Jews of much use, as to anoynt the head, to make the face shine, Psal. 104. 15. to make cakes, 1 King. 17. 12.

V. 3. *Then he said, go borrow thee vessels*] These might be some earthen large pots, or stands, or woodden runlets, or firkins. Such vessels they were, as were fit to hold great store of oyl, that so there might be means to receive that blessing which the Lord should give, as ch. 3. 16. & Job. 2. 6, 7.

abroad, of all thy neighbours] By this means, the miracle might be the further divulged, the power of God more manifested, and more people induced to acknowledg Elisha a true Prophet of the Lord: By this means such as lent the vessels, such as bought the oyl, and the creditor, whose debt was discharged with the money, had occasion to enquire after the miracle, and to be instructed therein.

even empty vessels] That the truth of the miracle might be the better discerned. See ch. 2. 20.

borrow not a few] Or, *scant not*. Both in Hebrew and Greek, there is one word, wherein that phrase, *borrow a few*, is comprized. The Prophet intended, that she should have enough to discharge the debt to the full, and withal, that she should have means for a future lively-hood.

V. 4. *And when thou art come in, thou shalt shut the door upon thee*] He gives this charge of shutting the door, 1. To get evidence of her faith, whether she and her sons being alone, she could in faith expect supply. 2 To put her in minde of calling upon God, when she and her sons had none to seek unto but only God. Christ bids us shut the door, when we go to pray, Mat. 6. 6. 3 That the might not be interrupted nor hindred till the work were fully ended. 4 That it might more evidently appear that the supply which she had, was from God.

and upon thy sons] That they might be witnesses of the miracle, as Mar. 5. 40. and also helpers to her, in bringing and carrying away the vessels, as v. 6.

and shalt pour out] Namely, the oyl that was in her own pot which she had before.

into all those vessels] For by the divine providence, that oyl which was in her own pot, so increased, as it filled all the vessels which she borrowed.

and thou shalt set aside that which is full] That so every vessel one after another might be filled.

V. 5. *So she went from him*] This is an evidence of her confidence on God. The Prophet having given her a direction what to do in secret, her self and her sons; she is not over-solicitous to have the Prophet present with her. She believed that upon his word, her desire should be accomplished. Naaman by the contrary shewed his want of faith, 2 King. 5. 11. and Barack the weakness of his faith, Judg. 4. 8.

and shut the door upon her and upon her sons] This her obedience to the Prophets direction, is a further evidence of her faith.

who brought the vessels to her] Her sons as well as her self testifie their obedience to the Prophet, and to their mother, and their faith in God.

and she poured out] See v. 4.

V. 6. *And it came to pass when the vessels were full*] Namely, all the vessels that she had borrowed.

that she said unto her son] Either she spake to one of her sons, who was not at this moment busied in setting aside a full vessel, (for they might by course take a vessel one after another from their mother, or one might be imployed in bringing to her empty vessels, and the other in carrying from her full vessels) or Synechdochically, the singular number may be put for the plural, *son* for *sons*, for she had two sons with her, vers. 1, 4, 5.

bring me yet a vessel] She being imployed about pouring out oyl, did not mark whether all the vessels in that room were filled or no, and therefore calls for another. It appeareth hereby, that the vessel out of which she poured, still continued to have oyl in it.

and

and he said unto her] That son to whom she spake.

there is not a vessel more] This gives evidence of the continuance of Gods providence, so long as there is occasion to use it. This is Elisha's fifth miracle. See ch. 2. 14.

and the oyl stayed] If it had still continued to increase, there being no vessels to hold it, much oyl might have been lost. God will not have his blessings lost, Job 6. 12. neither will he use his extraordinary power further then needs, 1 King. 17. 14. Josh. 5. 12.

V. 7. *Then she came and told the man of God*] This she did, both to testifie her thankfulness, as Luk. 17. 15, 16. and also to receive direction what to do with that great blessing.

and he said] The Prophet in approbation of her good disposition, gives her a good direction.

Go sell the oyl] Oyl was a very vendible commodity, being useful to many purposes. See v. 2.

and pay thy debt] Or, *creditor*. This was a part of justice, and hereby we are taught to be conscionable in discharging just debts.

and live thou, and thy children, of the rest] This gives evidence of the bounty of God, who oft gives more then his children ask. See 1 King. 3. 13. She desired onely to have her debt discharged, but here is an over-plus given, namely, enough to discharge all her debt, and withal, to provide for her self and for her children, for the future. This instance further sheweth, that ministers, widows, and children, are after the death of those ministers, to be provided for.

V. 8. *And it fell on a day*] This was after the former history, of Elishas succouring a poor widow.

that Elisha passed] The Prophet went up and down, from place to place, to do the more good.

to Shunem] See ch. 1. 3.

where was a great] This indefinite particle, *great*, may be applyed to any thing that makes one to be in high esteem; as to fame or reputation, to honour, to wealth, to power, &c. chap. 5. 1. & 7. 6. Exod. 11. 3. Esth. 10. 3. Gen. 24. 35. See chap. 10. 6. So is Gods goodness to great ones, as well as to mean ones.

woman] Certainly this was such a woman, as Solomon describeth, Prov. 31. 10, 11. &c. The heart of her husband trusted in her, and he committed the managing of the affairs of the house to her, and thereupon is he here let down to be the entertainer of the Prophet: Besides sundry circumstances of the history declare her to be a very pious and prudent matron.

and she constrained him] Heb. *laid hold on him*. For they that are very desirous, and earnest to have a friend abide with them, will lay hold on him, or fast hold some part of his garment, to keep him from departing away. Of this holy constraint, see Luk. 24. 29. Act. 16. 15.

to eat bread] To refresh himself with food, or, as we speak, to take a meales meat. See Gen. 31. 54.

And so it was, that as oft as he passed by] This further sheweth, that the Prophet used to go up and down from place to place, that he might visit the faithful, and seek opportunities of doing the more good.

he turned in thither to eat bread] Because he found good entertainment and hearty welcom, he did the oftner visit that family, that he might do the more good therein. Christ adviseth his disciples so to do, Luk. 10. 7.

V. 9. *And he said unto her husband*] However she welcomed him; yet she would not set apart a special room for the Prophets use, without his consent.

Behold, now I perceive that this is an holy] This title holy, hath relation to his inward disposition and outward conversation. It comprizeth under it all those graces, which adorn a professor and teacher of the true religion. Certainly, the Prophet had behaved himself so piously, justly, soberly, charitably, and every way unblameably.

man of God] See 1 King 13. 1. This title hath relation to the Prophets function.

which passeth by us continually] That is, very often. So oft as he had occasion to go that way, he came into that house.

V. 10. *Let us make a little chamber*] Questionless there was room enough in the house for the Prophet to lodge in; but her desire was to have a retiring place for the Prophets own use, and to be reserved onely for him.

I pray thee] As this is a phrase testifying reverence; so also earnest desire.

on the wall] Their house might be by the town wall; as Rahabs was, Josh. 2. 15. and the chamber being on the wall, the Prophet might thereby have the freer ingress and regress. Or, her meaning might be, to make a little chamber with a wall, or a partition, to separate it from other rooms, that the Prophet might be the more private to himself.

and let us set for him there a bed] To lye on it.

and a table] To lay his books, or other things, thereon.

and a stool] To sit upon it.

and a candle-stick] To hold a candle for light, as he should have occasion to use it. All these were fit for study and rest. Under them, other necessary commodities may be comprized. This is a good pattern of hospitality, much commended in scripture, Rom. 12. 13. Heb. 13. 1. 1 Pet. 4. 9.

and it shall be when he cometh to us, that he shall turn in thither] By this accommodating all things fit for him, he will be encouraged upon all occasions to take up his lodging with us.

V. 11. *And it fell on a day that he came thither*] Namely, to the Shunamites house.

and he turned into the chamber] The chamber being first fitted him, and he being told, that it was so fitted and prepared for him, he did the more willingly accept of it, as prepared for him.

and lay there] So as he was there day and night: and no question, but that both governours, and others also of the house, received many divine instructions from him.

V. 12. *And he said unto Gehazi his servant*] The Prophet was so taken with her kindness, as it made him, not onely to think with himself, but also advise with another, about recompensing her kindness. An ingenious spirit, and a grateful minde, will be enquiring how to recompence kindness.

call this Shunamite] That the kindness which he intended to her, might be the more acceptable, he would know from her self, what she most desired: for such a kindness is the best.

And when he had called her, she stood before him.] Expecting what the Prophet would talk with her. See v. 15.

V. 13. *And he said unto him, Say now unto her*] The Prophet by his servant speaketh to the woman, that the might the more freely declare her whole minde: for persons that are in esteem, do work an awe in them who highly esteem them; so as they dare not express their minde to them, so freely as to others.

Behold, thou hast been careful for us, with all this care] This phrase implyeth, such care, as hath a fear of failing in some duty, mixed with it. It intendeth a very sedulous and diligent care.

What is to be done for thee] This further shews that the Prophets desire was to do an acceptable kindness to her, such an one as she most desired.

wouldest thou be spoken for to the king] Kings are in place to do acceptable courtesies to their subjects. This very woman had experience thereof, ch. 8. 6. And hereby it appears, that the Prophet was gracious with the king: the rather, because of that great kindness the Prophet did for him, chap. 3. 16. &c.

or to the captain of the host] The Prophet might fear, that this woman being a professor of the true religion, some injury might be done to her, or her husband, or her family, by some souldiers. The victory which this captain had over the Moabites, by the prophesie of Elisha, (ch. 3. 18, 24.) might ingratiate the Prophet to him.

And she answered, I dwell among mine own people] By this phrase, she means that she had so good content among her kinsfolks and neighbours, as she had no need of any extraordinary favour from king or captain. She lived in peace, and had no quarrel with any: she had a competent livelihood, and was content with her estate. Should she have need of king or captain, her own friends might therein be helpful unto her.

V. 14. *And he said, What then is to be done for her*] By this reply of the Prophet, it appears that Gehazi brought the forementioned answer from the woman to his master. The Prophet carnestly desiring some way or other to requite her kindness, would not rest in that answer, but maketh this further enquiry after some other kindenesses to be done her: his grateful minde made him as careful for his hostess, as she was for him, vers. 10, 13.

And Gehazi answered, verily, she hath no child] Questionless Gehazi had further consulted with the woman, about this very thing, that is here mentioned, whether a child would not be acceptable unto her. Or knowing the disposition of women in those dayes, that wanted children; and withal, that she had no child, he might think, that of all things a child would be most grateful and welcome to her: and he knew that his master could obtain a child of the Lord, for her.

and her husband is old] This he adds to amplify that kinde of kindenesses; for it is probable, that the woman was barren; and her husband withal being old, there was little hope of her having a child, without an extraordinary blessing from God.

V. 15. *And he said, call her*] By this it appears, that after Gehazi had once called her (as it is noted v. 12.) she went away from the Prophet, after her first coming to him, as Bathsheba did from King David. See 1 King. 1. 28. or else that first calling her v. 12. must have reference to this, as if Gehazi had been commanded first to declare the minde of Elisha to her, and upon Gehazies return to his master, then he was commanded to call her to the Prophet.

and when he had called her, she stood in the door] This she did by

by reason of a modest shamefulness, which kept her from entring into the Prophets chamber, the like is noted of Sarah, Gen. 18. 10.

V. 16. *And he said*] That which followeth, he spake to the woman her self, face to face; for it is said v. 12. that she stood before him.

about this season] Heb. *season*. Here means hereby, that time of the next year. See Gen. 18. 10.

according to the time of life] The time of life here meant, is the time of a womans going with childe. Not that she should presently conceive, but that from her first conceiving she should go her full time, and then bring forth a son; and all within the space of a year. This was an usual kinde of expressing that point, as Gen. 18. 10, 14, Rom. 9. 9.

thou shalt embrace a son] This shews, that she should conceive, bear, bring forth, and enjoy her child: whether it were by giving it suck, or otherwise.

And she said, Nay] This negative, doth not import a rejecting of the promise: but a little doubting of the truth thereof. It hath reference to the last clause of the verse.

my lord] This is a title of reverence, for she had the Prophet in high account.

thou man of God] See 1 King. 13. 1. She here useth this title to strengthen her faith; as if she had said, Will a man of God promise that which shall not be performed?

do not lye] Deceive me not with vain hope; this shews her earnest desire of obtaining what the Prophet promised, and a kinde of binding him to the performance thereof.

unto thy handmaid] This is a title of humility. See v. 2.

V. 17. *And the woman conceived*] This verse compared with the former, sheweth, that the promise, not in the substance onely, but also in the very circumstances thereof was accomplished. The conception and birth of this childe was miraculous, for it is probable, that if she was barren: her husband is said to be old; and all this was done upon promise. So as this is the sixth miracle recorded of Elisha. See cap. 2. 14.

V. 18. *And when the childe was grown*] To some three or four years at least: for he was able to go into the fields.

it fell on a day] It was so ordered by Gods divine providence, who oft mixeth sowrs with sweets.

that he went out to his father] It seems that the father much cockered the childe, and the childe dearly loved the father, whereby it was moved to go out unto him.

to the reapers] His father went to over-see the reapers, and he followed after his father. This circumstance sheweth, that this fell out in harvest time, when the sun shined very hot; which might be some occasion of the childs sickness, if not the proper cause thereof.

V. 19. *And he said unto his father, My head, my head*] The childe being sorely pained with the head-ach, thus complaineth to his father. The doubling of the phrase, intimates an extremity of head-ach. See Jer. 14. 19. & 1 King. 8. 13.

and he said to a lad] The father said to one of his younger servants; for such an one doth the hebrew word, translated lad, oft set forth, verf. 22, 24. Judg. 16. 26. 1 Sam. 20. 25, 26.

Carry him to his mother] The care of young children most belongeth to the mother. The father was busied about his harvest abroad. Mothers, as they are moft at home, so they are moft tenderly affected towards their young children. See 1 Tim. 5. 10, 14.

V. 20. *And when he had taken him*] The lad, before mentioned, took the young child into his arms.

and brought him to his mother] He brought the little childe to the house, and delivered him to his mother.

he sate on her knees till noon] It appears by this circumstance of time, that the childe went into the field in the morning, or about nine or ten of clock; and that the mother, observing it to be very sick, laid it into her bosom, and there held it, the better to quiet it, and refresh it.

and then dyed] This was a very doleful accident. A mother to behold a childe so much desired, given as an especial favour of God, and that by a miracle: a son, an onely son, past the infancy thereof, able of it self to go into the fields, suddenly, unexpectedly, within her arms, to dye. Here we see how the dearest that we have, are subject to be taken away from us, and how God in wisedom oft tryeth his dearest in the dearest things that they have, Gen. 22. 2, & 37. 3, &c. Ezek. 24. 16, 21. The pain that the childe had in his head, was some preparative to his departure.

V. 21. *And he went up*] Into the Prophets chamber, verf. 11.

and laid him on the bed of the man of God] Hereby it is manifest, that he had some hope of receiving him from death again. It is probable, that he did not make known the death of her childe to any of her family, left he should fill the house with lamentation and crying, and left any of them might hinder her from going to the Prophet, as accounting it altogether in vain.

and shut the door upon him] Upon the dead childe, whom she left alone upon the Prophets bed.

and went out] She her self tarried not long in the chamber, left any should come to her in that while; but made fast the door, that none might come in before the Prophet should give direction what to do: left any finding the childe dead, might wind him and coffin him up. Besides, by this means, she would have the childe the more ready, and better prepared for the Prophet, when he should come. All these were evidences and signs of her faith, by which she received her dead, raised to life again, Heb. 11. 35.

V. 22. *And she called unto her husband, and said*] This she did, that she might have her husbands leave to do what she did.

send me] This shews, that she would neither go her self abroad, nor use servant nor beast, without her husbands consent.

I pray thee] This is a word of reverent respect to her husband, and of an earnest desire of the thing it self.

one of the young men] This is the same word that was translated, *lad*, v. 19. She meanes one of the servants.

and one of the asses] Asses in those dayes and places, were used as horses now with us. See 1 King. 13. 13.

that I may run to the man of God] That is, make all the speed I can, v. 26. Jer. 51. 31. Joel 2. 4.

and come again] This she addeth, to move her husband the rather to grant her request; because she would not be long from home.

V. 23. *And he said, Wherefore wilt thou go to him to day*] This interrogation, sheweth, that he yet knew nothing of the childs departure.

it is neither new moon, nor Sabbath] These were the times wherein Gods people used to go to Prophets for advise. For then people ceased from the work of their calling, and Prophets set themselves apart, to instruct and advise, such as should come to them. Of new moons, see 1 Chron. 23. 31.

And she said, It shall be well] Heb. *peace*. No offence will hence arise. The Prophet will take my coming to him in good part.

V. 24. *And she sadled an ass*] She caused it to be sadled.

and said to her servant] This word is the same that verf. 19. was translated *lad*, and ver. 22. *young man*.

drive, and go forward] Either the means that the servant should put on her ass apace, and run along himself by her: or otherwise, that he should ride apace before her.

slack not thy riding for me] Heb. *restrain not for me to ride*. Spare not to ride apace for my ease, but make what haste thou canst.

except I bid thee] If there be any cause of stay, I will tell thee.

V. 25. *So she went, and came unto the man of God*] Of man of God, see 1 King. 13. 1. By the haste that she made, she quickly came to the place where the Prophet was.

to mount Carmel] Here the Prophet had an habitation. See 1 King. 18. 19.

And it came to pass, when the man of God saw her a far off] Or, *over against him*. It seems that the man of God was sitting at the door, (as Abraham, Gen. 18. 1.) when this woman was coming to him, and hereby saw her the sooner.

that he said to Gehazi his servant] Gehazi was attending upon him, and he used to communicate his minde to him.

Behold, yonder is that Shunamite] She that hath shewed so much kindness unto me.

V. 26. *Run now I pray thee*] Make all speed thou canst. See v. 22. The greatest speed that man can make, is by running; he hath no wings to fly.

to meet her] The Prophet would testifie his kindness to her, before she could come at him.

and say unto her, Is it well with thee?] Heb. *peace*. Men use first to enquire after the welfare of persons themselves, with whom they have to do.

Is it well with thy husband?] Heb. *peace*. Her husband had joyned with her in giving good entertainment to the Prophet and withal, husbands are to loving wives, as themselves: therefore the Prophet enquireth after the welfare of her husband also.

is it well with the childe] Heb. *peace*. The Prophet knew that her heart was set upon her childe, therefore could not but ask after his welfare. These questions are thus distinctly propounded, to manifest that great care which the Prophet had of her and hers.

and she answered, It is well] Heb. *peace*. Her answer is directed to the two former questions; the latter case she referred to her self, till she should come, her self, to the Prophet.

V. 27. *And when she came to the man of God to the hill*] See v. 25. That former phrase is spoken of her approach into the sight of the Prophet; this of his very presence.

she caught him by the feet] Heb. *by his feet*. Here is the first manifestation of passion in her. Hitherto the concealed it, but the

the Prophets words shew that she was much perplexed in her soul, which by this gesture shs manifested. Hereby also her reverend respect to him is testified, (as Mat. 28. 9.) this also doth this to move the Prophet to hearken to her desire, as if she would not let go his feet till he had granted her desire.

but Gehazi came near to thrust her away] Gehazi herein had respect to his Master, (as the Disciples had to their Lord, Matt. 15. 23.) for he conceived that she was too troublesom to him: But this was too great officiousnels.

And the man of God said] See 1 King. 13. 1.

let her alone] The Prophet had a better opinion of her, then his servant; he perceiveth that she had cause to do what she did.

for her soul is vexed within her] Heb. *bitter*. The Prophet therefore would not have her, who was so perplexed, to be further vexed.

and the Lord hath hid it from me] Prophets did not alwaies know all things. See ch. 6. 6. 2 Sam. 7. 3.

and hath not told me] It is from Gods making known secret things unto his Prophets, that they knew them, ch. 6. 12.

V. 28. *Then she said. Did I desire a son of my Lord?* This interrogation imports a strong negation; as if she had said, Thou knowest, that I never moved thee to ask a son of the Lord for me: so as it was not any importunity of mine that forced thee thereunto. I was not of Rachels minde, Gen. 30. 1. Therefore I have not pulled upon my self this judgement, by mine own undue importunity.

Did I not say, Do not deceive me] See v. 16. This she addeth, to put the Prophet in minde, that he of himself had promised a son unto her; to move him the rather to restore her son again to life. By these questions, she gave the Prophet to understand, that now she had no son; but that he was dead, which the Prophet soon discerned, v. 29.

V. 29. *Then he said to Gehazi, gird up thy loyns*] See 1 King. 18. 46.

and take my staff in thy hand, and go thy way] Because God oft wrought miracles by such external things as belonged to his servants; the Prophet commandeth his servant to use this staff, as he appointed him. As Elijah used the mantle, which he used to wear, to divide the waters of Jordan, so Elisha used the same means, chap. 2. 8, 14. Thus sundry miracles were wrought by Moses his rod, Exod. 4. 1, 3. Thus diseases were cured by the linnen that came from Paul, Act. 19. 12.

If thou meet any man, salute him not] Let no office of courtesie stay thee any whit at all. To this purpose is this phrase used, Luk. 10. 4.

and if any salute thee, answer him not again] Neither offering nor answering courtesies must any way hinder him.

and lay my staff upon the face of the childe] This is the reason, why the Prophet did his servant take his staff in his hand, namely, that he might lay it upon the childs face. Certainly, the mother had covered the childe all over but the face, that being open, the staff might touch the childe; or else by a Synechdoche, the face may be put for the whole body.

V. 30. *And the mother of the childe said, as the Lord liveth, and as thy soul liveth*] See ch. 2. 2.

I will not leave thee] Though she durst not wholly distrust the means which the Prophet appointed to be used; yet because she knew, that the Prophet himself was the man by whom God used to work miracles, she would not leave him, till he himself went to her childe, left upon the failing of the former means, her childe should not be restored.

and he arose and followed her] The Prophet was willing to gratifie her, and the rather, because he himself might somewhat doubt, whether the deed might be done by his servant or no.

V. 31. *And Gehazi passed on before them, and laid the staff upon the face of the childe*] He obediently observed the charge that was given him by his master, v. 29. By this it appears, that the mother of the childe had given him the key of the door, or else how could he have entred into the chamber, where the childe lay, for the had shut the door upon the dead childe, ver. 21.

but there was neither voyce, nor hearing] Heb. *attention*. The meaning is, that notwithstanding Gehazi did what the Prophet commanded, yet no evidences of life followed thereupon. The childe could neither utter any thing, nor hear any noise.

wherefore he went again] Heb. *he returned*. He saw that he did no good by his stay, and thereupon returns.

to meet him] To meet his Master; for he supposed, that his Master would come himself to see the issue of that which was done.

and told him, saying, The childe is not awake] Not revived. For death is a kinde of sleep. See King 2. 1.

V. 32. *And when Elisha was come into the house*] For he quickly followed Gehazi, v. 30.

Behold, the childe was dead, and laid upon his bed] It was remarkable, that the childe being laid on the Prophets bed, and the Prophets staff, by his own appointment, laid upon the childs face, the childe should still remain dead. Some attribute this to the unbelief of Gehazi; some to the unbelief of the mother of the childe, (note Matt. 13. 58.) But certainly, the Prophet had no warrant from God, either ordinary or extraordinary, to do what he did, in commanding Gehazi to lay his staff upon the childe. He did it of his own head; and therefore God withheld his power, without which, all that man can do, is nothing. Prophets themselves, must have their warrant from God, to do what they do. Though the Lord were pleased to use the Prophets ministry in working miracles, yet did not the Lord give him authority to use his servants ministery in that kinde.

V. 33. *He went in therefore*] The Prophet discerning his error, falls himself to the work.

and shut the door upon them twain] Namely, upon the Prophet himself and the dead childe, for he would now be alone, that he might be the more fervent; so did Elijah, 1 King. 17. 19.

and prayed unto the Lord] See 1 King. 17. 20. This course of praying was not taken before, which may be one reason why the former means was fruitless; and he might first pray, that his former error may be forgiven, and then that the childe may be restored.

V. 34. *And he went up, and lay upon the childe, and put his mouth upon his mouth*] This he might do, in imitation of his master, who did the like, (1 King. 17. 21.) and he might hear thereof. Though the stature of Elisha and this childe were so different, as the eyes, mouth, and hands, the one could not lye just even upon the other; yet the Prophet laid his as near to the childe as he could, and that for the reason rendred, 1 King. 17. 21.

And he stretched himself upon the childe] This was an effect of the fervency of his spirit. By way of allusion, some infer, that we must apply our selves to all the necessities of the Saints; and other, that we must in such a manner spiritually apply our selves to Christ, and mystically stretch our selves upon him.

and the flesh of the childe waxed warm] This was a sign that life began to come into the childe.

V. 35. *Then he returned and walked in the house to and fro*] Heb *once hither and once thither*. He might rise up and walk about to revive his spirit, and to thank God for the first sign of hearing his prayer. Men when they are very earnest in their prayers, are oft moved to change the posture and gesture of their bodies.

and went up and stretched himself upon him] Because the former sign was but of the beginning of life, he returns again to do as he had done before, v. 34. extending his spirit, to have that good work begun, perfected.

and the child neeſed seven times] This was yet a farther sign of life increasing in the childe, for neesing is a strong motion, which cannot be without life: and seven times reiterated, implyeth strength with life.

and the childe opened his eyes] As the eyes with death use to be closed up, so the opening of them manifesteth life, and that apparently. Here we see, how God by degrees doth manifest his blessing, that he might quicken up our spirits to hold on in prayer, and make us more sensible of the increase thereof, and distinctly observant of the greatness of it. This is Elisha's seventh miracle. See ch. 2. 14.

V. 36. *And he called to Gehazi and said, call this Shunamite*] This sheweth, that neither Gehazi nor the woman were with Elisha when he stretched himself upon the childe. See v. 33.

So he called her] Questionless, he that first moved the Prophet for a childe to the Shunamite, v. 14. was very glad of the restoring her childe unto her, and therefore readily and quickly calls her.

and when she was come in unto him, he said, Take up thy son] See 1 King. 17. 23. His meaning is, that though the left him a dead childe on the bed, yet he being revived, he might well take him, and enjoy him as she did before.

V. 37. *Then she went in and fell at his feet*] Grief and passion moved her to take the Prophet by the feet, v. 27. but now, joy and thankfulness makes her to fall at his feet.

and bowed her self to the ground] This the did in testimony of her high esteem, reverent respect, and gratefull heart; but all in a civil manner. See ch. 2. 15. & 1 King. 1. 23.

and took up her son] This verifieth that which the Apostle saith, Heb. 11. 35. For as the widow of Zarephath, (1 King 17 23.) so this Shunamite received their dead raised to life. No question but that most joyfully and thankfully she took it up from the Prophets bed, and with a motherly affection hug'd it in her arms.

and went out] From the Prophets chamber into her house: However, when the childe was dead, she thut it up in that room, that it might not be known, v. 21. yet now with much

joy

joy the made known both the death of it, and also the raising of it to life.

V. 38. *And Elisha came again to Gilgal*] This Prophet, (as his Master before him) went up and down (like unto Christ, Act. 10.38.) doing good. He was before at Gilgal, chap. 2. 1. and therefore is laid to come *again* to it. Of Gilgal, see ch. 2. v. 1.

and there was a dearth in the land] Namely, in the land of Israel. The idolatry of the Israelites, besides sundry other sins, brought this judgement upon them. In the common judgement, the true worshippers of God, as these sons of the Prophets, were involved. (see Ezek. 21. 3.) For hereby, the fist of the wicked is exceedingly aggravated, in that it pulleth vengeance, not onely upon themselves and such as are like them; but also upon the righteous: for whom notwithstanding, the Lord can provide in the midst of a judgement; as here he did, for this colledg of the Prophets.

and the sons of the Prophets were sitting before him] This phrase sheweth, that as disciples they late on lower seats, to hear the instructions of their Master. See Act. 22. 3. & 1 King. 10. 5. Elisha came to the colledges of the Prophets, to instruct them, and they readily heard his word, as Mary did Christ, Luk. 10. 39. It is probable, that at this time he did the rather come unto them, to provide for them, and to keep them together, that, by reason of the famin, they might not be dispersed.

and he said unto his servant] This was one that did attend that colledge, to provide necessaries for them.

set on the great pot] There were many to be fed, as appears, v. 43. and therfore he makes the greater provision.

and seeth pottage for the sons of the Prophets] Questionless *and seeth pottage for the sons of the Prophets*] Questionless there was meat also provided, that the pottage might be the more savory and nourishing; but by this means the meat satisfied the more.

V. 39. *And one went out into the field to gather hearbs*] It seems, that they had not such a garden of hearbs, as is mentioned, 1 King. 21. 2. in that they went out into the field to gather hearbs.

and found a wild vine] Heb. *a vine of the field*. This was a plant growing in fields and hedg-rows: the leaves whereof were broad, like the leaves of a vine.

and gathered thereof wilde gourds, his lapful] This kinde of plant, is taken to be *Coloquintida*] the leaves or hearbs whereof, are bitter and poysonous. Of those he gathered store.

and came and shred them into the pot of pottage] As they use to do with wholsom and savory pot-hearbs.

for they knew them not] This sheweth, that he that gathered the wilde gourds intended no mischief; nor they who saw them put in, were accessary to any such evil; all was done upon ignorance.

V. 40. *So they poured out for the men to eat*] Supposing that the broth had been fit to be eaten.

and it came to pass, as they were eating of the pottage] As they were ready to eat thereof, it being fet in dishes before them.

that they cryed out, and said] It seems, that one that had tasted of the pottage, found the danger thereof, and told the rest of it, and thereupon they cryed out.

O thou man of God] Of this title, see 2 King. 13. 1. They here use it, the rather to move the Prophet to help them in this distress, and to shew the ground of their faith, that he was able to help them.

there is death in the pot] The broth therein is poysoned, and will poylon all that eat of it. Death by a metonymie, is put for that which may cause death, as Exod. 10. 17.

and they could not eat thereof] While it remained so poysonous. Afterward they did eat of it, v. 41.

V. 41. *And he said, then bring meal*] Not that meal had any vertue to draw out bitterne s or poyson; but that by such a meanes, it might be discerned, that that vertue came from God, who by his servant appointed that means to be used, as Exod. 15. 25.

and he cast it into the pot] For being guided by Gods Spirit, he believed that that means, (though unlikely in it self) would be effectual.

and he said, Poure out for the people, that they may eat] He knew that all the danger was taken away; and therefore confidently causeth the broth to be set before them, that they may eat therof

and there was no harm in the pot] Heb. *evil thing*. This shews, that the venime wherewith the broth was infected, was clean taken away, and that which was poysonous before, was now made wholesom; so as this was a plain miracle, and the eight miracle wrought by Elisha. See ch. 2. 14.

V. 42. *And there came a man from Baal shalisah*] This was the place in Ephraim, which is called, Shalisah, 1 Sam. 9. 4. And after Baal was there shut up, it was called Baal-shalisah.

and brought the man of God bread of the first fruits] By this it appears, that this man that brought these fruits, was a pious man, fearing God; and in testimony thereof would dedicate his first fruits to the Lord; but because he could not carry them to Gods house, (as the law required, Exod. 23. 19.) nor to the ordinary priests of the Lord; because they were all in Judah, (2 Chron. 11. 13, 14.) he brought them to this extraordinary Prophet of the Lord, and to the colledg of the Prophets. Thus he honours God with his first fruits, Prov. 3. 9.

twenty loaves of barley] Besides the first fruits; so as herein he gave a testimony of his charity to the Prophets of God, in that time of dearth. Though it were but barley-bread, (such as was brought to Christ, Joh. 6. 9.) Yet in such a dearth, it manifested a better respect to the Prophets, then if at another time it had been of the finest wheat.

and full ears of corn in the husk thereof] Or, *in his scrip*, or, *garment*. The meaning is, that he brought corn not beaten out of the eares. These may be part of the first fruits, before mentioned. Such were appointed under the law to be brought to the priests, Deut. 18. 3, 4. and such, people did use to parch and eat.

and he said] This is to be applyed to Elisha.

give unto the people] To the sons of the Prophets, before mentioned, who were stiled the people, v. 41.

that they may eat] For, for this end it was brought.

V. 43. *And his servitor said*] He that attended upon him, namely, Gehazi.

what, should I set this before an hundred men?] Though he had seen many miracles wrought by his Master, and thereupon had cause, readily to have obeyed his Master without any question; yet like Andrew, and other Disciples, being very weak of faith, he maketh doubt of that which his Master intended, Joh. 6. 9. & Luk. 9. 13.

he said again] The incredulity of his servant made him the more earnest in pressing his charge.

give the people that they may eat] See v. 42.

for thus saith the Lord] This warrant he produced, to strengthen his servants faith the more, 1 King. 22. 24.

They shall eat, and shall leave thereof] They shall have enough for the present, and also leave for another time.

V. 44. *So he set it before them*] Elisha's servant upon the fore-named warrant and promise, being somewhat strengthned in faith, now readily obeys his master.

and they did eat, and left thereof] This is an evidence of a true miracle, like that which is noted, Matt. 14. 20. Joh. 6. 11, 12. Though this miracle were not altogether so great an one, as Christs feeding five thousand men, besides women and children, with five loaves and two fishes, Matt. 14. 17, 21. yet was it as true a miracle as that, being above the course of nature, a divine work. So as this is Elisha's ninth miracle. See chap. 2. 14.

according to the word of the Lord] See 1 King. 13. 5.

CHAP. V.

Vers. 1. NOw *Naaman*] The history concerning this man is very memorable, in the cure both of his body and also of his soul, and therefore he is the more distinctly and largely described; as first, by his name. 2. By his office. 3. By his Masters esteem of him. 4. By his dignity. 5. By his victories. 6. By his prowess.

Captain of the hoste] This phrase ofs sets forth the General of an army. See 1 Kings. This was a very great office.

of the king of Syria] This was Benhadad, ch. 8. 7.

was a great man with his master] Heb. *before his master*. Of this word, *great*, see ch. 4. 8. This phrase, with or before his master, implyeth, an high and great esteem wherein the king of Syria had him.

and honourable] Or, *gracious*. Heb. *lifted up, or accepted in countenance*. As he was advanced to high honour and dignity, so his name was great among the people.

because by him the Lord had given deliverance] Or, *victory*. It is probable, that the army that went in defence of Syria, against the kings of Israel and Judah, 1 King. 22. 29. &c. was commanded by this Naaman in chief; and that this phrase hath relation thereunto. Though they were heathen, and enemies of Gods people that got the better, yet the victory is attributed to the Lord; so as heathen men are Gods instruments, Isai. 10. 5, 6.

unto Syria] The whole kingdom was in danger, when the two kings came against Ramoth-Gilead, (1 King. 22. 29.) therefore the deliverance is extended to Syria.

He was also a mighty man in valour] This hath respect to the courage and magnanimity of his minde; and to his military abilities, as the former phrase had to his succes.

but he was a leper] Of leprosie, see Lev. 13. 18. &c. Men of the greatest dignity, fame, and parts, are subject to the worst of diseases.

V. 2. *And the Syrians had gon out by companies*] This is meant, of some excursions of troops into the land of Israel for spoyl.

spoil. See chapter 13. vers. 20, 21.

and had brought away captive out of the land of Israel a little maid] This maid might be abroad in the country, either alone, or with some few that were not able to withstand the enemy, and so taken. The sequel sheweth, that it was ordered by a special providence of God. See 1 King. 11. 29.

and she waited] Heb. *was before*. For they that wait on others, use to be in their sight to attend their mistresses command, Psal. 123. 2.

Naamans wife] It is probable that this was a fair and comely Maiden, and thereupon brought as a Present to Naaman the General, who gave her to his wife. See Judg. 5. 30.

V. 3. *And she said unto her mistress*] Though her mistress were one of the heathen, yet she might well use the maid; and the maid in gratitude declare to her mistress a means of curing her husband.

would God my Lord were with the Prophet] Heb. *before the Prophet*. She means Elisha whom she believed to be a Prophet of the Lord, and of whose great works she had heard.

that is in Samaria] Samaria is here to be taken Synechdochically for the Kingdom of Israel. See 1 King. 18. 2.

for he would recover. Heb. *gather in*. A leprosie did use to spread it self over the body of a man. The gathering of it in, was a taking of it away.

of his leprosie] Though she had not heard of any that were cured of a leprosie by Elisha, (for Christ saith that there were many lepers in Israel in the time of Elizeus the Prophet, and none of them cleansed, Luk. 4. 27.) Yet by other miracles that Elisha had wrought, she gathered, that he could cure this disease: yea she believed that the Man of God would willingly and readily do such a cure to such as should seek it of him; few in Israel believed as much, Luke chapter 4. vers. 27.

V. 4. *And one went in and told his Lord, saying*] This may be meant of one that wished well to Naaman, being a servant or souldier under him; and thereupon went and informed him of what the maid had said; or else it may be meant of Naaman himself, who having intelligence of what the maid said, told the King of Syria thereof. Thus this phrase, *his Lord*, had reference to the King; for by reason of his place he might not go out of the land without the Kings leave.

thus and thus said the maid that is of the land of Israel] See v. 2, 3. Though she were a servant, a maid, and a captive, yet her wholsome counsel was received.

V. 5. *And the King of Syria said*] The Kings respect to Naaman made him readily to yield to what might be good for him; and though Naaman were a leper, and that disease counted incurable, yet he would make a trial of what might be done.

go to, go] These words seem to be spoken to Naaman himself, so as the King in his great respect to Naaman admitted him into his presence. Or else all this conference between the King and Naaman, might be by way of message one to the other.

and I will send a letter to the King of Israel] The King of Israel was, at this time, Jehoram the son of Ahab, ch. 3. 1. who was an enemy unto this King of Syria; yet for his servants sake he writes to him.

and he departed and took with him] Heb. *in his hand*. He could not himself in his hand carry all that is after mentioned; but because he took care that all should be carried, and all was carried along with him, it is said to be *in his hand*. Or, with his own hand he might deliver it to his servants to carry along with him.

ten talents of silver] Three thousand seven hundred and fifty pound sterling See 1 King. 16. 24. & 1 Chr. 22. 14.

and six thousand pieces of gold] When the distinct sum is not expressed, a shekel is ordinarily understood. Six thousand shekels of gold is seven thousand five hundred pound sterling, which is, the double quantity of the silver before-mentioned. See 1 King. 10. 16. If the word, *pieces*, be understood, the sum will arise according to the quantity of the piece.

and ten changes of raiment] Of upper garments; such as our gowns or cloaks. These the Jews used oft to shift. Therefore changes or shifts of new garments were wont to be given or sent for Presents. See Gen. 45. 22. Judg. 14. 12. Naaman carried so much silver and gold, as is mentioned, and so many changes of raiment, partly for his own expences and honour, (for he had a great train, and a long journey to go) and partly to present bounteiful Presents to the Prophet; for he thought, that the Prophet might be moved with gifts, as heathenish and idolatrons Priests were. See Numb. 22. 7, 17. Naaman also might intend to give Presents to the King and his Courtiers.

V. 6. *And he brought the letter to the King of Israel*] It was Naaman that brought the letter.

saying] This hath relation to the substance of the letter, as if the King of Syria had spoken to the King of Israel, which he did by writing.

now when this letter is come unto thee] The main sum of the letter, not the whole form thereof, is here set down.

behold, I have therewith sent Naaman my servant to thee, that thou mayst recover him of his leprosie] His meaning is, that the King should procure the Prophet, to cure his servant; for he took it for granted, that the King of Israel well knew that there was a Prophet in his Kingdom that could do it, and that he had a command over that Prophet, to do what he would have him to do. Yet therein he was deceived; for Kings have not power to command their Subjects any thing above their ability, as miracles are.

V. 7. *And it came to pass when the King of Israel had read the letter, that he rent his clothes*] This was a sign of much passion, Gen. 37. 29. Though he knew, that Elisha could work miracles, yet at this time he did not think thereof; or at least, would take no notice of it.

and said, Am I a God] He supposeth that the King of Syria required, that the King of Israel should cure Naaman with his own hand.

to kill and to make alive] This is Gods prerogative, Deut. 32. 39. 1 Sam. 2. 6.

that this man doth send unto me to recover a man of his leprosie] He supposed, that to cure a leprosie was as hard as to raise the dead: Which was true. For neither could be done, but by a divine power.

wherefore consider I pray you] This the King of Israel said to his own subjects and counsellors of State, 2 1 King. 20. 7.

and see how he seeketh a quarrel against me] An occasion to wage war. This was the true cause of his passion. That which before he said of making him a God, was but a fair pretence. The manner of the King of Syria's expressing of his minde in his letter v. 6. might give some occasion to the King of Israel to be jealous, and to fear left the King of Syria in confidence of his former success against Israel (1 King. 22. 35, 36.) should seek occasion of a new war.

V. 8. *And it was so when Elisha the man of God*] See 1 King. 13. 1.

had heard that the King of Israel had rent his clothes] It appears that there were some in the Kings Court that well knew Elisha, and bare a good respect to him, believing also that he was a Prophet of the Lord, by whom God had done great works, who quickly brought him word of Naamans coming to the King of Israel, of the letter that he brought him, and of the Kings manner of receiving it.

that he sent to the King, saying] It was a matter of great consequence, much concerning the honour of God, and therefore he was careful to send a speedy direction to the King.

Wherefore hast thou rent thy clothes] This is an implicite reproof; whereby he shews that there was no cause why the King should manifest such passion as he did, seeing he knew that there was a Prophet in his land that had done as great a miracle as the curing of a leprosie, and that before the King himself. ch. 3. 16, 17. &c. So as the King might have sent for the Prophet, to have known his minde in this case.

let him come now to me] The Prophet doth thus send for that great man that came out of Syria, not upon any stateliness or pride, in regard of himself, but as the servant of the Lord, and as one who in a great case was to make known the minde of the Lord, upon which the greatest that be must attend.

and he shall know that there is a Prophet in Israel] Great works are done by the ministers of the Lord, that the name and power of the Lord may be known far and neer; because the Israelites took not such notice of the Prophet of the Lord that was among them; God would have him made known to forraign nations, Luk. 4. 27.

V. 9. *Naaman came with his horses and with his chariot*] With such state as he came to the King, he also came to the Prophet; the desire that he had to be cured, made him testifie such respect to him from whom he expected cure.

and stood at the door of the house of Elisha] He was willing to know the minde of Elisha before he presented himself to his presence; but questionless he sent in a messenger to him to signifie he was without.

V. 10. *And Elisha sent a messenger to him, saying*] The Prophet did not this in scorn, as is before noted, v. 8, but he would give Naaman to understand, that it was enough to know the minde of God without a Prophets speaking to him face to face, or doing any particular act himself upon him; so dealt Christ with the Ruler, Joh. 4. 50.

go and wash in Jordan seven times] Every particle in this charge is for trial of his obedience; 2 5, 1. That he should go away from him. 2. That he should wash himself, which could be no natural means for taking away of leprosie. 3 That he should do it in Jordan, whereas there were many excellent fweet rivers in Syria, v. 12. 4. That he should do it seven times; thus was the obedience and faith of a King of Israel tryed, ch. 13. 19. So Christ tryed the man that was born blind, Joh. 9. 7.

and thy flesh shall come again to thee] A leprosie much eateth up the flesh of a man, and bringeth upon him a thick scurff.

and thou shalt be clean] This implyeth a perfect cure of the disease; for a leprosie was a foul disease, and made a man unclean, Levit. 13. 45. He addeth this promise, to encourage him the rather to observe the charge that he gave unto him.

V. 11. *But Naaman was wroth*] Naaman thought himself, by this answer, scorned and contemned by the Prophet; and because his own expectation, even in manner of doing that which he defired, was not punctually observed, his choler is moved: Men are hardly satisfied in the things they desire, if their own humor be not fulfilled.

and went away, and said] He manifests his displeasure, to move his followers to be of his minde.

Behold, I thought] Heb. *said*, or, I said with my selfe; He will surely come out, &c. Here he plainly shews the reason of his displeasure.

he will surely come out to me] Men are prone to trust too much to external and visible means.

and stand and call on the name of the Lord his God] This conceit savoured of some piety; for hereby he acknowledged, that what he did or could do, was by a gift given of God: yea by power immediately derived from God: for obtaining whereof, prayer was an especial means, and that to stand is a fit gesture for prayer.

and strike] Heb. *move up and down.*

his hand upon the place] Namely, upon his flesh that was infected with the leprosie; this further shews his doting upon visible means. Thus many are ready to prescribe means unto God, and to tye him to one course.

and recover the leper] He means himself, and hereby he shews, that he believed that God was able to cure him, and that by the ministry of his Prophet, but his faith was mixed with vain conceit.

V. 12. *Are not Abana*] Or, *Amana.*

and Pharpar rivers of Damascus] Much is written of the clearness, sweetness, and usefulness of these two rivers. The one is said to run thorow many parts of Damascus, whereby it comes to pass, that most of the houses in that City are furnished with store of good water. The other is said to flow along by it; whereby their gardens, orchards, vineyards, meadows, and there could other places are made very fertile.

better then all the waters of Israel] He by experience knowing the benefit of the waters of his own Country, supposed that not be better in another nation.

may I not wash in them and be clean] This hath relation to the Prophets charge v. 10. and hereby the Syrian implyeth, that the Prophet might have as well sent him to the rivers in Damascus, as well as to Jordan; and that they might have as great a vertue, to cleanse him of his leprosie, as the water in Jordan. He supposed, that he was sent to Jordan, for the vertue that was in that water.

so he turned and went away] Namely, from before the Prophets house.

in a rage] See v. 11. He doth not only slight the Prophets charge, but is also much incensed against him.

V. 13. *And his servants came neer, and spake unto him, and said*] These were faithful servants; and though he were in a rage, yet they would not sooth him up therein: but observing that he was unjustly and unduly moved, and that to his own prejudice, they made an assay to pacifie his minde, and that for his good; and give him good advise.

my father] This title useth to be given to all sorts of superiors, Exod. 20. 12. as to Kings, 1 Sam. 24. 12. to Priests, Judg. 18. 19. to Prophets, chap. 2. 12. & 6. 21. & 13. 14. and here to a Prince; yea also to men of age and dignity above others, Act. 22. 1. Here it may be given to Naaman, either in regard of his place, being a great man, v. 1. or in regard of his disposition, being milde and gentle towards his servants, and careful of their goods, as a father of children; or in regard of the deliverances that he hath brought to his Country, which made him to be accounted and stiled a father of the Country. Whatsoever the particular respect be, it is a note of reverence mixed with love. And whereas the word, servants, is of the plural number, and this title of the singular, it is because they were all of the same minde; or because one spake for them all.

If the Prophet] There is an emphasis in this title. Thereby they imply, that he was a Prophet that gave the direction, and therefore ought to be hearkened unto.

had bid thee do some great thing] Some difficult thing, which would have required much cost and pains.

wouldst thou not have done it?] This interrogation implyeth a strong affirmation, as if it had been said, Certainly thou so much desirest the taking away of thy leprosie, as thou wouldst not stick at any thing that thou couldst do for the recovery of it.

how much rather then when he saith unto thee, wash and be clean] When he requireth a matter so easie to be done. Hereby they shew'd their faith in the Prophets word, and that obedience ought to be yielded thereto, without questioning any probability or improbability about the means.

V. 14. *Then went he down and dipped himself seven times in Jordan*] He went up deep into the river, and drenched himself over head and ears, so oft as the Prophet had enjoyned him. The Leprosie had spread over his whole body, from the crown of his head, to the sole of his feet; therefore he so dipped himself.

according to the saying of the man of God] Having well taken his servants advice, he followed the Prophets direction both in the substance and circumstances thereof.

and his flesh came again like unto the flesh of a little childe,] A little childes flesh is fresh, soft, clear, without scar or wrinkle. It here implyeth, that his disease was thorowly cured, and his flesh in a better case then if he had had no leprosie at all.

and he was clean] Luk. 4. 27. This shews the accomplishment of the Prophets promise, v. 10. So as, God passeth by his former incredulity and distemper, and accepteth of that faith which was wrought in him by the counsel of his servants. This is Elisha's tenth miracle. See ch. 2. 14.

V. 15. *And he returned to the man of God*] His passion was now clean allayed; and finding to his great comfort and benefit, the power and efficacy of the Prophets direction, his grateful minde makes him return to the Prophet again, like the tenth Leper, Luk. 17. 15.

he and all his company] That he might now testifie as great respect to the Prophet, after he had received the blessing, as he did before, v. 9. when he expected a blessing.

and came and stood before him] Namely, at the door of his house, as v. 9.

and he said] To Elisha, being come out to him.

Behold, now I know that there is no God in all the earth, but in Israel] He believed that his cleansing was by a divine power, and that it was the God of Elisha who brought it to so pass; and thereupon he acknowledgeth him not only to be a God, but also the one only true God. Thus that which Christ saith of the Centurion, Luk. 7. 9. *I have not found so great faith, no not in Israel*, may be applyed to this Captain: and hereby it appeareth, that he was cured both in body and soul. Neither thought he it enough to believe in his heart, unless he also confessed the Lord with his mouth, Rom. chapter 10. vers. 10.

now therefore I pray thee take a blessing] A gift in testimony of gratitude; So Gen. 33. 11. This Prophet of the Lord was more honoured by this Gentile, then by most in Israel.

of thy servant] See 1 King. 18. 12.

V. 16. *And he said, As the Lord liveth before whom I stand*] See 1 King. 17. 1.

I will receive none] It was Gods honour that Elisha aimed at, more then his own profit. It was enough to him, that the God of Israel was acknowledged to be the true God. Miracles are the immediate work of God. That power God freely bestowed on Elisha, and therefore he would freely exercise the same, Mat. 10. 8. Simon Magus was sharply reproved for a conceit clean contrary hereunto, Act. 8. 19. 20. Besides, here in the Prophet shewed, that it was enough for him that the Syrian was healed; and hereby he would allure him the more to hearken to his counsel in other things, that did so much good for no gain.

and he urged him to take it] This further verifieth the grateful disposition of the Syrian, and his true and earnest desire to have the Prophet receive somewhat. See the like, Luk. 24. 29. Act. 16. 15.

but he refused] The Prophet having good ground to refuse all recompence, would not be forced from his principles.

V. 17. *And Naaman said, Shall there not then I pray thee be given*] This is a form of an earnest desire, 2 Sam. 13. 26. He would do nothing without the Prophets direction and approbation, and therefore he makes this prayer unto him.

two Mules burthen of earth to thy servant] See v. 35. So much as two Mules could well carry. Of a mule, see 1 King. 1. 33. Some think that he would take this earth out of Elisha's house, because he asketh him leave to carry it away; for if he had taken it otherwhere out of the land of Israel, he should rather have asked the King leave, or at least the owners of that land out of which he would take the earth. Or because he saw that the waters of Jordan were effectual upon the Prophets charge to cure his leprosie, he might think that the earth which the Prophet gave him leave to carry away, might be as consecrated earth. But the words following shew the reason why he desired to carry away that earth.

for thy servant will henceforth offer neither burnt-offering nor sacrifice] Of burnt-offering and sacrifice, See 1 King. 3. 15. & 8. 62.

unto other gods] This shews that he was before an idolater, but by this miracle he was brought to see, that Jehovah the God of Israel was the only true God; and the gods of other nations but false gods, to whom neither burnt-offering nor sacrifice was to be offered up.

but unto the Lord] Of this title, *Lord*, put for *Jehovah*, See 1 King. 18. 21. This shews him to be a true convert, in that he turned from false gods, to ffe only true Lord; and herein he was a type of the calling of the Gentiles, 1 Thess. 1. 9. Now this shews, that the end of his desire of so much earth, as is before mentioned, was to make an Altar therewith to the true God; for an altar might be made of earth, Exod. 20. 24. Howsoever the Jews were bound to go the altar that was in the Temple, and thereon to offer their Sacrifices, yet we cannot say that Gentiles were tyed thereunto. The Syrian would hereby testifie, that he worshipped the God of Israel, by erecting an altar of the earth of Israel: And this altar, with his sacrificing thereon, was a testimony to the Syrians among whom he lived, that the God of Israel was the true Lord. We deny not but that there might be much weakness in this new convert, and that his conceit of carrying that earth away, even for the fore-mentioned use, favoured of superstition, but his zeal was good, and the ends that he aimed at, commendable.

V. 18. *In this thing the Lord pardon*] Pardon supposeth a fault; it is therefore a sin which he here acknowledgeth, and craveth pardon for.

thy servant] See v. 15.

that when my master] The King of Syria, of whom, see v. 1.

goeth into the house of Rimmon] Rimmon was the idol of the Syrians, the word signifieth a pomgranat. It is derived from a root that implyeth exaltation; for they exalted their idol into the room of a God. This also is the name of a man, 2 Sam. 4. 2. and of a city, Josh. ch. 15. 32. and of a rock, Judg. 20. 45.

to worship there] The house of Rimmon was their idolatrous Temple and place of worship.

and he leaneth on my hand] It was Naamans place and office to be next to the King of Syria; so as the King used to lean on him on all occasions. The like is noted of a Prince in Israel, ch. 7. 2. whether the King went, either to the idol-Temple, or any where else; Naaman must go with him. It may be, that for the time of his leprosie he forbore that duty, but now his leprosie is taken away, he conceived that he must do the like again. Thus was he brought to do outward reverence before the idol.

and I bow my self in the house of Rimmon] In this phrase, his worship towards the idol is set out; for the Hebrew word translated, *bow down*, is frequently used to set out divine worship, oft applyed to the true God, as Psal. 5. 7. & 99. 9. So also to Idols, Deut. 4. 19. and Ezek. 8. 16.

when I bow down my self in the house of Rimmon] He repeats the same phrase again, to shew his detestation of the fact, and grief for the occasion of committing it.

the Lord pardon thy servant in this thing] This also is a repetition of what was said in the beginning, which testifieth an earnest desire of pardon, that it may not be laid to his charge, as many take this as a purpose of the Syrian, to joyn with Idolaters in their outward worship: but the words do not necessarily imply any such purpose: but rather a supposition of some frailty; as if he had said, though I purpose to worship no God but the God of Israel; yet if my Master require me to accompany him into the house of Rimmon, and there, he leaning on me, I be caused to bow down, the Lord pardon me. Thus he accounts his bowing a sin. Besides, that which he speaks of, was a matter belonging to his office; so as it was no purpose of worshipping the idol, but of continuing to do his service to the King. But the words may also be taken of the time past; as if they had been thus translated: *In this thing the Lord pardon thy servant, that when my master went into the house of Rimmon to worship there, and leaned on my hand, I bowed my self in the house of Rimmon: that I bowed my self in the house of Rimmon, the Lord pardon*, &c. The very words used in this text, are in other places of the Scripture translated by the time past, as this word נבא when he went, Psal. 51. 1. & 54. 1. So the word translated, leaned, 2 Sam. 1. 6. and the other word, bowed down, Exod. 33. 10. By this translation of the text, concerning the time past, many scruples and doubts are taken away, and all pretext for outward bowing before an idol removed. This exposition seems most proper, because in the verse before, Naaman protesteth, that he would not offer unto any other God, but unto the Lord.

V. 19. *And he said unto him, go in peace*] This is an usual fare-well-phrase, as Exod. 4. 18. It doth not imply an approbation of any sinful intention, but only a friendly dismission, without any reference to that which Naaman had said. Or if it have relation thereunto; what can it imply, but an absolution; signifying that God had pardoned his former idolatry: or a consolation, intimating that God will bear with his frailty; or a direction, advising him, not to trouble himself about bowing before an idol, but to remember his promise of worshipping the Lord.

so he departed from him a little way] Heb. *a little piece of ground.* Some take it to be a mile, or thereabouts, Gen. 35. 16. His departure from Elisha, thereweth that he was fully satisfied about his cure, and about the Prophets friendly dismission. The place how far he was departed, hath relation to the history following about Gehazi, who followed Naaman anon after he was out of Elisha's sight.

V. 20. *But Gehazi the servant of Elisha*] If that which is before noted of Elisha, be compared with that which followeth of his servant, it will appear, that such as are trained up under good masters, do not always prove like their masters, witness Judas.

the man of God] See 1 King. 13. 1.

said] Within himself, and to himself, as Mat. 9. 3.

behold, my master hath spared Naaman] Hath not put him to that cost and charges, for the cure he wrought upon him, as he might have done.

this Syrian] He adds this as a reason, why his master might and should have taken that present which was offered him: namely, because it was offered, not only by one that was a stranger, but also an enemy to Israel. Thus he looks to Naamans former condition, and not to his present conversion: for covetousnesse had blinded his eyes.

in not receiving at his hands that which he brought] See v. 16. This sheweth wherein Elisha spared Naaman.

but as the Lord liveth] See 1 King. 1 29. He bindeth himself to accomplish his impious purpose with a sacred oath, whereby he much aggravateth his wickednesse.

I will run after him] This implyeth great speed; for the feet of wicked ones are swift to evil, Rom. 3. 15.

and take somewhat of him] This sheweth his covetous disposition, in that he runs to take what his master utterly refused, v. 16. Herein, as much as in him lyeth, he takes away the glory of his masters free-heartednesse.

V. 21. *So Gehazi followed after Naaman*] Evil men soon put in execution their evil intentions.

and when Naaman saw him running after him] He discerned him to be Elisha's servant, and supposed that such speed which he made, implyed some matter of importance.

he lighted down] The Hebrew word here used, implyeth a quickness or speed in his action. So Gen. 24. 64. Joshua 15. 18.

from the Chariot to meet him] This testified that great good respect which Naaman did bear to Elisha, whereof he gives two evidences; One was, that at the first sight of him, whom he supposed to be a messenger from Elisha, he lighted from his Chariot. The other, that he turn'd back to meet him, and did not stay till the messenger should come and meet him.

and said, is all well] Heb. *is there peace.* See chap. 4. ver. 23. The Hebrews comprize under this word, *peace*, all prosperous good things.

V. 22. *And he said, all is well*] Heb. *peace.* Herein he answered directly to the question.

my master hath sent me, saying] Both this, and all the following parts of his answer are forged and false; and tending them all in his masters name, he doth his master the greater dishonour.

behold] He premizeth this, to make Naaman the more to heed his message.

even now] Since thou departedst away from my master.

there be come to me] He ordereth his speech, as if the Prophet himself had been speaking unto Naaman.

from mount Ephraim] There was a Colledg of Prophets.

two young men of the sons of the Prophets] Such were most fit to receive money and apparrel from Elisha, and Elisha would be most forward to relieve such, and therefore cunningly he faineth them.

give them I pray thee a talent of silver] It was no small sum that he asked; for a talent of silver is three hundred seventy five pound sterling. See 1 Chron. 22. 14. Hereby he shews that he had a minde of purchasing somewhat for himself and his posterity, as is intimated v. 26.

and two changes of garments] See v. 5. He moved for each of the young men, one garment.

V. 23. *And Naaman said, be content*] Be willing, and refuse not to take my offer.

take two talents] These amount to seven hundred and fifty pound sterlings, which shews Naamans gratitude, liberality, and bounty. And he mentioneth two talents, that so each of the young men before mentioned, might have one.

and he urged him] See v. 16. It seems that Gehazi complementally refused to take more then one talent, which he said his Master desired. Herein cunningly he makes a pretence of faithfulnesse.

and bound two talents of silver in two bags] They must needs be two great bags, that held three hundred seventy five pound apiece.

with two changes of garments] For so many were desired, v. 22.

and laid them upon two of his servants] For one man could not well bear both the bags.

and they bare them before him] Namely, before Gehazi, that he might see them go whether he would have them go.

V. 24. *And when he came to the tower*] Or, *secret place*. The Hebrew word is Ophel, and is oft used as the proper name of a place, 2 Chr. 27. 3. & 33. 14. Neh. 3. 26. & 11. 21. It signifieth an high place made for safety; yea sometimes also a dark, obscure, and hidden place. Here Gehazi layeth what was brought, that it might be the rather concealed from his master, and yet kept safely for his use.

he took them from their hand] He took the silver and garments which Naamans servants brought to that place, and dismissed them, before Elisha his master should see them, as he thought.

and bestowed them in the house] The tower or secret place before-mentioned, was in that house where Elisha then abode. It may be a Colledg where sons of the Prophets were; or, Elisha's own house.

and he let the men go] He stayed them no longer then till they had delivered unto him the fore-said commodities.

and they departed] Quietly, and quickly, without staying for a reward.

V. 25. *But he went in*] After he had made all sure, as he thought, so as none should know it but himself.

and stood before his master] With a bold impudent face, as if he had done nothing amiss. This phrase implyeth, a readiness in a servant to do what his Master should command. See 1 King. 1. 2.

Whence comest thou Gehazi?] The Prophet propounds his question familiarly calling him by his own name, to try if he would ingeniously tell the truth. It appears by this question, that he had been some while absent.

and he said thy servant] This title is a note of reverence, which this hypocrite could complementally give to his master, to make his Master the less suspect him.

went no whither] Heb. *not hither or thither*. Not to one place or other; not out of the house.

V. 26. *And he said unto him, Went not my heart with thee?*] Hast thou been so long with me and knowest not that God hath bestowed an extraordinary spirit upon me, whereupon I can discern such things as are done in my absence? Know, that in spirit, by a Divine vision, I saw thee run after the man, and the man light out of his Chariot to meet thee. I saw what he gave thee, and where thou laid'st it; I tell thee I saw all, though thou seek to conceal it from me.

Is it a time to receive money,] This implyes, that if the occasion, manner, and time of receiving had been meet, simply to receive a gift, had not been unlawful; but at this time it was most unlawful; because his master had refused it, and that upon good grounds. See v. 16. His now receiving, crost all the ends that his master aimed at, in refusing the reward. Elisha and other Prophets, living among idolaters, ought at that time to avoid all things that might carry any shew of dishonour to their calling, or disgrace to their carriage, among idolaters; for as it could not be but most unseasonable for Elisha's servant at that time to receive gifts, which might be taken for bribes.

and to receive garments] These were the very particulars that he had received, v. 22.

and olive-yards, and vine-yards, and sheep, and oxen, and men-servants, and maid-servants.] These particulars are added, in regard of Gehazies purpose. See v. 22. For Elisha might by a divine Spirit perceive that Gehazi had it in his thought, to buy such things with the money he had of Naaman. For Gehazi might have a purpose to leave Elisha's service, and to dwell alone, and have servants to attend him, and such inclosures and cattle as were fit for him. The manner of propounding Elisha's reproof interrogatively, much aggravates Gehazies fault.

V. 27. *The leprosie therefore of Naaman*] Such a leprosie as Naaman had. Of leprosie, See Levit. 13. 1, &c.

shall cleave unto thee] Shall seize upon thee. Thou shalt be as great a Leper as he was. Gehazi had a minde to be rich and glorious, and in high account; but now a punishment is inflicted upon him, which separates him from ordinary communion with men, and made him seem base and abominable before all. God proportions the punishment answerable to the sin. He coveted Naamans goods; he gets his leprosie therewith. He had an impure minde, answerably his body is punished.

and unto thy seed] This may be taken both of the children which he then had, or of others that should proceed from him, in case he should have any children after this. His meaning is, that a leprosie should so seize on him and his posterity, as it should not be taken away. See 1 King. 2. 33. Yet as promises, so threatnings had their limitations upon repentance, 2 King. 20. 5. Jon. 3. 10. See ch. 8. 4.

for ever] Generation after generation, 1 King. 8. 13.

and he went out from his presence a leper] The judgment denounced, was instantly executed. And because he was a Leper, he could no longer abide in his Masters presence. See 2 Chr. 26. 20.

as white as snow] A leprosie brings a white scarf upon the parts infected therewith, Num. 12. 10. Exod. 4. 6. Here we see the power of God manifested in his servants, by inflicting a leprosie, as well as by taking it away. So Numb. 12. 13. The like is often noted of Moses his bringing and removing the plagues of Egypt. This then was miraculous, as well as the taking away of Naamans leprosie, v. 14. And this is the eleventh miracle recorded of Elisha. See ch. 2. 14. Of doing contrary things by the same minister. See ch. 6. 18.

CHAP. VI.

Vers. 1. *And the sons of the Prophets*] See 1 King. ch. 18. ver. 4.

said unto Elisha] For he ever since the rapture of Elijah was the head and master of those in Israel, which were called sons of Prophets. See ch. 2. 15.

behold now the place where we dwell] The Colledg or schools where they met to hear Elisha to instruct them, direct them, and resolve their doubts.

with thee] Heb. *before thee*. For they which dwelt there, stood as attendants before Elisha.

is too strait for us] God so wrought upon many by the miracles, and ministry of Elisha, as the number of his Disciples daily increased more and more; so as the place where they were before, was not spacious enough for them.

V. 2. *Let us go we pray thee unto Jordan*] At Jordan there was not only conveniency of water, but also wood and other materials to build an houle withal.

and take thence every man a beam] Every one so much as he could roll down, and make fit to erect a meeting place withall. Or it may be, that they intended not only one spacious place to meet in, but also other rooms fit for habitation. This word, beam, is to be taken Synechdochically, for any material that might be fit for that edifice.

and let us make us a place there] Namely, at, or by Jordan.

where we may dwell] This phrase shews that they intended not only one room for the Prophet to read in, and them to hear, but also other rooms to lodge in.

and he answered, Go ye] He readily yielded to so just a desire.

V. 3. *And one said, be content I pray thee*] The meaning is, that he would vouchsafe and be willing to grant their desire. See ch. 5. 23.

and go with thy servants] Of the title, servants, See chap. 2. 16. They expected some blessing from his presence; as Barack did, Judg. 4. 8. And they were not deceived in their expectation, See v. 6.

and he answered, I will go] He was as ready to grant this desire, as the former, v. 1. willingly he let them go, and willingly he went with them.

V. 4. *So he went with them*] He was as good as his word, and therein satisfied their desire, and was ready further to do what occasion should require, as v. 6.

and when they came to Jordan, they cut down wood] They were diligent to accomplish that which they had intended. It is probable that some of these had sufficient skill to fell, square, and frame timber fit for a building; and that also they could cover it, and do other things that were fit for habitation. But here only mention is made of cutting down wood, because of the miracle mentioned v. 6. But surely the circumstances shew thus much, that they built no stately Palace, but such buildings as might be fit for mean persons to keep them from wind and weather.

V. 5. *And as one was felling a beam*] Or, a piece of timber.

the ax head] Heb. *iron*. For all but the edg of it was of iron, that happily was steel.

fell into the water] Iron being heavy quickly fals to the bottom of a river, which being deep, the ax head could hardly be got again by ordinary means.

and he cryed and said, alas] See ch. 3. 10.

master] As this in general is a note of reverence, so in particular it is here a note of that superiority and authority which Elisha had.

for it was borrowed] Things borrowed must be restored again. This made him the more desirous to have it again, and he was confident that his master could get it again.

V. 6. *And the man of God said*] Of this title, See 1 King. 13. 1.

where fell it] The Prophet was ignorant of this circumstance, See ch. 4. 27.

and he shewed him the place] His desire to have it again, made him ready to do what was required.

and he cut down a stick] The Prophet himself cut down the stick. This stick was, as the salt mentioned, ch. 2. 21. and the meal, ch. 4. 41. and the rice, Exod. 15. 25. Only a visible means of manifesting the power of God in raising that iron. By the Prophets using of it, it was as a loadstone to draw the iron to it.

and the iron did swim] This was against the nature of iron, so as it was miraculous; and this was the twelfth miracle wrought by Elisha. See ch. 2. 14. Some hebrew Expositors say, that Elisha made this piece of wood in fashion to the helm or handle of an ax; one end thereof fit for the eye or hole in the head of the ax: and that this helm sunk to the bottom where that head was, and so both of them were fitted together, and rose up to the top of the water; and so they make many miracles of one: But this is without warrant of Gods word.

V. 7. *Therefore said he, Take it up to thee*] The Prophet thought it not enough, that they should see such an extraordinary work done; but also would have the man, for whose sake it was done, partake of the benefit thereof.

and he put out his hand, and took it] It so floted on the top of the water and came so neer to the banck of the river, that with putting out of his hand he might easily reach it, and take it up, and so he did readily.

V. 8. *Then the king of Syria warred against Israel*] It appears by this, that this king bore an implacable hatred against Israel; for he had wrote a letter to the king of Israel, and desired a great request of him, which was granted, ch. 5. v. 6, 14. Yet he continues to war against him.

and took counsel with his servants] These servants, were either Counsellors of State, or Commanders in war, called his servants, because they were his subjects.

saying, in such and such a place] The Hebrew words are used to set out a certain, but unnamed thing; whether person, as Ruth 4. 1. or place, as 1 Sam. 21. 2. Here it is put for the place. The first Hebrew word is drawn, from a root פלא which signifieth hid. The other from אלם which signifieth mute: so as, it was such a place, as was secret, and they who lay therein were silent.

shall be my camp] Heb. *incamping*. There he laid Souldiers, as in an ambushment, having some intelligence that the King with his attendants would pass that way, and so they would suddenly surprise them.

V. 9. *And the man of God*] See 1 King. 13. 1.

sent unto the king of Israel] By a divine Spirit he knew the several plots of the King of Syria, and discovered them unto the King of Israel. Though the King of Israel were an idolater, yet the Prophet had respect to the nation, which was the seed of Abraham, Isaac, and Jacob, to whom a special covenant was made; and also to the true worshippers of God, that in Israel were mixed among the idolaters, and to the insolency of the enemies, who if they had taken an advantage against the King of Israel, would have blasphemed the God of Israel.

saying, beware] This is an admonition given by the Prophet to the King of Israel, to keep him out of the snare which the enemy had laid for him.

that thou pass not such a place] That thou come not neer it.

for thither the Syrians are come down] This is the reason of the fore-said admonition; and it seems that it was some low dale, because they are said to descend or come down: and that secretly to set upon, and to apprehend or slay such as should pass by. This manifestation of the king of Syrias secret plots and practises was miraculous. So as this is Elisha's thirteenth miracle. See ch. 2. 14.

V. 10. *And the king of Israel sent to the place which the man of God told him, and warned him of*] He sent forth scouts or spies, to search whether there were any enemies there or no.

and saved himself there] By his scouts he discerned that to be true which the Prophet had told him, and thereupon did forbear to go thither. Thus by avoiding their snares, he is said to save himself, and with himself such as should have accompanied him. This phrase, of *saving himself*, sheweth, that it was the kings person which the enemy especially aimed at, as 1 King. 22. 31.

not once, nor twice] That is many times: so as the enemy made many attempts to surprize the king.

V. 11. *Therefore the heart of the king of Syria was sore troubled for this thing*] The word implyes, such a trouble in his soul, as the sea useth to be troubled withal, when strong storms and tempest blow upon it.

and he called his servants] See v. 8.

and said unto them] In this trouble he communicated his doubts to them.

will you not shew me, which of us] Or, which of them that belongs to us. It seemeth, that his ambushments were very closely carried, and that none knew them, but such as were of his special counsel.

is for the king of Israel] Is in pay with him, as an intelligencer; or which so preferreth him before us, as to reveal our counsels to him.

V. 12. *And one of his servants said, None,*] Heb. *no*. Thou needest not fear any of thine own counsellors; there is none so unfaithful and treacherous.

my lord O king] This is a reverend and loving compellation given to his Soveraign.

but Elisha the Prophet that is in Israel] This servant had been with Naaman, or on some other occasion in Israel, and there heard of these extraordinary things that were done by Elisha, or else the fame of Elisha's great works was spread abroad in Syria, and this man had taken special notice thereof.

telleth the king of Israel the words that thou speakest in thy bed-chamber] By other extraordinary and miraculous works, which he had heard of Elisha, he knew that he had the Spirit of God in him, and thereby could discern the most secret things that were done in any place.

V. 13. *And he said, Go and spie where he is*] This kings minde was so blinded, as he little thought of the divine Spirit that was in Elisha, though evidence thereof was given unto him; but thinks if he might know where the Prophet was, he could deal well enough with him.

that I may send and fetch him] He supposed that he had to do but with a weak man, whom he could catch and fetch as it pleased him; he considered not, that he who could save his king from danger, could much more save himself.

And it was told him, saying,] Kings have those that are ready to do what they require.

Behold, he is in Dothan] Dothan was a city neer to Shechem, or Samaria, Gen. 37. 13, 17.

V. 14. *Therefore sent he thither horses, and chariots, and a great hoste*] Heb. *heavy hoste*. The king looks only to outward means, and considers not the power of God in this his servant.

And they came by night] Left being espied, defence should be made against this army, both from the city, and other parts of the kingdom.

and compassed the city about] This shews that it was a great hoste.

V. 15. *But when the servant*] Or, minister, one whom Elisha had chosen to attend upon him in Gehazi's room.

of the man of God] See 1 King. 13. 1.

was risen early and gon forth] Upon some other occasions; not then fearing any such danger.

behold an hoste compassed the city, both with horses and chariots] This was the first time that he suspected any danger. The king thought to make sure of the Prophet, when he sent such store of armed men, with horses and chariots.

And his servant said unto him] As soon as he espied the enemies hoste, he ran back to his master to tell him thereof

Alas, my master] See v. 5.

How shall we do?] This is a phrase of despair, not unlike that which is mentioned of the king of Israel, chap. 3. 10. Though he were Elisha's servant, yet he did not well consider the spirit and power of Elisha.

V. 16. *And he answered, fear not*] This is a phrase of incouragement, as Exod. 14. 13.

for they that be with us, are more then they that be with them] 2 Chron. 32. 7. This he said, before his servant had seen what preparations God had made for their defence, that when he should see them, he might the rather know they came from God, because his master had made them known before-hand, Isai. 48. 5.

V. 17. *And Elisha prayed, and said*] Prayer is a means, not onely of obtaining help in time of need, but also of enabling us well to discern, and to make the best use of that help which he doth afford us.

Lord, I pray thee open his eyes, that he may see] It was a vision that was here represented to his servant, which without a special gift from God, could not be perceived.

And the Lord opened the eyes of the young man] This young man is the same that (vers. 15.) was called servant, or minister. Minister sets out his office; young man, his age.

And he saw] What God opens mens eyes to see, they shall see. Blinde men having the eyes of their body opened by God, see corporal objects, Job. 9. 6, 7. and spiritual objects are seen by the eyes of their minde, which God openeth.

And behold, the mountain was full of horses, and chariots of fire, round about Elisha] The city Dothan was at the bottom of a mountain, so as one in the city might see things on the mountain. In a vision Elisha appeared to this his servant on that mountain, compassed about with fiery horses and chariots; These were no other then the Angels of God; a great multitude of them were together, in manner of an hoste, like horses

and chariots, because the enemy that beseiged the city, came with like preparation, v. 15. The mountain is laid to be full of them, by reason of their great number. They appeared to be of fire, to manifest their terror; so as with the sight of them, all fear may be put out of the heart of this servant. This particular doth verifie that which is written, Psal. 34. 7. & 68. 17. & 91. 11. & Mat. 26. 53. See ch. 2. 11.

V. 18. *And when they came down to him*] This is spoken of the hoste of the Syrians; they came down, for Dothan was in a low place, and the Prophet was come out of the city. It is probable, that they now came to him to enquire for Elisha, not knowing that it was he.

Elisha prayed unto the Lord] By this Elisha acknowledgeth, that what he did, or would do, was from the Lord.

and said, Smite this people, I pray thee, with blindness] The blindness here intended, is not simply of the eyes of the body, as if therewith they could see nothing at all, but rather a blindness whereby they were so dazeled in the eyes of their minde and body, as they could not well distinguish betwixt things and persons in the true and proper kinde thereof. Note Luk. 24. 16. Mark. 8. 24. See Gen. 19. 11.

And he smote them with blindness, according to the word of Elisha] See Chron. 5. 20. God soon graunteth the desires of his servants made in faith. Jam. 5. 17, 18. Elisha by prayer procured the eyes of his servant to be opened, and these mens eyes to be blinded: So as contrary works on diverse objects may be wrought by the same minister of God. See ch. 5. 27.

V. 19. *And Elisha said unto them*] It is supposed that they asked him which was the way to the city, where they might finde Elisha, and that Elisha makes answer to their question, as followeth.

This is not the way, neither is this the city] This answer is no proper equivocation, but a meer ambiguity of speech, which upon due heeding might have been found out. They asking which was the way to finde Elisha, he directly answers them, not that way which they took, for Elisha was going to Samaria; nor that the city, for Elisha was come out of it. In such a sense, John denyed himself to be Elias, namely, as they took Elias to be John. Joh. 1. 21.

follow me] Heb. *come ye after me*. He was not known to them, and therefore he bid them the more boldly to follow him.

and I will bring you to the man whom ye seek] He meant so to shew himself to these men, as they should discern and know him to be Elisha, whom they sought; herein therefore he declares a truth.

But] Heb. *and*. The copulative least fits this place, for he intended to shew himself to them in Samaria. If therefore we thus translate it, *and he lead them*, it well follows upon his intent. This particle, *but*, implyeth, that he pretended one place, and lead them to another.

he led them to Samaria] Samaria was the chief city of the kingdom, where the King had his palace and court; where was a setled militia, and such store of men and warlike furniture, as was enough to over-power and destroy all these Syrians.

V. 20. *And it came to pass when they were come into Samaria*] This proves that they were struck with such blindeness, as is noted, v. 18. because they so low Elisha into a place of such danger to themselves.

that Elisha said, Lord open the eyes of these men, that they may see] Thus he undid what he had done before, as Jam. 5. 17, 18.

And the Lord opened their eyes, and they saw] See v. 18. Besides the miracle of discovering the king of Syria's plots and practises, v. 9. there are four other miracles mentioned in this history. 1. Angels coming down as an hoste of horses and chariots for the defence of Elisha, v. 15. 2 The opening of his servants eyes to see them. v. 17. 3 The smiting of the Syrians with blindness, v. 18. 4 The opening of their eyes again, v. 20. And all these upon Elisha's prayer; so as these make up seventeen miracles of Elisha. See ch. 2. 14.

and behold they were in the midst of Samaria] They did distinctly see, and well discern the danger wherein they were, being in the midst of their enemies; so as they could not but be much affrighted therewith.

V. 21. *And the king of Israel said unto Elisha, when he saw them*] It is supposed that Elisha had before-hand sent a messenger to the king, to signifie unto him that he was bringing such enemies into Samaria; and so advise him to have all his troops in readiness, that the enemy might be the more quailed. Hereupon the King thus speaks to Elisha.

My father] Of this title, *father*, see ch. 2. 12. & 5. 13. In this place the King gives it to the Prophet but complementally and hypocritically, or, if he did it from his heart, he soon changed his minde toward Elisha, as appears, v. 31. Thus the Jews who cryed unto Christ, as he came into Jerusalem, *Hosanna*, Matt. 21. 15. after he had been awhile in Jerusalem, they changed their minde, and cryed let him be crucified, Matt. 27. 22.

shall I smite them] Because Elisha had brought them into the Kings power, the King would do nothing about them without his direction. He means such a smiting of them, as should slay and destroy them.

shall I smite them] He doubles the phrase, to testifie the great joy that he had in having them under his power; and the great desire that he had to destroy them all.

V. 22. *And he answered, Thou shalt not smite them*] The Prophet passeth by that mischievous end for which they came into the land of Israel, namely, to carry him to his enemies; and the inveterate hatred that the whole nation did bear against Israel: and thereupon thought it enough, that they saw themselves to be in the very pit of destruction, and that they might live to declare the power of God, even among the enemies of God, he adviseth to spare them, and not to destroy them.

wouldest thou smite those whom thou hast taken captive] This phrase admits a double interpretation. First this; Men use not to kill such as in the field are taken captives, and stand not out in hostility: much less therefore ought the king to kill such as by Gods extraordinary providence are brought to him. The other is this, though he might slay those who are his own captives, yet he had no power over them, who are the Lords captives. He must deal with them according to that direction which he shall receive from the Lord: which direction follows afterwards.

with thy sword, and with thy bow] These were the two most usual weapons for war, wherewith enemies were vanquished, and therefore by name expressed, See 1 Chr. 5. 18.

set bread and water before them] This is the direction which the Lord now gives to the King of Israel concerning the forementioned enemies. By bread and water all manner of sustenance is usually meant in Scripture, as Deut. 23. 4. 1 Sam. 25. 11. Isa. 3. 1. Amos 8. 11.

that they may eat and drink] Herein this Prophet is a pattern of that practice which is commanded, Prov. 25. 21. Rom. 12. 20. He overcometh evil with good.

and go to their master] That so they might declare to him what forbearance and courtesie they had found in Israel, notwithstanding his enmity against Israel.

V. 23. *And he prepared great provision for them*] The King royally feasted them, as if they had been embassadors with an honourable retinue, and dismissed from confederate Princes. Hereon he shewed his respect to the Lords Prophet.

and when they had eat and drunk] These enemies observed such entire welcome, as they cast off all fear, and gladly accepted their royal entertainment, intimated under these phrases of eating and drinking.

he sent them away] Neither openly nor secretly did he enterprize any mischief against them, but in peace dismissed them.

and they went to their master] This shews that no evil at all was done to them. They came in safety to him that sent them forth.

so the bands of Syria came no more into the land of Israel] There is some difficulty in this phrase, by reason of the history immediately following; but it may be taken in three distinct respects. 1 In regard of the bands of Syria; which being meant of these very bands, that were so courteously entertained, it may truly be said, that they never after this came as enemies against Israel. 2 In regard of the manner of coming; the bands of Syria made no more such in-roads into Israel, nor laid such ambushments as are mentioned v. 9. This they feared, lest by the Prophet they should be discovered and surprized. 3 In regard of the time; for a long time the bands of Syria came not into Israel.

V. 24. *And it came to pass after this*] After the fore-mentioned courtesie shewed to that hoste which he sent into Israel. See v. 14, 23. It is not here set down how long it was after this.

that Benhadad King of Syria] It is very probable that it was the same Benhadad that was twice overthrown by Ahab, 1 King. 20. 20, 21, 29. and by whose army Ahab was slain, 1 King. 22. 34. Here we see Gods just judgment still following the Israelites, for letting Benhadad go when the Lord delivered him into their hands, See 1 King. 20. 52. and 1 Sam. 15. 19.

gathered all his hoste] He before by experience had found, that it was in vain to send some troops or regiments against Israel; and therefore he gathereth together as great an hoste as he could, and with it, in a manner, dared the God of Israel; as if that God who had caused purdry of his troops to be defeated of their purpose, could not disappoint that great army.

and went up and besieged Samaria] Of Samaria, see verse. 20. and 1 King. 16. 24. Though his subjects had found extraordinary courtesie in Samaria, yet is he no whit moved therewith

with: but beseigeth even Samaria. See v. 8. 23.

V. 25. *And there was a great famine in Samaria*] This came by reason of the long siege, against which they were not well prepared with victuals. But the most principal cause was their idolatry, and other sins against God.

and behold they besieged it] They continued so to beleaguer the city, as none could come out for provision, or enter in with provision.

unto an asses head] An asses flesh is no good food, under the law it was unclean; whereas the firstlings of clean beasts were to be offered to God; the firstling of an ass was to be redeemed with a lamb, or the neck of it to be broken, Exod. 13. 13. Yet here, through the extremity of famine, it was not onely eaten, but bought at a great price. Some think that the asses head is here synecdochically put for a whole ass: but it is not probable, that in so great a famine, so much flesh could be sold together. It is the fitest interpretation to take the phrase literally; and so it will better agree with the price of that which followeth. Indeed there could be but little meat in an asses head; but in such a famine, a little was made to go far.

was sold for fourscore pieces of silver] The word, *pieces*, is not in the Hebrew. Where a sum of silver or gold, and no particular quantity is expressed, there a shekel ordinarily is understood. Now a shekel of silver was, with the Jews, as much as two shillings six pence with us. By this account an asses head was sold for ten pound sterling. See 1 Chro. 22. 14.

and the fourth part of a kab] A kab, is an hebrew measure, containing about a pottle of our measure, so as the fourth part of a kab was about a pinte.

of doves dung] That which is here translated, *doves dung*, may be taken for the corn which, a dove having eaten, remaineth in her crop; which a dove by flying out of the field into the city, might bring with her in her crop. Or, else it may be taken for that corn which came out of them with their dung. Or, as most take it, for the very dung its self, that came from them, which the extremity of famine forced them to eat. And this may seem the more credible, because it is implyed, ch. 18. 27. that men by extremity of famine, may be brought to eat their own dung, and drink their own pisse. Some to mollifie this, say, that pigeons dung was then bought for sale, to season things withal, or, for fewel to dresse things with it. But we may well think, that such as were forced to eat their own children, as v. 28. might much more be forced to eat as bad as doves dung.

for five pieces of silver] This according to the former computation, comes to twelve shillings and six pence.

V. 26. *And as the king of Israel was passing by upon the wall*] The king himself, in regard of his own good, could not in such an extremity be idle, or carelessness of the state of the city; and therefore he oft passeth up and down upon the wall, to see how the city remained fenced, and how the souldiers kept their ward, which way they might send out for provision, how the enemy lay, and what batteries they might be providing against the city, and other like things, which were carefully to be looked unto.

there cryed a woman unto him, saying,] It is probable, that she observed how the king, day after day, passed by upon the wall, and watching her opportunity, made her complaint unto him.

Help my Lord, O king.] Her case was such, and all other magistrates so for themselves, as she knew not whom to go unto, but to the highest soveraign. She propounds her case indefinitely in this word, *help*, that the might the rather move him to hearken to her. Of this compellation, *my Lord O king*. See v. 12.

V. 27. *And he said, If the Lord do not help thee*] Heb. *lest not the Lord save thee*. According to the former reading, it implyeth a disability in him to afford unto her any help, in that the Lord did not help her; for he supposed that the had called unto him for food, and thus it hath relation to that which follows.

Whence shall I help thee?] Can I do more then God? Thus he shews that it is in vain for her or any other of his subjects to seek sustenance of him, God affording no sustenance to him or to any in the city. According to this reading, *lest not the Lord save thee*, it implyes an imprecation or a curse, as if the King should with some vengeance from the Lord upon her, for troubling him in that extremity.

out of the barne-floor, or out of the wine-press?] These were the two ordinary means of affording sustenance: from out of the barn, all manner of corn used to be brought for bread; and from the wine-press, wine, which was an ordinary drink in those countries: As if he had said, He knew not where to have any bread or drink.

V. 28 *And the king said unto her, What aileth thee*?] It is probable, that this woman, upon the Kings bafly, wrathful answer, told him that it was neither bread nor wine that the came for; but rather justice: And that thereupon the King should say, what aileth thee? What is the cause for which thou complainest to me.

And she answered, This woman said unto me] It appears that both the women, betwixt whom the quarrel was, came together to the King, as 1 King. 3. 16.

This woman said unto me] There was a compact between the two women to eat their children in order, one after another.

Give thy son that we may eat him to day] Upon the agreement it fell out, that the plaintifs son should be first eaten.

And we will eat my son to morrow] This was the condition that made her to yeeld to the former agreement. Seldom hath there been heard of the like, that mothers should eat their own children. Herein is apparent evidence of the accomplishment of Gods threatning, Levit. 26. 29. Deut. 28. 53. It is a great aggravation of this famine. See Lam. 4. 10. Ezek. 5. 10.

V. 29. *So we boiled my son and did eat him*] Extremity of hunger makes men and women forget natural affection. We have heard of some that have eaten their own flesh, Isai. 9. 20.

and I said unto her on the next day] Heb. *other day*. The hebrew word may imply, that they kept one childe longer then for one dayes meat.

Give thy son, that we may eat him] She that had not spared her own son, would not by any means that the others son should be spared.

and she hath hid her son] Either, to keep him alive, or else to eat him alone.

V. 30. *And it came to pass when the king heard the words of the woman*] They were words that may move the bowels of the hardest heart that was.

that he rent his clothes] This was a gesture of much passion. See ch. 2. 12. & 5. 7.

and as he passed by upon the wall] See v. 26.

the people looked] They were the rather moved, the more to heed him, because of the manifestation of his passion.

and behold he had sackcloth within] His upper garment, which was a long robe, being rent, the sackcloth that was under the same was the more clearly discerned. Of the use of sackcloth, see 1 Kings. 21. 27.

upon his flesh] It appears by this, that he wore sackcloth next to his skin. This the Jews used to do, both to testifie their unworthiness of any soft or fine apparel, and also to make them the more watchful.

V. 31. *Then he said, God do so and more also to me*] This is a forme of an oath, of old much used. Though he had a most wicked intention, yet he binds himself, by a solemn imprecation against his own soul, to accomplish it; so Act. 23. 14. See ch. 5. 20. As he manifesteth much anger and passion; so also great rashness and unadvisedness, in his suddain doing of it.

if the head of Elisha the son of Shaphat,] Of this parentage of Elisha, see 1 King. 19. 16.

shall stand on him this day] He sweats to take off Elisha's head. No reason is rendred by him, why he should thus proceed against Elisha; onely upon hearing an instance of the extremity of the famine, v. 29. Thus his spirit is stirred up against Elisha. Many probable conjectures may be made of stirring up this wrathful rage in him against Elisha. 1 He might think, that Elisha was the cause of this famine, as his master Elijah had been of the drought in his fathers time, 1 King. 17. 1. 2 He might think, that Elisha before this, by his prayers, might have removed the army, v. 8. 3 He might think, that Elisha could have procured food in this extremity, as well as he procured rain, ch. 3. 17. 4 He might think, that if the Syrians, thatwere dismissed, v. 23. had been slain, Benhadad might have forborn to have besieged the city. 5 That Elisha promised the King, that God would deliver the city: but he finding the extremity of the famine, despaired of deliverance, and thought himself mocked by Elisha, and thereupon is thus enraged against him. 6 The idolatrous Prophets, and others, might before this instigate him to take revenge of Elisha, and he now take this occasion to do it.

V. 32. *But Elisha sate in his house*] Either Elisha had an house of his own in Samaria, or else he was entertained in some friends house, as in his own. Here, though by the Spirit which God gave him, he knew the resolution of the king, yet his faith in God makes him sit quietly in his house, not fearing what the king could do, Psalm. 118. 6. &c.

and the elders sate with him] These Elders were such as feared God, and came to the Prophet for counsel and comfort in that extremity: Called Elders, either in regard of their age, or of their office, or of their prudence, or it may be in all these respects.

and the king sent a man from before him] From his presence or from himself, namely, to cut off Elisha's head.

but ere the messenger came to him] To make known the kings minde.

he said to the Elders] He understood by that Spirit which God gave him, the kings purpose, even as he knew the king of

Syria's

Syria's plot, v.12. And Gehazi's practise, ch. 5. 26.

See ye how this son of a murderer] He means Joram the son of Ahab, Ahab was an occasion of the death of Naboth and his children, 1 King. 21. 19. and had suffered the Lords Prophets to be slain, 1 King. 18. 4. This aggravates the murderous minde of Joram, Mat. 23.35.

hath sent to take away my head] Though I have deserved no such things at his hands; see the difference betwixt Jorams former affection to Elisha and this his present affection, vers. 21.

Look when the messenger cometh, shut the door, and hold him fast at the door] This Elisha speaks to those that sate by him, that they should keep him from entring in and executing his intended mischief. Saints may prevent mischief as much as they can, so they do it by lawful and warrantable means: to restrain wicked ones from executing mischief, is a benefit to those wicked instruments, as well as to those that escape the danger.

Is not the sound of his masters feet behind him?] This phrase implyeth, that the king himself followed hard after this messenger whom he sent. See 1 King. 14.6. The interrogative puts the matter out of question, as if he had said, assuredly, his Master is neer at hand. Some think, that the king so soon as he had sent the messenger, was touched in conscience for that ungrateful and horrible fact; and thereupon came speedily after the messenger, to hinder the performance thereof; for God can quickly change cruel mens minds, Gen. 31.29. & 33.4. 1 Sam. 24. 17. and 26. 17.

V. 33. *And while he yet talked with them*] While Elisha was speaking to the Elders that were with him.

Behold the messenger came down unto him] Either he came onely to the door and was not suffered to come in, as v. 32. or the king had overtaken him and given him a countermand that he should do no hurt to Elisha.

and he said,] Either the messenger, in the kings name, uttered the kings words; or the king himself, who had prevented the messenger, spake as followeth.

Behold, this evil is of the Lord] The evil, which he means, was the famine; together with the effects that followed thereupon: as mothers eating their own children, &c. That evil, as it is a punishment of sin, is from the Lord, is a found orthodox principle, Isai. 45.7. Amos 3.6. But as he layes it to the Lords charge, to be a matter of oppression and injustice, is an impious and blasphemous speech.

what should I wait for the Lord any longer?] This argues much diffidence and despair in this imious prince. It seems that Elisha had made promise of succour from the Lord, which made the king to wait some while. But when he saw the great extremity of the famine, in a desperate distrust he said, *what should I wait, &c.*

CHAP. VII.

Vers. 1. *THen Elisha said, Hear ye the word of the Lord*] This history immediately follows upon the former; and that which Elisha here spoke, he spake to the king, verl. 7. and to the princes that accompanied him; and to the Elders that were with him in his house, (ch. 6.31.33.)

Thus saith the Lord] This was an usual preface of Prophets. See 1 King. 12. 24.

Tomorrow about this time] Because the king manifested a wearisomness in waiting, the Prophet, to strengthen his faith, sets down a set and short time for sufficient succour. Herein Gods free grace, and rich mercy is clearly manifested. Gods free grace, and rich mercy is clearly manifested. Though the king was so far from being brought to repentance, by that heavy judgement of famine, but rather added sin to sin, as impatience against God, and cruelty against his Prophet; yet the Lord considering the extremity wherein they were, promised present relief unto them.

shall a measure of fine flower] The hebrew word, סאה *Seah*, translated *measure*, held a peck and a pottle, and somewhat more. Three measures make one of our bushels. He mentioneth flour, not meal, and fine flour, which was finely sifted, to amplyfie the miracle.

be sold for a shekel] For two shillings six pence. Of a shekel, See 1 King. 10. 16. & 1 Chron 22. 14.

and two measures of barley for a shekel] Barley was a coarser grain, then that of which the flour, before mentioned, was made. It is supposed to be wheat. Compare these commodities and prices, with those that are mentioned, ch. 6.25. and you shall finde a great difference betwixt them.

in the gate of Samaria] The souldiers that went out and took those commodities for a booty, brought them to the gate of Samaria, and there sold them to the people. This circumstance of the place, ratifieth the truth of the prophesie, as well as the former, of the time.

V. 2. *Then a lord, on whose hand the king leaned*] Heb. *a lord which belonged to the king leaning upon his hand.* The hebrew word translated *lord*, importeth the third from the king; or one of the three great officers, officers of State; such are mentioned, Dan. 6. 2. In latine he may be called *triumvir*. He is supposed to be the man whom the king sent to kill Elisha, ch. 6.31.32. For great ones were wont to be so imployed, 1 King. 2. 29. Of the kings leaning on an officers hand, see chap. 5. vers. 18.

answered the man of God and said,] Of this title, *man of God*, see 1 King. 13. 1. Though the king, and others present, refted silent at the promise of the Prophet, as believing the truth thereof, yet this incredulous prince opposeth against it.

Behold, if the Lord would make windows in heaven] The hebrew word translated, *windows*, signifieth wide open places to pour down corn in abundance, as water flowing through a sluice, Gen. 7. 11. He thought it impossible that such store of provision could be got on earth, in so short a time; and therfore makes mention of heaven, as if from thence God could not send it. Either he thought not of the manna which God rained down from heaven, Exod. 16.4. Or he opposeth this promise against that providence of God; as if he had said, Though God in the wilderness rained bread from heaven, yet now he cannot so do, Psal. 78.20.

might this thing be:] This interrogative importeth utter impossibility; so as this faithless and prophane prince, doth not onely question the Prophets word, but also Gods power.

And he said] Elisha replyed to that prince.

Behold,] This particle is here premised, to assure him of the certainty of the judgement.

Thou shalt see it with thine eyes] Thou thy self shalt be an eye-witness of the truth of that which I have said. See verf. 16, 17.

but shalt not eat thereof] Infidelity deprives men of the benefit of Gods promises which others enjoy. Moses himself saw Canaan, but entered not therein, Deut. 3. 27. See the accomplishment of his threatning against his prince, v. 20.

V. 3. *And there were four leprous men*] The Jews say that these were Gehazi and his three sons.

as the entring in of the gate] They might not be in the city, Levit. 13.46. yet because the enemy beleagured the city, they abood about the gate thereof.

and they said one to another, Why sit we here until we dye?] They had continued as long as they could get any food; but it appears, that now they had nothing to sustain them, which made them consult among themselves, as followeth. This is an evedence of the hard-heartedness of them that were in Samaria.

V. 4. *If we say, We will enter into the city*] Thus they reason, not as if they could enter in, if they would, but as putting the case, if they might enter into the city.

then the famine is in the city] This will do us no good, because we are not like to finde any food there.

and we shall dye there] For want of sustenance.

and if we sit still here, we dye also] For there they had no sustenance at all, as was shewed before.

now therefore, come] In a desperate case they incite one another to a desperate course.

and let us fall unto the host of the Syrians] Though they be enemies, let us commit our selves to their mercy. This was their only hope in that desperate case.

if they save us alive, we shall live] They supposed that in that miserable plight, wherein they were by reason of leprosie and hunger, they might finde some mercy from the enemy.

and if they kill us we shall but die] They put the worst that could fall out; and thence infer, that it was better for them to be slain by the enemy, then to perish with hunger.

V. 5. *And they rose up in the twy-light*] There are two twilights; one in the morning, at the break of day before the Sun be up, Mat. 28. 1. The other in the evening, about an hour after Sun-set, Prov. 7. 9. This was the evening twy-light; as appears v. 9. 12.

to go unto the camp of the Syrians] To try what succour they may there finde.

and when they were come to the uttermost part of the camp of Syria, behold, there was no man there] So soon as ever they came to the place where the host of the enemy lay, they discerned that all the enemies were gone from thence.

V. 6. *For the Lord had made the host of the Syrians to hear a noise*] This was some hideous noise that struck all the enemies into a great fear; yet it went no further then to the ears of these Syrians; for none in the City heard it; Nor yet these four Lepers. This noise therefore was miraculous, and it is the eighteenth miracle of Elisha. See ch. 2. 14. We read of a like miracle, 2 Sam. 5. 24. A judgment not unlike to this is noted ch. 19. 7, 9.

of chariots, and a noise of horses, even the noise of a great host] There founded in their ears the trampling and neighing of many horses, the running of many chariots, the shoutings of

souldiers,

Souldiers, sound of trumpets, and beating of drums.

and they said one to another] Heb. *a man to his brother.* As all men in relation to their first father are brethren; so they that are of the same nation, and particularly of the same imployment, use to be stiled brethren. They were at their wits end, and knew not what to think, and therefore enquire after one anothers opinion; and most of them agreed in that conceit which followeth.

Is the King of Israel hath hired against us] They had no ground to think that the King of Israel had done such a thing, but only they imagined that such a thing might be, because they knew not what else to think of that matter.

the Kings of the Hittites] The ancient Hittites were destroyed by the Israelites, according to Gods charge, Gen. 15. 20. Josh. 12. 7,8. yet some of them might remain and grow into a nation; or some other people of Islands may be here meant.

and the Kings of the Egyptians] The Egyptians were a mighty and warlike people, much feared of most Kingdoms; under these the Ethiopians may be comprized; and in that respect the word, *Kings*, in the plural number, is used.

to come upon us] Suddenly to surprize us and destroy us.

V. 7. *Wherefore they arose and fled*] That former conceit had possessed the minde of them all, so as they durst not stand against them, but arose and fled, that is, speedily and hastily made away as fast as they could.

in the twilight] This must needs be but a little before the lepers came. Had it been in the morning twilight, certainly in that day some of the watch-men in the towers would have espyed the enemy running away. This sheweth how reasonably the Lord ordereth fit occurrences to fall out together.

and left their tents] For they could finde no safety in them.

and their horses and their asses] For they thought they had no time to saddle them, and fit them for their flight.

and fled for their life] Imagining there was no way to escape, for the Israelites were in a strong defenced City before them: And if the enemy had come upon them behinde, how should they have escaped.

V. 8. *And when these lepers came to the uttermost part of the camp*] See v. 5.

they went into one tent] The first they came at.

and did eat and drink] Refreshed themselves, being almost hunger-starved.

and carried thence silver and gold, and raiment] That therewith they might provide for themselves, even in after-times.

and went and hid it] Fearing lest if any of these Syrians should espy them, they would take away all from them.

and came again and entred into another tent] Their former good fucceis in one tent, makes them venture to enter into another.

and carried thence also and went and hid it] Their covetous minde makes them still to lay up more and more. Neither the mental difcase that was upon them, made them cease hoarding up, nor yet their knowledge of the need of their brethren in the City, made them as yet think upon them.

V. 9. *Then they said one to another*] Now they begin something better to think of the matter.

we do not well] Upon sight of their fault, they confess it one to another.

this day is a day of good tidings] They now discerned that all the enemies were fled away, which could not be but gladsome tydings to their brethren in the city, who had been so long besieged, and brought to that extremity which is mentioned ch. 6. 25, 28.

and we hold our peace] Thus they check themselves, for not making known to the city that good news which God at first brought to their notice.

if we tarry till the morning light] Till it be day light, so as they out of the city may discern that the enemies are fled.

some mischief will come upon us] Heb. *we shall finde punishment*, Or, *iniquity will finde us.* The Hebrew word signifieth both iniquity and punishment. Their meaning is, that when the truth of the matter is found out, and they known to have notice thereof, they should be accounted unjust and evil doers; and accordingly punished. See Numbers chap. 32. verf. 23. Subjects are bound to make known such publike good things as concern the whole estate, upon pain of disloyalty.

now therefore come] Here they stir up themselves to communicate that good whereof themselves have been partakers.

that we may go and tell the Kings houshold] This was the fairest way, and best becoming prudent subjects, to make known a matter of such publike concernment; first to the King and his counsellors with him, that they may the better order the same for the common good of all.

V. 10. *So they came and called to the porter of the City*] For the City being shut up, he was the fitest man to whom first they could declare the matter.

and they told them, saying] It appears that there were watchmen attending on the gate, together with the Porter. In which respect this word, *them*, of the plural number, is used. *They*, the four lepers, v. 3. told the Porter and the watchmen with him, that which follows.

we came to the camp of the Syrians] This shews how they came to know what they do declare.

and behold there was no man there] We could see none at all.

neither voice of man] We could not hear any man speak or make any noise.

but horses tied, and asses tyed] Tyed to the manger; not sadled nor fitted to be ridden on.

and the tents as they were] Furnished with beds, meat, drink, and other necessaries.

V. 11. *And he*] The chief keeper of the city gate, to whom the lepers first told the case.

called the porters] The keepers of the gate of the kings palace; The City porter told the Kings porters what they had heard of the lepers.

and they told it to the Kings house within] The Kings porters went into the Palace, and told such of the Kings houshold, that they might tell to the King the fore-said good tidings.

V. 12. *And the King arose in the night*] Upon the hearing of so good tidings, though it were anon after he was warm in his bed, he arose out of his bed, more throughly to consider of the matter.

and said unto his servants] Such as were of his privy counsel. See ch. 6.8.

I will now shew you what the Syrians have done to us] This was an apprehension of his own, not well knowing what to think; but he makes known his minde to his counsellors, to try whether they were also of that minde or no.

they know that we be hungry] Thereupon they may think that we will adventure upon any thing to get food.

therefore are they gone out of the camp] To lay a bait for us, and to allure us to come thereinto.

to hide themselves in the field] In some secret place, where we may not know where they are.

saying, when they come out of the City] Leaving their gates open.

we shall catch them alive] Coming suddenly upon them, and so surprizing them.

and get into the City] After we have got their Souldiers that come out into our tents; and so shall easily make all in the City yield unto us. This shewed that he was possessed with wonderful great fear; and that he either forgot or believed not the Prophets promise, v. 1. which was the very next day to be accomplished: fear makes men suspect more then is meet; faith would have made him hope for some good thing from this news.

V. 13. *And one of his servants*] See v. 12.

answered and said, Let some take I pray thee five of the horses that remain] It should seem that all their horles in the city either died for want of provender, or were eaten up by the men in the city, for want of other food, except five of the Kings horses. These are said to remain.

which are left in the City] Heb. *in it.* This relative particle, *it*, hath reference indeed to the city; and therefore it is here well expressed by our English.

Behold they are all as the multitude of Israel that are left in it] Under this word, *multitude*, he comprizeth men and horses. Now they were all ready to perish for want of sustenance; so as if they should be taken by the enemy, it would be no great loss, for they that tarry are like all to perish.

Behold, I say, they are even as all the multitude of the Israelites] Because the case was too too evident, and apparently true, he sticks not to press the same words again. So Gal. 1.9.

are consumed] Are so pined away, as they are ready to perish. This he faith, to answer a secret objection, for it might have been said, that there being left but few horses in the City, even they also would be lost by sending them to the camp. This answer shews that it would be no great loss if they were lost.

and let us send and see] Upon the fore-mentioned ground, this counsellor perswades the King to make a trial, by sending out some to espy how the camp of the enemies stood.

V. 14. *They took therefore two chariot-horses*] Two horses that were wont to draw a Chariot. It is to be presupposed that they set a man upon each horse.

and the King sent after the host of the Syrians] The counsel seeming good to the King, he readily yields to it.

saying, go and see] Observe whether that which the lepers have said of the enemy, be true or no.

V. 15. *And they went after them unto Jordan*] Jordan was a great and deep river; and finding that there were no enemies betwixt Samaria and Jordan, nor any place where they may lurk within that compass, but rather many evidences of their running away, they might well conclude, that they were fled.

and lo, all the way was full of garments] Which they cast from themselves, that they might not hinder them in their flight.

and vessels] The Hebrew word translated, *vessels*, is put for sundry things useful to man; as for vessels which hold liquor, (Est. 1. 7.) for instruments of musick, (Isa. 22. 24.) for instruments of iron, (Numb. 35. 16.) for hunting instruments, (Gen. 27. 3.) for warlike instruments, (Gen. 49. 5.) Here is implyed, that they cast away all manner of instruments or utensils that they had. See 1 King. 10. 21.

which the Syrians had cast away in their haste] That fear whereunto they were put, made them fly with all the speed they could, 2 Sam. 4. 4.

and the messengers returned and told the King] After they had evidence of the flight of the enemy, they did not plunder for themselves, as the lepers did v. 8. but presently brought word to the king, how the case stood with the enemy.

V. 16. *And the people went out*] By the people, are here meant the Souldiers that were sent forth.

and spoiled the tents of the Syrians] That is, took away all the provision that they had left in their tents, and what else was fit to be carried away.

so a measure of fine flour was sold for a shekel, &c.] See ver. 1.

according to the word of the Lord] Made known to Israel by the Prophet of the Lord, verf. 1. This shews, that the sudden change of extream dearnesse of food, to wonderful great cheapness, and scarcenes to plenty, was miraculous, because it was fore-told; for simply to fore-tell a thing is a miracle: So as this is Elisha's nineteenth miracle. See chapter 1. verf. 14.

V. 17. *And the King appointed the Lord on whose hand he leaned*] See v. 2.

to have the charge of the gate] There to stand, and to keep the people from a tumultuous running out of the city, which he feared they might do upon the news of so great plenty. This was the cause of that Princes death, and ordered by the divine providence to fulfill what was fore-told, v. 2.

and the people trod upon him] Hunger makes men break through stone-walls. All the authority and power that this Prince had could not restrain the people from a tumultuous thrusting out. Thereby they thrust the Prince over, and trod upon him.

in the gate] The Souldiers bringing all manner of provision to the gates of the City, 25 v. 1. the people would not be kept from going out; which they did so hastily, eagerly, and disorderedly, as they trampled on the Prince that stood in the gate.

and he died] His very breath was pressed out of his body by the peoples trampling upon him.

as the man of God had said] Though these words were not uttered in expresse terms, yet so much was implyed when the Prophet said, thou shalt not eat thereof; for certainly if he had lived, he would have had a good share in that provision, and so have eaten thereof. This gives a cleer evidence of Gods ordering providence, in bringing to pass what himself hath fore-told. And it is a just punishment of unbelief, that he which will not believe the truth of a promise, should not partake of the benefit thereof. This punishment being according to the Prophets prediction was miraculous, and may be accounted the twentieth miracle of Elisha. See ch. 2. 14.

who spake when the King came down to him] This plainly shews that the king himself was present when the Prophet fore-told this plenty, v. 1.

V. 18. *And it came to pass, as the man of God had spoken to the King*] This hath relation to the beginning of the v. 20. that it so fell out.

saying, two measures of barley, &c.] Compare the 18. and 19. verses, with the first and second of this chapter, and we shall finde, that they do in their words and phrases agree; so as they give evidence of Gods truth in accomplishing the word of his Prophet, whether it be a word of promise, or a word of threatning. In the first verse a promise is made: In the 18. verf. the accomplishment thereof is shewed. In the 2. verf. a threatning is denounced: In the 19. it is declared to be accomplished.

V. 20. *And so it fell out unto him*] These words plainly shew the accomplishment of the aforesaid threatning.

for the people trod upon him in the gate, and he dyed] See v. 17.

CHAP. VIII.

Verf. 1. THen] Though that which follows ver. 3, &c. be after the succour afforded to Samaria, ch. 7. 1, &c. yet this prediction of the Prophet may well be supposed to have been long before, and that the famine here mentioned, was not occasioned, yet much increased by the Syrians frequent inroads into the land of Israel, where they committed much spoil, and took away or spoiled all store of food. The extremity of the famine in Samaria mentioned ch. 6. 25. was the greater, because of the general famine throughout the whole land. So as that great famine in Samaria might be even then when this general famine was.

spake Elisha unto the woman] The Shunamite that had shewed him special kindnes, ch. 4. 8, 9, &c.

whose son he had restored to life] Chap. 4. 35. because this was an extraordinary work, and a very great blessing bestowed upon her, she is described thereby, as a memorial thereof.

saying, arise and go] This is an invitation to do a thing with speed. See 1 King. 14. 2. She had shewed great kindnes to Elisha, ch. 4. 8, &c. therefore he doth what kindnes he can to her. See ch. 4. 13.

thou and thine household] Heb. *house*. This is a metonymie, the house put for the inhabitants therein.

and sojourn wheresoever thou canst sojourn] To sojourn, is to live as a stranger in a place. His meaning is, that she should enquire where sufficient provision was to be had, and there seek to be entertained for her money. This could not be in her own country.

for the Lord hath called for a famine] This phrase sheweth, that famines, and so other judgments, are at Gods command. So Psal. 105. 16. Jer. 25. 29. Hag. 1. 11. A Centurion acknowledged as much of Christs power over diseases, Mat. 8. 9.

and it shall also come] The power of Gods command is such, as even senseless creatures yield thereto. Instance the ten Egyptian plagues, Psal. 105. 28, &c.

upon the land] This famine was not only in Samaria, as ch. 6. 25. but throughout the whole Kingdom of Israel.

seven years] This is a very long time for a famine to continue, as Gen. 41. 27. 2 Sam. 24. 13. In David's time there was a famine of three years, 2 Sam. 21. 1. In Elijahs time, three years and six moneths, Luk. 4. 25. In the time of the Judges a famine continued ten years, Ruth. 1. 2, 4. Men oft continue in sin impenitently, and remove not the causes of famine, which are their sins; and therefore famine long continueth. The famine in Elijahs time, 1 King. 17. 1. The want of water in this Kings time, ch. 3. 9. moved not the King and his subjects to depart from their gross sins: Therefore God addeth a longer famine.

V. 2. *And the woman arose*] She believed the Prophets word, and thereupon quickly bestirred her self, and arose.

and did after the saying of the man of God] Of this title given to the Prophet, See 1 King. chap. 13. verf. 1. Herein she testified her obedience to God, and her prevident care for her self.

and she went with her household] She had as great a care over those that were of her family, as over her self, 1 Timothy 5. 8.

and sojourned] See v. 1.

in the land of the Philistines] It is very probable that this famine was also in the land of Judah, or else questionless, this pious matron would have sought to have sojourned there, and not not among the Philistines, who were enemies of Gods people; but it may be that at this time there was peace betwixt them and Israel. Isaac on a like case did the like, Gen. 26. 1. and David upon another occasion, 1 Sam. 17. 1, 2. and Joseph, Mat. 2. 14.

V. 3. *And it came to pass at the seven years end*] Though God suffer his judgments long to lye upon a people, yet at length he is pleased to remove them.

that the woman returned out of the land of the Philistines] Her minde was on her own country. Necessity forced her to abide in the land of the Philistines.

and she went forth to cry unto the King] After she was returned into Israel. It was usual of old to make complaints to Kings, 1 King. 3. 16, 17.

for her house and for her land] In her absence either the King, or his officers, or some other great man had seized on her house and land; or her kindred had laid claim thereto. It seems that it was withheld from her. Sundry circumstances do evince that this woman was now a widow.

V. 4. *And the King talked with Gehazi*] Gehazi was infected with a leprosie, ch. 5. 27. whereupon a great doubt is made about the Kings talking with him. For a leper was to be put out of the camp, Levit. 13. 46. Some think that this history was acted before that of Naaman, ch. 5. 1, &c. and

then there is no doubt about that point, because Gehazi was not thou a leper; but there is no reason to alter the order of the histories upon that ground: for, though the law commanded that the leper should dwell alone without the camp, yet it no way forbids one that is clean to talk with a leper: besides, Gehazi upon sight of Gods displeasure against him, and judgment upon him for his sin, might repent, and upon his repentance have his judgment removed, and be cleansed. This was an evidence of a good disposition, that notwithstanding the punishment of leprosie inflicted on him by his master, he speaks honourably of him, and faithfully declares the great works which he had done.

the servant of the man of God] See chap. 4. 12. Of man of God, See 1 King. 13. 1.

saying, tell me, I pray thee, all the great things that Elisha hath done] The histories of Elisha going before, do clearly shew, what wonderful great things that Prophet had done. Twenty miracles have been expresly noted to be done by him, ch. 7. 17. See ch. 2. 14. It appears that a great part of the time of the seven years famine, Elisha was at Damascus, v. 7. and was not in Israel to work more miracles there. A great fame there was of those which he had done. Some this King himself had seen, ch. 3. 20. & 7. 6, &c. Others were famous every where almost. The King hearing a general rumor of many of them, desired to be distinctly instructed in the particulars by this servant of the Prophet, who was an eye-witness of most of them.

V. 5. *And it came to pass, as he was telling the King, how he had restored a dead body to life*] This was a great work indeed, and, to a natural mans apprehension, incredible; therefore God so disposeth the falling out of the matters, as the King hath an undoubted evidence thereof, in the story following.

that behold] This was so cleer a demonstration of the providence of God, in disposing matters most seasonably, as it is most worthy to be observed.

the woman whose son he had restored to life] See v. 1.

cryed to the King] See ch. 6. 26. It seems none cou'd or would relieve her, and therefore she comes to the highest in authority.

for her house, and for her land] See v. 3.

and Gehazi said, my Lord O King] See ch. 6. 26.

this is the woman, and this is her son] He was so well acquainted with them, as he well knew them, so soon as he cast his eye upon them.

whom Elisha restored to life] Chap. 4, 35, 36.

V. 6. *And when the King asked the woman*] Though that which Gehazi had told him of her son were true, yet he much desired to be fully assured of so great a matter by her self, the being then present.

she told him] That it was true, that her son had been dead, and that he was restored to life by Elisha.

so the King appointed unto her] He was so taken with that evidence of Gods power and favour to her, as readily he grants her desire.

a certain officer] Or, *Eunuch*. See 1 King. 22. 9.

saying, restore all that was hers] Take order that all be restored to her again, and that nothing of hers be kept from her.

and all the fruits of the field] He means all the revenues that had been made of any of the commodities that had been raised out of her land.

since the day that she left the land] Namely, the land of Israel.

even till now] The time here set down by the King, intends many years; for she was advised to go out of the land at the beginning of the famine, which continued seven years, v. 1. but all the fruits that in that time had grown out of the land, could not have lasted so long; neither is it probable, that they would have been laid up in such a time of need. The revenues therefore, as aforesaid, must here be intended. And they being the revenues of so many years, must needs be great.

V. 7. *And Elisha came to Damascus*] This being after the relief of Samaria with abundance of provision, it cannot be supposed that Elisha went to Damascus for succour against the famine. The story following sheweth, that God directed him thither, to fore-tell the things that are hereafter set down. Of Damascus, see 1 King. 11. 24.

and Benhadad the King of Syria] See ch. 6. 24.

was sick] This sickness was not in the kinde of it mortal, v. 10. It is thence gathered, that it was thorow grief and shame, upon the flight of his great army from Samaria, ch. 7. 7.

and it was told him] By some that knew Elisha, and the power of God manifested by him, and that wished well to Benhadad.

saying, the man of God is come hither] Elisha had done so many famous works, as he was known to be a man of God, not only in Israel and Judah, but also among the heathen round about, and in Syria especially, because of the miracle wrought on Naaman, ch. 5. 14. and the discovering of the Syrians counsels, ch. 6. 12. and the disappointing of the Syrians troops, ch. 6. 20. and the flight of their host, ch. 7. 6, 7. Of this title, man of God, See 1 King. 13. 1.

V. 8. *And the King said unto Hazael*] This Hazael was in high account with the King. It is probable, that Naaman was at this time dead; or had give n over his place of command, (whereof see ch. 5. 1.) because it required him to fight against the people of God; or was put from it by the King, because he professed the true God of Israel, (ch. 5. 17.) and that this Hazael was put in his room, as Benajah was put in the room of Joab, 1 King. 2. 35. So as the King sent the greatest in his Kingdom next to himself, as a Messenger to the Prophet.

take a Present in thine hand] Presents were wont to be carried to Prophets. See ch. 5. 5, & 1 King. 14. 3.

and go meet the man of God] Such respect he bare to the Prophet, especially by reason of this his sicknesse, that though he were a King, he doth not send for him, but sends to him where he was.

and enquire of the Lord by him, saying] The title, Lord, here, is the interpretation of Jehovah. See 1 King. 18. 21. Hereby see the difference betwixt Ahaziah, a King of Israel, and this Benhadad King of Syria, in their sicknesse. Ahaziah sends to an heathenish Idol, chap. 1. verf. 2. but Benhadad, to Jehovah. Ahaziah sends for the Prophet of the Lord, to slay him; Benhadad sends to the Prophet, with a Present, to know the minde of the Lord by him.

shall I recover of this disease] The words set out only a desire to know the issue of his sicknes; but questionless, they intend also a desire of his prayers for his recovery; for he had heard what this Prophet had done for Naaman, ch. 5. 14.

V. 9. *And Hazael went to meet him*] Both King and subjects much respected and reverenced the Prophet.

and took a Present with him] Heb. *in his hand*. See ch. 5. 5.

even of every good thing of Damascus] This general particle, *every*, is to be taken of several kinds; Damascus had great store of choice commodities: whatsoever precious and pleasant things Syria afforded, (and it afforded great variety) was brought to Damascus. The Present therefore must needs be a very precious one, and also a bountiful one, as the words following shew.

fourty camels burden] A Camel useth to carry more then an asse, or horse, or any other beast that is used for carriage. (See 1 King. 10. 2.) We may hence infer, that this Present was greater then Naamans, ch. 5. 5. What, if not Kings and other great ones spare for their life and health?

and stood before him] This was a testimony of much reverence. See ch. 5. 9.

and said, thy son Benhadad King of Syria] Though a King, and of another country, yet son to a Prophet. The title, son, is here used in a kinde of submission to the Prophet, implying that he was ready and desirous to be instructed by the Prophets, for they who were schollars of the Prophets, and came to be instructed by them, were stiled sons of the Prophets, ch. 2. 3.

hath sent me to thee, saying] This warrant of his coming to Elisha, Hazael premiseth, the rather to move the Prophet to yield to his motion; because he came not of his own head, but by the appointment of the King his Master.

shall I recover of this disease] See v. 8. All of all sorts are very desirous before-hand to know the issue of their own or their friends sicknesses. See 1 King. 14. 3.

V. 10. *And Elisha said unto him, Go, say unto him*] The Prophet was ready to gratifie the King in his desire, and he doth it plainly and fully.

thou mayst certainly recover] Heb. *living thou shalt live*. See 1 King. 3. 13. In the Hebrew there is a double reading, one in the text with אל a negative particle. The other in the margin with לו a relative particle. The former may be thus read, *Say no, living thou shalt live*. They who thus take it, apply the negative to the word, *live*; as if it had been said, assuredly thou shalt not live. The latter may be thus read, *Say to him, living thou shalt live*. Or, as our English turns it, thou maist certainly recover. These may seem to be contradictory speeches. If the former reading stand, it doth fully agree with that which follows in the next clause. But most follow the latter reading, with the relative particle, Say to him. And thus this clause, *Thou maist certainly recover*, having reference to the nature of the disease, sheweth, that it was not so dangerous, as of it self, it would have given hope of life.

howbeit the Lord hath shewed me] There could be no external evidence to finde out that which followeth; and therefore he saith, that the Lord shewed it him. The Lord knoweth things to come, as well as well as present.

that he shall surely die] Heb. *that dying he shall die*. See 1 King. 8. 13. This is it that causeth all the doubt; for it seemeth to contradict that former clause, he shall live. But distinguish betwixt the kinde of disease, and the event that followed thereupon, and this seeming contradiction may be easily reconciled; for (as was before noted) this clause, thou shalt live, had respect to the kinde of disease, which was not mortal, but recoverable; and in that regard he might have lived, if no other thing had intervened. But the Lord knew what Hazael would do, (as

v. 15.) and in regard of that event, it is truly said, that he should assuredly dye. To such a like purpose, but in a contrary event, another Prophet said of one, that in the event did not dye, thou shalt dye, and not live, namely, in regard of the nature of the disease which was mortal and irrecoverable; yet afterwards he said unto him, in the name of the Lord, *I will heal thee*. For God by his almighty power overcame the power of that sickness; so as he recovered, and lived fifteen years after. ch. 20. 1,5,6.

V. 11. *And he fesled his countenance fled fastly*] Heb. *and set it*. That is, removed it not from the object, on which he setled it. This is spoken of Elisha, who looked wishfully (as we speak) upon Hazaels face, and turned not his eye from him.

until he was ashamed] The antecedent whereunto this relative, he, hath reference, is not expressed: thereupon some apply it to Elisha, as if he had continued to fix his eyes, till he himself was ashamed with looking so long upon a thing. But it may more fitly be applyed to Hazael, who was ashamed, and blushed again at the Prophets looking upon him so steadily.

and the man of God wept] Being inwardly much moved with that cruelty which was now brought to his minde, concerning Hazael, that he would execute upon the people of God. On such an occasion was another Prophet moved, Jer. 4. 19. & 9. 1. Yea and Christ also, Luk. 19. 41.

V. 12. *And Hazael said, why weepeth*] When he observed the Prophet not only to settle his countenance upon him, but also to weep, he was stirred up with an earnest desire to know the reason thereof.

my Lord] This is a title of reverence. Prophets of the Lord were had in high account, and much respect was shewed unto them by Kings, Nobles, Captains, and others. See v. 9.

and he answered, because I know] The ground of this knowledge is manifested, v. 13.

the evil thus thou wilt do unto the children of Israel] As other Kings of Syria had born an immortal hatred against the children of Israel, so the Prophet knew that this man also was of the same minde. The evil which he means, is particularly expressed in the words following.

their strong holds wilt thou set on fire] Thou wilt not think it enough to enter into their towns and Cities, and spoil them of their goods; but thou will burn to the ground their forts, castles, and other strong holds, the more to weaken them.

and their young men wilt thou slay with the sword] Thou wilt give them no quarter for their lives; but kill all that thou canst get into thy clutches.

and wilt dash their children] Such as never had done them any hurt they would destroy, by knocking out their brains, as Psal. 137. 9.

and rip up their women with childe] This he would do, to take children out of the womb, and destroy children before they were born; that if he could, he might destroy the remainder of Israel. Those were excessive acts of cruelty.

V. 13. *And Hazael said, but what*] He was so moved at the hearing of these, as he could no longer forbear, but expostulated the case as followeth.

is thy servant] Here he continues to express a reverend respect to the Prophet, (as before v. 12.) though the Prophet had laid forth his cruel disposition.

a dog] As a dog; fierce, cruel, merciless, that will tear in pieces all that he comes at. See 2 Sam. 3. 8. Mat. 7. 6. Phil. 3. 2.

that he should do this great thing] Such barbarous and inhumane cruelties, as no reasonable man would do; but savage, ravenous, and unreasonable beasts. It may be supposed that Hazael at this time did not think that he should do such cruel acts: but no man knows the depth of his own corruption. The heart is deceitful above all things, and desperately wicked; Who can know it? Jer. 17. 9.

and Elisha answered, The Lord hath shewed me] The Lord searcheth the heart, and tryeth the reins, Jer. 17. 10. all things are naked and open unto his eyes, Heb. 4. 13. insomuch, as he knoweth before-hand what men will do in after-times. Concerning this particular, the Lord shewed it to Elisha by Elijah, 1 King. 19. 16. or by special revelation.

that thou shalt be King over Syria] This supream Soveraignty was it, that not only gave him the occasion, but also incited and stirred him up to execute that cruelty. The Lord was just and righteous in putting him into that place; that so he might be the Lords scourge in punishing idolatrous and rebellious Israel: but those cruel acts were effects of his own evil disposition, which was in him before he was King. By this doth Elisha ratifie that which before the Lord had done by Elijah, in anointing Hazael to be King over Syria, 1 King. 19. 15.

V. 14. *So he departed from Elisha*] Having received an answer from him.

and came to his master] Who had sent him, v. 8.

who said unto him, What said Elisha to thee] The King earnestly desired to know the Prophets answer, and therefore, as soon as he saw him, demands what it was.

and he answered, He told me that thou shouldst surely recover] Heb. *living thou shalt live*. He useth the very words of the Prophet, but in another sense. At least, he relateth but a part of the Prophets answer; Concerning the nature of the disease. He concealeth that which the King most desired, the issue and event of that disease.

V. 15. *And it came to pass on the morrow*] Hazael fearing lest the King should recover, (because he understood by the Prophet, that he himself should be King) was impatient of delay, and the very next day accomplished his evil purpose for obtaining the crown.

that he took a thick cloth] This cloth is diverstly expounded. Some take it for a blanket; Some for a cloth of hair; some for course canvils. Surely it was such a kinde of cloth, as was most fit to stop the breath.

and dips it in water] This he might do upon a pretence to cool and refresh the King; as if he aimed at his present ease, and future recovery.

and spread it on his face] That thereby he might stifle him. Thus the cratty murderer of his Soveraign, useth such a means to take away his life, as might seem a remedy to cure him, and might leave no mark or sign of violence offered unto him.

so that he dyed] The event was answerable to the murderers intent, and the Prophets answer.

and Hazael reigned in his stead] It appears by this, that none of the Syrians suspected this murder of their King. And therefore questioned him not for it; but quietly suffered him to succeed the King in his throne: either because the King had no children, and Hazael was of kin to him; or because he was so powerful, as none durst oppose against him, or so gracious with the people, as they chose him.

V. 16. *And in the fift year of Joram*] This was while Jehoshaphat himself lived, 1 King. 22. 41, 42.

the son of Ahab King of Israel] There were two Kings living together of one name; one the son of Ahab, the other the son of Jehoshaphat. Therefore for distinction sake, he maketh mention of this Jorams parentage, and stileth him the son of Ahab.

Jehoshaphat being then King of Judah] To this time he did not only live, but also held his crown: Whereas Jehoram the son of Jehoshaphat, as faid to be King of Judah, when Jehoram the son Israel, began his raign, (ch. 1. 17.) It is to be taken, not of an absolute raign, but as the government of a viceroy: for he governed the Kingdom, together with his father, while his father went forth to the war. See ch. 1. 17.

Jehoram the son of Jehoshaphat King of Judah began to raign] Heb. *raigned*. There is thrice mention of Jehoram, the son of Jehoshaphat, his raigning. One was as vice-roy, in the last year of Ahab, and first of Ahaziah, ch. 1. 17. The other was about six years after, which was the fift year of Joram, son of Ahab, here mentioned. For then Jehoshaphat made his son King, even while he himself lived; and in this respect he is faid to give the Kingdom to his eldest son Jehoram, 2 Chron. chap. 21. vers. 3. The third was when Jehoshaphat dyed, 2 Chr. 21. 7.

V. 17. *Thirty and two years old was he when he began to raign*] See 2 Chr. 22. 2.

and he raigned eight years in Jerusalem] Four years in his fathers life-time; and the other four after his fathers death.

V. 18. *And he walked in the wayes of the Kings of Israel*] This is especially meant of his idolatry. But other evils are also intended. See 2 Chr. 21. 4, &c.

as did the house of Ahab] By house, is here meant Ahab himself, and his flock. They, besides the calves, served also Baal, ch. 16. 31. Herein the King of Judah imitated them.

for the daughter of Ahab was his wife] Her name was Athaliah. She drew him to follow her fathers courses. See 2 Chr. 22. 2, 3. Wives use much to prevail over husbands, especially in drawing them to evil, See 1 King. 11. 4.

and he did evil in the sight of the Lord] See 1 King. 21. 20. Of the evil which Jehoram did, see 2 Chr. 21. 6, &c.

V. 19. *Yet the Lord would not destroy Judah*] He would not utterly cast them off from being his people, though he suffered enemies, as his scourge, much to annoy and spoil that Kingdom, 2 Chr. 21. 16, 17.

for David his servants sake] See 1 King. 3. 6. & 11. 12.

as he promised to give him alway a light] Heb. *candle or lamp*. See 1 King. 11. 36.

and to his children] Generation after generation, till his succession ended in Christ, Luk. 1. 31.

V. 20. *In his dayes Edom revolted from under the hand of Judah*] See 1 King. 22. 47. & 2 King. 1. 1. & 3. 4,5.

and made a King over themselves] See 1 King. chapter 22. vcr. 47.

V. 21.

V. 21. *So Joram went over to Zair*] Zair is a City in Idumea.

and all the chariots with him] Here is a Synechdoche. Under chariots he means horses, hose-men, all manner of Souldiers, and preparation for war.

and he rose by night] That he might come upon them suddenly, and surprize them unawares; so Josh. 10. 9. and Saul, 1 Sam. 11. 11.

and smote the Edomites] Joram had the better of them, and put them to flight, and slue many of them. See 1 King. chap. 15. 29.

which compassed him about] Though Joram came upon them in the night, yet the Edomites were such a numerous host, and so well prepared, as they compassed Jorams army round about; yet the army of the Israelites so manfully stood to it, as they put the Edomites to flight.

and the captains of the Chariots, and the people fled into their tents] Not a wing only, or a part of the army, but Commanders and Souldiers, even the whole hoste fled, and came to their own houses.

V. 22. *Yet Edom revolted from under the hand of Judah*] Though the Edomites were at that time put to the worst, yet the Israelites did not pursue their victory, but returned home again, and the Edomites gathered such strength together, as they could not be kept under, as they were in former times; but persisted to maintain their own right; and to uphold that King of their own nation, whom they had set up. Herein was Jacobs prophecy fulfilled, Gen. 27. 40.

unto this day] See 1 King. 9. 13. & 12. 19.

Then Libnah revolted at the same time] Libnah was one of those cities of Canaan, which was governed by a king of its own, and which Jothua took anon after his coming into Canaan, Josh. 10 29,30. & 12. 15. It fell to the lot of the tribe of Judah, and was in special manner dedicated to the use of the Levites, Josh. 21. 9, 13. It was a frontier city, and one of those which the king of Assyria set upon, when he came with his huge hoste to have taken Jerusalem, ch. 19. 8. The revolt of this city was a matter of great consequence. After the revolt thereof, this clause is added, *because he had forsaken the Lord God of his fathers*, 2 Chron. 21. 10. which some take to be the reason why Libnah revolted from Jehoram. But it may also have a more general reference to the revolt of Edom, as well as of Libnah, yea, and to other judgements also that befell him. Herein we see the wise providence of God, in ordering punishment according to the fin. Joram cast off Gods yoke, and revolted from him, and brake his covenant; and Edom and Libnah cast off Jorams yoke, and revolted from him, and brake their covenant with him.

V. 23. *And the rest of the acts of Joram, &c.*] See 1 King. 11. 41. & 14. 19, 29.

V. 24. *And Joram slept with his fathers*] See 1 King. 2. 10.

and was buried with his fathers] But not in their sepulchres, 2 Chron. 21. 20.

in the city of David] See 1 King. 11. 43.

And Ahaziah his son reigned in his stead.] This Ahaziah was his youngest son; how he came to the throne, is shewed 2 Chro. 22. 1.

V. 25. *In the twelfth year of Joram*] That is, the last: For Joram reigned but twelve years, 2 King. 3. 1. and Joram and Ahaziah were both slain in a day by Jehu, ch. 9. 24. 27. This twelfth year, must be taken current, and in the very beginning of it; for in the eleventh year of Joram compleat, at the end thereof Ahaziah is faid to begin his reign, ch. 9. 29. Some reconcile the difference thus, that Jehoram being unfit to govern, by reason of his fore diseases, Ahazia his son began to govern in the eleventh year of Jehoram son of Ahab; but in the twelfth year of Joram, Jehoram the king of Judah died, and then Ahaziah properly began to reign.

the son of Ahab king of Israel] See v. 16.

did Ahaziah the son of Jehoram king of Judah, begin to reign.] He had three names, 1 Ahaziah. 2 Azariah, 2 Chro. 22. 6. 3 Jehoahaz. So other Kings. 1 Eliakim. 2 Jehoiakim, ch. 23. 34. 3 Joakim, 2 Chro. 3. 15.

V. 26. *Two and twenty years old was Ahaziah when he began to reign*] See 2 Chro. 22. 2.

and he reigned one year in Jerusalem] For in his first year he was slain, ch. 9. 27.

and his mothers name was Athaliah] See v. 18.

the daughter of Omri] Athaliah was the daughter of Ahab, v. 18. and Omri was Ahabs father; so as by daughter here is meant grand-child.

king of Israel] See 1 King. 16. 16.

V. 27. *And he walked in the way of the house of Ahab*] The like is noted of his father, vers. 18. So as like fathers, like son.

and did evil in the sight of the Lord] See 1 King. 21. 20.

as did the house of Ahab] See v. 18.

for he was the son in law of the house of Ahab] As Athaliah was faid to be the daughter of Omri; because her father Ahab was Omries son: so Ahaziah is faid to be the son in law of Ahab, because his father Joram was the son in law of Ahab. But because, it is not simply faid, that he was the son in law of Ahab, but of *the house of Ahab*, Some infer that he had another wife of the house, or kindred of Ahab, and in that respect, is faid to be the son in law of Ahabs house.

V. 28. *And he went with Joram the son of Ahab*] As Ahaziahs father Jehoram King of Judah, and Jehoshaphat his grandfather, were bewitched with the house of Ahab, to associate themselves therewith; so was this Ahaziah also.

to the war against Hazael king of Syria in Ramoth-Gilead] This war was begun by Ahab, and proved fatal to him, 1 King. 22. 3,34. So also it did to his son.

and the Syrians wounded Joram.] In those dayes, Kings put forth their own persons, unto great danger in battels.

V. 29. *And king Joram went back*] Namely, from Ramoth-Gilead.

to be healed in Jezreel] See 1 King. 18. 46.

of the wounds which the Syrians] Heb. *wherewith the Syrians had wounded*.

had given him] Heb. *wounded*. They were such fore wounds, as he durst not remain at Ramoth-Gilead, but came to a more secure place.

as Ramah] He means hereby, Ramoth-Gilead, v. 28.

when he fought against Hazael king of Syria] See v. 23. It appareeth that Joram, king of Israel, in this war, had been the Syrians, and taken Ramoth-Gilead, in that he left Jehu the Captain of his hoste, and the rest of his souldiers there, chap. 9. 1. &c.

and Ahaziah the son of Jehoram king of Judah] See v. 25.

went down to see Joram the son of Ahab in Jezreel] He went with him to Ramoth-Gilead; and now he goeth to visit him also in Jezreel.

because he was sick] He was mortally wounded, and a wounded man is sometimes faid to be sick. See 1 King. 22. 34. Or, it may be, that by his wounds, he was cast into a fever; and in that respect, properly said to be sick.

CHAP. IX.

Vers. 1. *And Elisha*] The copulative particle, joyneth this Chapter to the last verses of the former, as a continuance of one and the same history.

the Prophet called one] Seeing the holy Ghost doth not here in particular mention who he was, it is too great curiosity to determine him to be Jonah the son of Amittai. (Jon. 1.) who they say, was the widows son of Zarephath, whom Elisha raised from the dead, 1 King. 17. 22,23. It is probable, that he was one not known to Jehu, and the others that were with him, that to the matter might be carried the more privately. Had Elisha himself gone, there would have been great suspitions about the reason of his coming, before the particular case had been made known. Some pretend Elisha's old age, to be the reason why he went not himself: but that is not probable, because he lived about fifty years after this, ch. 13. 20.

of the children of the Prophets] It is the very same phrase that is stiled sons of the Prophets, ch. 2. 3.

and faid unto him, gird up thy loyns] This phrase imployeth speed. See ch. 4. 29. In this case, as much speed was to be used as could be; because it was a weighty case, and a dangerous case: and so fair an opportunity was offered at this time, by Jorams and Ahaziahs being together at Jezreel, as if it had not been taken, the like might not have fallen out again.

and take this box of oyl in thine hand] He did not send him to the Temple for holy oyl, but took that which was present; because the master admitted no delay. The word translated box, is in hebrew the very same that is translated viol, 1 Sam. 10. 1. Now whereas mention is made of a horn of oyl, wherewith David was anointed, 1 Sam. 16. 1. and Solomon, 1 King. 1. 39. Some put this difference, that the horn of oyl, did intimate a perpetuity of their kingdoms; but this viol or box, a deficiency or failing in Sauls and Jehu's kingdoms.

and go to Ramoth-Gilead] Though Joram, by reason of his wounds, had gon from Ramoth-Gilead, ch 8. 29. yet his Captains and souldiers, even his whole army, there remained, to keep it safe against the Syrians; by which means, Jehu had the fairer opportunity, being chief Captain or General over the whole hoste, to surprise Joram, who was absent from his army.

V. 2. *And when thou comest thither, look on there Jehu*] He was the man whom God appointed to take vengeance on Ahabs house. Wherefore that this messenger might not mistake the man, he wils him to be careful in looking him out.

the son of Jehoshaphat] This is added to distinguish him from another Jehu, who was the son of Hanani, and a Prophet, 1 King. 16. 1,

and go in] Be not afraid, though there be many together; go in where he is, that thou maiest the better speak to him.

and make him arise up] Not by force, but by declaring that thou hast a message to him.

from among his brethren] Brethren in office, fellow captains, v. 8. See 1 King. 9. 13. & 20. 32. These Commanders in war were then sitting together, to consult about their war-like affairs, v. 5. And this Elisha knew by that spirit which he had.

and carry him to an inner chamber] Heb. *chamber in a chamber*. This part of the direction sheweth, that he was to communicate his message unto Jehu in private, least at the suddain hearing thereof, there might be some tumult, and some speedy carrying of the news to Joram in Jezreel.

V. 3. *Then take the box of oyl*] See v. 1.

and pour it on his head] That by this visible sign, Jehu might be the more confirmed in the truth of that message which was brought him.

and say, Thus saith the Lord] See 1 King. 12. 24. This divine authority, which is alleged for the warrant of his message, was to work in Jehu the greater reverence and confidence.

I have anointed thee king over Israel] I who have the supreame and absolute power over kingdoms, and that to put down and set up what kings I please, have now appointed thee to this office. The word anointed, is used in relation to the forementioned rite. See 1 King. 19. 16. Jehu is the only king of Israel, from the division of the ten tribes, that was anointed; for as this calling to that high dignity, was expressly from God, so the task laid on him was the greatest.

then open the door] It appears that the chamber door was shut upon them two.

and flee] Come away with the greatest speed thou canst: for by flying, the greatest speed that can be made by any creature, is used; therefore Angels are said to have wings and to flie, Isai. 6. 2.

and tarry not] The expression of the speed which he should make, affirmatively, and negatively, carrieth emphasis, and shews, that the messenger should not upon any occasion, tarry any whit at all, after he had done his message; least he might incur some danger to himself, and be an occasion of interrupting the busines.

V. 4. *So the young man*] The messenger was young, that he might the more speedily do his message: for young men use to be nimblest.

even the young man] This ingemination carrieth emphasis. It implyeth, that though the messenger were young, and the message dangerous, yet he did it punctually and boldly.

the Prophet] This title is given unto him, both in regard of his former education, and also in regard of his present imployment, which was to fore-tel what Jehu should be, and what he should do.

were to Ramoth-Gilead] See v. 1.

V. 5. *And when he came*] To the place whither he was appointed.

behold, the captains of the hoste were sitting] To consult, as a counsel of war about their affairs.

and he said, I have an errand] Some special thing to be made known.

to thee, O Captain] Jehu is here meant. He was Captain of the whole hoste of Joram; and it seems that he was well known to this messenger.

and Jehu said, unto which of all us?] As yet he knew not the minde of the Lord, in that which hereafter is made known unto him.

And he said] The Prophet that was sent, said, as followeth.

To thee, O Captain] This shews, that he was in special sent to him.

V. 6. *And he*] Jehu.

arose] This word impleyth, a readiness, and quickness, in that which is undertaken. See 1 King. 14. 2, 4.

and went into the house] The private chamber, before noted, v. 2. that they two might be the more private.

and he poured the oyl on his head] See v. 3.

and said unto him, Thus saith the Lord God of Israel] The Prophet holds close to the words of his charge, v. 3. wherein he shewed himself a faithful Prophet.

V. 7. *And thou shalt smite*] Destroy. See 1 King. 15. 29.

the house of Ahab] Ahabs posterity, and all that belonged to him, v. 8.

thy master] Ahab was his soveraign, and had chosen him to be in special imployment under himself. See v. 25.

that I may avenge the blood of my servants the Prophets] Blood is a crying sin, Gen. 4. 10. especially the blood of Gods servants and Prophets, Psal. 116. 15.

and the blood of all the servants of the Lord] As Prophets, so all that profess the true God, especially in sincerity, are Gods servants.

at the hand of Jezebel.] Jezebel was the most principal author of the slaughter of the Lords Prophets, 1 King. 18. 4. and of other servants of the Lord, 1 King. 21. 10. Now because Ahab was her instrument to destroy Gods servants, and his sons trod in his steps, and also suffered her to continue in her Regency, and to do as she list, her sins lay upon their necks, and she and they are all judged.

V. 8. *For the whole house of Ahab shall perish*] See v. 7.

and I will cut off, &c.] See 1 King. 14. 10. & 21. 21.

V. 9. *And I will make the house of Ahab, like the house of Jeroboam*, &c.] See 1 King. 16. 9. & 15. 29. & 16. 11. & 21. 22. These judgements are mentioned to restrain Jehu from the like sins; lest the like vengeance should follow him. For Jeroboam and Baasha were set up by God to be his scourge, to punish the evils of others, as well as Jehu himself.

V. 10. *And the dogs shall eat Jezebel.*] See 1 King. 21. 23.

in the portion of Jezreel,] In that piece of ground where Naboths vineyard was, 1 King 21. 23.

and there shall be none to bury her.] See this accomplished, v. 35, 36. As it was a blessing to have a decent burial, so it was counted a curse to have no burial at all, Jer. 22. 19. Though the particulars, from the beginning of the seventh verse, are not expressed, as a charge given to this messenger, yet it is to be presupposed, that even for these also he had his warrant from him that sent him: for the Holy Ghost, useth sometimes to set down that which is delivered, both in a charge, and also in the execution thereof, but once.

And he opened the door and fled] This also was injoyned to this messenger. See v. 3.

V. 11. *Then Jehu came forth to the servants of his lord*] He means those Commanders that were sitting in counsel, ver. 5. Both he and they were subjects, and special officers of king Joram; therefore they are called servants; and the king is called his lord, as Ahab (v. 7.) was called his master.

and one said unto him] One of the afore-said Captains and Commanders.

Is all well?] Heb. *Is it peace?* Was his message about peace?

Wherefore came this mad fellow to thee?] Certainly they knew him to be a Prophet; which Jehu's words following do import. It may be, that by reason of his sudden and hasty speaking to Jehu, they so called him. And no doubt, they did it the rather, because they knew him to be one of the Lords Prophets: for thus have Gods ministers, from time to time, been accounted, as Jer. 29. 26. Hos. 9. 7. Act. 26. 24. 2 Cor. 5. 13. Yea, Christ himself, was so supposed to be, Mark. 3. 21. Their ordinary prophesies were not pleasing to idolaters, and other wicked men; therefore they accounted them mad.

And he said unto them] Jehu made the answer.

Ye know the man, and his communication] Ye cannot be ignorant that he is a Prophet of the Lord; thereupon ye must needs know, that his message is from the Lord. By this he prepares them to take part with him in that matter which was ordered by the Lord.

V. 12. *And they said, it is false*] This hath, in relation to the latter part of Jehu's answer, namely, that they knew not his communication. Herein therefore doth Jehu labour to satisfie them.

tell us now] They were earnest to know what the message was; for certainly they suspected it was some weighty matter.

and he said, thus and thus spake he to me, saying] Under these generall words are comprized the particulars of the Prophets message.

Thus saith the Lord] See v. 3, 6. He expressly declareth this, to incite them the more to take part with him in so warrantable a busines.

I have anointed thee King over Israel] See v. 3, 6.

V. 13. *Then they hasted*] God wrought upon their hearts, which made them so speedily undertake a matter of so great hazard.

and took every man his garment] He speaks here of their upper garments.

and put it under him] Because they had not ready cloth of state, which used to be laid on thrones where Kings sit, and on the ground before the throne, where they tread; they upon the present sudden occasion, vile their own garments, to testifie their acknowledgment of him to be their King, and their readiness with all speed to set him up as a King. We read the like done to Christ, Mat. 21. 7, 8.

on the top] The Hebrew word here translated, *top*, signifieth a bone, and is sometimes indefinitely put, for any hard thing, Exod. 25. 15.

of the staires] Or, of ascents and degrees. This word signifieth an ascending, or a thing higher then another. There might be, in the place where they were, something whereunto they ascended by steps; thereupon they laid their garments so, as therewith they made it a kinde of throne; it being higher then the floor, they set Jehu thereon.

and blew with trumpets] See 1 King. 1. 39.

saying, Jehu is King] Heb. *reigneth*. They express their acclamation as a matter concluded and warranted. For as God the disposer of Kings, had appointed him to be so, v. 6. so they gave their consent thereto.

V. 14. *So Jehu the son*, &c.] See v. 2.

conspired against Joram] This is not to be taken of a treacherous conspiracy, because it had Gods warrant; but indefinitely, of seeking to destroy the living king.

now Joram had kept Ramoth-Gilead] This is to be taken either of that time when Joram was in Ramoth, or else Joram is said to be here, because, by his appointment, the army remained there, whereof he was the head. See ch. 8. 28, 29.

and all Israel] The hoste of the Israelites that was gathered out of all Israel.

because of Hazael] The Israelites had taken Ramoth-Gilead. See v. 1. Either Hazael might still hold some strong fort in that city, and therefore the army there abode to block him up; or else, they might fear, left Hazael being thrust out, might gather more forces and come to recover the city again; and therefore the army there abode, till it should be throughly fortified against future invasions.

king of Syria] See ch. 8. 15, 28.

V. 15. *But king Joram*] Heb. *Jehoram*.

was returned to be healed in Jezreel] See ch. 8. 29.

of the wounds which the Syrians had given him] Heb. *smote*. This word smiting, is in hebrew oft put for a mortal blow. See ch. 6. 11, 22. 1 King. 15. 29.

when he fought with Hazael king of Syria] See chap. 8. 28. This is here repeated, to shew the opportunity that Jehu had to do what he did. See v. 2.

And Jehu said, If it be your minde] Because he trusted to their aid, he would do nothing in this case without their consent.

then let none go forth, nor escape out of the city] Heb. *let no escape go*, &c. His purpose was, on a suddain to surprize Joram; and therefore he labours to prevent all means that might give him any inkling of such a matter, left Joram having notice thereof, should either fence Jezreel against Jehu, or else make an escape from him.

to go to tell it in Jezreel] There Joram was; and if the news of so great a matter had come to any in Jezreel, it would soon have been brought to the kings ears.

V. 16. *So Jehu rode in a chariot*] They then used chariots in war for swiftness and conveniency; that in them, they might the better use the bow, or any other warlike instrument. He went not alone, but in the head of an army.

and went to Jezreel] Towards it; and at length came to it.

(for Joram lay there)] As he went thither, v. 15. so he abode there.

and Ahaziah, &c.] See ch. 8. 29. This is here repeated, to shew the ground of Ahaziahs destruction. See 2 Chron. 22. 6, 7.

V. 17. *And there stood a watchman on the tower in Jezreel*] See ch. 17. 9. 2 Sam. 18. 24. 1 Sam. 14. 16. Isai. 21. 5, 6, 11. & 62. 6. Israel was an inland country, and surrounded with enemies; therefore they had watch-towers in most of their cities, and watch-men upon them.

and he spied the company of Jehu as he came] This shews his diligence. He at this time knew it not to be Jehu's troops; but because they were indeed, so they are here faid to be so.

and said] This shews his faithfulness.

I see a company] This general was all that yet he could discover.

And Joram said] Here behold Jorams care and prudence.

Take an horseman] Who may swiftly go and return.

and send to meet them] To discern betimes who they were.

and let him say, Is it peace?] He little suspected that they were such enemies. He supposed that they came, either for succour, being over-come; or triumphing upon some new exploit.

V. 18. *So there went one on horseback to meet him, and said*] The scout did his message speedily and faithfully.

Thus saith the king, Is it peace?] He propounds his message in the kings name, because he came from the king, and because he supposed they would give him the more direct answer.

And Jehu said, what hast thou to do with peace?] Heb. *what is it to thee and peace?* See 1 King. 17. 18. The peace that thou enquirest after concerneth thee nothing at all: I my self will answer Joram.

turn thou behinde me] Thus he kept the messenger from going back to his master, and revealing what he had seen. See verf. 15.

And the watch-man told,] What he had seen.

saying, The messenger came to them, but he cometh not again] This was all that the watch-man could declare. He could tell nothing of their communication.

V. 19. *Then he sent out a second on horseback*] The king might wonder at his messengers stay: but not knowing the reason thereof, he sends out another single scout, to try if he could bring back any certain message. Men in doubt use to make one trial upon another.

which came to them and said, &c.] See v. 18.

V. 20. *And the watch-man told, saying*, &c.] See v. 18.

and the driving] Or, *marching*.

is like the driving of Jehu] Jehu having been sometime a chief Commander: his manner, of marching was well known.

the son of Nimshi,] Or, the grandchild of Nimshi. See verf. 2.

for he driveth furiously] Heb. *in madnesse*. As if he would kill his horses with soft galloping. Some interpret the word in a contrary sence, thus, *he marcheth slowly*, rendring this reason, That he might the better draw Joram out of the city, because the work intended, might more easily and speedily be effected in the open field, then in the city; for if the city had been thut against him, not only, more delay would have been made, but the king might have escaped. This were a fair interpretation, if the hebrew would bear it.

V. 21. *And Joram said, Make ready*] Heb. *binde*. See 1 King. 18. 4. Certainly he did not yet fear an enemy. Had he yet feared any, he would not have expoled his person to such danger. But it was Gods work to harden his heart.

and his chariot was made ready] His subjects and servants readily yeelded to what he commanded; and made no question of the case.

And Joram king of Israel, and Ahaziah king of Judah, went out] This also was of God, that Ahaziah should go with him, 2 Chron. 22. 7.

each in his chariot] For greater state, and better help one to another, if need were.

and went out against Jehu] Not with a purpose to fight against him. Certainly, they feared no such matter. And as soon as they discerned any treason, they presently fled. But they went to meet him, to know the end of his coming.

and met him] Heb. *found him*. For God so brought the matter to pass, as if he had gone out to seek him in such a place, 1 King. 21. 20.

in the portion of Naboth the Jezreelite] See v. 10. This place might have put him in minde of the judgement threatned, 1 King. 21. 19.

V. 22. *And it came to pass, when Joram saw Jehu*] As yet he feares no evil from that troop; and thereupon meets Jehu in the face.

that he said, Is it peace, Jehu?] Is all well at Ramoth? Have you gotten any further advantage against the Syrians? Or have they gotten advantage against you? Why dost thou thus come from Ramoth with thy troops?

And he answered] Jehu now discovering the advantage which he had gotten, makes a quick and peremptory answer.

What peace?] The interrogative implyes, a strong negation: Thou maist not expect any peace, being so wicked as thou art.

so long as the whoredoms] Whoredoms properly set forth bodily pollutions of man with woman. Metaphorically they set forth Idolaters; for God is an husband to his people, and they as a spouse to him. When they worship idols, they forsake the Lord their true husband, and prostitute themselves to adulterers. In this spiritual acception the word is oft used, as Lev. 17. 7. Judg. 2. 17. Jer. 3. 2. In both senses the word may here be taken. For Jezebel was a notorious adulteresse, and Idolatresse.

of thy mother Jezebel] The sins of his mother are laid to his charge, because he suffered her so continue in them, and dealt not with her, as Asa did with his mother, 1 King. 15. 13. Yea, he continued in her idolatry; if he were not also an adulterer.

and her witchcrafts] Witchcraft is commonly used for a cunning device to deceive, Neh. 3. 4. All idolaters, in this respect, use witchcrafts, and are therefore joyned together here, Neh. 3. 4. It may be, that Jezebel wrought with the devil, and was a plain witch. Certain it is, that she bewitched many with her cunning devices, as the Elders, Nobles, and others in Jezreel, 1 King. 21. 8. &c.

are so many] They who give themselves over to wickednes, set no bounds, nor measure thereunto.

V. 23. *And Joram turned his hand*] He spake to his charioteer

man to turn his horses. See 1 King. 22, 34.

and fled] For he was afraid, having no power to resist such an army as came against him.

and said to Ahaziah] Who was not far from him; and whom he conceived to be in danger, as well as himself.

There is treachery, O Ahaziah.] Jehu and the rest that came with him were his subjects: for subjects to rise against their soveraign is treachery, and plain treason; if at least they have not a warrant from God, as Jehu in this case had, verf. 6. &c.

V. 24. *And Jehu drew a bow with his full strength*] Heb. *filled his hand with a bow.* In scripture phrase, they that take a thing into their hands, are said to fill their hands therewith. See 1 King. 13.33. Here it may imply that strength which Jehu put forth in drawing his bow.

and the arrow went out as his heart] He was not shot as he met Jehu face to face, but as he fled from him; so as the arrow pierced through his back-part into his heart.

and he sank down] Heb. *bowed.* He instantly dyed. He was not smitten here, as he was by the Syrians, ch. 8.28. or, as Ahaziah was smitten, v. 27. but he was slain dow-nright.

in his chariot] For he endeavoured to fly away in it, verf. 21,23.

V. 25. *Then said Jehu to Bidkar his captain*] Bidkar before was a fellow-commander with Jehu, under Ahab, and Joram; but now he was under Jehu, being one of those that proclaimed Jehu king, v.13.

Take up and cast him] Jehu would not suffer Jorams servants to carry him back into the city; but would have him pull'd out of the chariot, and cast up on the open ground.

in the portion of the field of Naboth the Jezreelite] See verf. 10.

for remember, how that when I and thou rode together after Ahab his father] Being under Ahab, Commanders in his army; in that respect, they followed Ahab as attendants; and had the fitter opportunity to see what he did, and to hear what he spake, or what was spoken to him.

the Lord laid this burthen upon him.] Threatnings of Prophets, are usually called burthens, Isai. 13 1. Mal. 1.1. For as burthens lye heavy upon the shoulders of a man, so divine judgments, both threatned and executed, lye heavy upon the soul of a man. This burthen was said to be laid on him, when the judgment was first threatned against Ahab, (1 King. 21. 24.) and it is now executed.

V. 26. *Surely, I have seen*] Heb. *if I have not seen*, &c. This is a form of an oath. Something is to be understood to make up the sense, as thus, If I have not seen, let me not be accounted a God. This form importeth the certainty of a thing, and is to the sense well translated by our English, Surely I have seen. It is like the doubling of the phrase, Exod. 3. 7. *I have seen, I have seen.* that is, I have surely seen.

yesterday] This hath relation to 1 King. 21.19. For Naboth being slain in the evening of one day, Ahab went the next day to take possession of his vineyard; and then Elijah met him there, and denounced this judgement against him. Yesterday is oft put for the time past, see ch. 13.5.

the blood] Heb. *bloods.* For all his blood out of every part of his body was shed; and it was after such a manner, as if the blood of many had been shed.

of Naboth] See 1 King. 21.13.

and the blood of his sons] This sheweth, that Naboths sons were killed as well as himself. See 1 King. 21.13.

said the Lord] By the ministery of Elijah. Though this be not expressed in the history, yet might Jehu hear it uttered by Elijah.

and I will requite thee in this plat] Or, *portion.* Namely, where Naboths vineyard was. See v. 10.

saith the Lord] The Lord seeth the sins of the wicked, to take vengeance of them in his time.

now therefore take and cast him in the plat of ground] See verf. 25.

according to the word of the Lord] See 1 King. 21. 21. Jehu in that which he did against Ahabs house, and against Baal, had an eye to the word of God; but not in other things. See ch. 10. 30, 31.

V. 27. *But when Ahaziah the King of Judah*] See chap. 8.25.

saw this] Namely, that which befell Joram.

he fled by the way of the Garden-house] He durst not turn back in that open way that led to Jezreel, but fled by a by-way without the suburbs of the city, where their gardens and garden-houses were.

and Jehu followed after him] Jehu had a watchful eye over the two Kings, and having slain one upon the place, he eagerly pursues the other.

and said, Smite him also in the chariot] There were some of Jehu's Souldiers neere to Ahaziah, then Jehu was. To them Jehu speaks, and bids them slay Ahaziah, even while he was in his chariot; that is, speedily: not giving him any time to light out of his chariot.

and they did so at the going up to Gur] Gur was in the way to Samaria.

which is by Ibleam] This was belonging to Manasseh, Josh. 17. 11. as did Megiddo also.

and he fled to Megiddo] See 1 King. 9. 15. Here Josiah received his deadly wound, ch. 23. 29.

and dyed there] He was not clean slain in his chariot, as Joram was, v. 24. For he was wounded in one place, and died in another. Whereas it is said, 2 Chr. 22. 9. that Ahaziah was hid in Samaria. It is thus to be taken, that seeking to hide himself in Samaria; he was discovered and brought to Jehu, who thereupon commanded him to be smitten; upon which smiting, the stroke being mortal, he fled to Megiddo, and there dyed. Or, Samaria may be indefinitely taken for the whole country, as 1 King. 18. 2. and then Megiddo may be comprized under Samaria.

V. 28. *And his servants carried him in a chariot to Jerusalem*] After he was slain, Jehu looked no more after him: but suffered his servants to carry him whether they would. Or, Jehu might have respect to Jehoshaphat his grand-father (as 2 Chro. 22.9.) and in that respect suffer him to be carried to Jerusalem.

and buried him in the sepulchre with his fathers] The Jews counted it an honour to be buried by their fathers.

in the city of David] See 1 King. 2.10.

V. 29. *And in the eleventh year, &c.*] See ch. 8. 25.

V. 30. *And when Jehu was come to Jezreel*] Two kings being slain by Jehu, none durst oppose his entrance into the city, but he quickly took possession thereof.

Jezebel heard of it] Ill news flyes fast, and such famous matters concerning the death of two kings, could not but be quickly spread abroad, far and neer, and to come to her ears.

and she painted her face] Heb. *put her eyes in painting.* She had painted her face all over; so as her eyes were in the midst of painting. She shewed her pride and lightness herein. She could not be but well grown in years at this time; and in that respect this youthful and lustful setting forth her self, was the more detestable.

and tired her head] She set her self out in the greatest bravery that she could. This argued a very strange disposition. The accidents that fell out should rather have moved her to have rent her clothes, and tear her hair from her head, and slubbered her face with teares; but herein she shewed her great foumess, as if she would daunt Jehu, by shewing that she would yet still retain her royal state; and not care, or fear what he could do to her. Some will have it, that she so attired her self to entice Jehu to lust, or at least, to induce others to aid her, Jer. 4. 30. Ezek. 23 40.

and looked out at a window] To out-brave him to his face.

V. 31. *And as Jehu entred in at the gate*] Either the Kings Palace was at the City gate, where seats of judgment used to be set. Or the gate here mentioned, is meant of the gate of the Kings Palace, which was within the city. At this time was Jehu in his greatest pomp and triumph; which farther sets out her resolute and undaunted spirit.

Jhe said, had Zimri peace? She resembles Jehu to Zimri, and puts him in minde of Zimries end; whereof see, 1 King. 16. 9, &c. The interrogative implies a strong negation, as if she had said, Thou well knowest that Zimri did not long prosper, but came to a quick, fearful, and utter destruction.

who slew his master? Herein she makes Jehu like Zimri, in that both of them kill'd their King. And as Zimri was a Commander in his Kings army, (1 King. 16. 9.) so was Jehu in his, v. 11. And therefore both the one and the others Soveraign is called Master. But though both of them therein agreed, yet they did what they did upon a far different ground. For Jehu had such a warrant v. 7. as Zimri had not; whereupon Jehu needed not to fear such an issue.

V. 32. *And he lift up his face to the window*] He heard her voice, and was moved with her daring upbraiding speech; and therefore looks up to the place where she was, to see if he might take present vengeance on her.

and said, Who is on my side? Who will shew that he takes part with me, and acknowledge me to be King.

who] This doubling of the word implies confidence, that some would do as he would have them; and withal, an earnest desire, that they should shew themselves.

and there looked out to him two or three] God wonderfully wrought on mens hearts, that they should so suddenly yield to another King, and that in the presence of the Queen their mistress.

Eunuchs] Or, chamberlains. Chamberlains of the Queen, or other great officers attending upon her. See 1 King. 22. 9. Certainly, they thought that some vengeance wou'd fall upon their Queen; and thereupon, though they had a special relation

relation to her, yet by looking out, they give an intimation to Jehu that they were ready to do what he should command.

V. 33. *And he said, throw her down*] Jehu knew that she had been the cause of much blood, besides her idolatry; and therefore requires that she should be so tumbled down from that high room wherein she was.

so they threw her down] Though it was a hard charge given to them, the being their mistress, yet all hope of further advantage, by attending on her, being taken away, and that fear which Jehu had wrought in them, made them quickly execute the charge.

and some of her blood was sprinkled on the wall, and on the horses] It appears that her fall was from an high place, in that therewith her blood was so sprinkled all about. Or it may be that the sprinkling of her blood was by the treading of the horses upon her.

and he trod her under foot] Jehu with his troops, being on horseback, with their horses trampled upon her.

V. 34. *And when he was come in he did eat and drink*] Having taken much pains in his expedition between Ramoth and Jezreel, and having destroyed all that durst oppose against him, when he was come into the City, and saw all quiet before him, he refreshed himself with meat and drink.

and said, Go see now] His minde was not so set upon his re-past, as to forget what he had done. But being mindful of what befel Jezebel, he sends to see her dead body.

this cursed woman] She was cursed in her former disposition, and now also in her present condition.

and bury her] Burial was in those dayes counted an honour and a blessing. Wherefore though he had justly taken away her life, yet he would afford her that honour.

for she is a Kings daughter] She was the daughter of the King of Zidon, 1 King. 16. 31. Though Jehu had upon divine warrant slain the two Kings of Israel and Judah, yet he had respect unto the King of Zidon; and, not willing to incense the King against him, he testifies some respect to him.

V. 35. *And they went to bury her*] Neither Jehu, nor they whom he sent at this time, remembred that which Elijah had fore-told concerning Jezebel, 1 King. 21. 23. otherwise neither he nor they would have thought of burying of her.

but they found no more of her then the skull, and the feet, and the palms of her hands] All these were hard bones; and under these questionless the thigh-bones, and other hard bones of the body are comprized: as for all her flesh the dogs had eaten it. She her self was of a doggish disposition; and in her life-time did fly upon and tear the servants of God: and thereupon is she justly torn in pieces and devoured by dogs.

V. 36. *Wherefore they came again and told him*] What they had found of her, and what had been eaten of her.

and he said, This is the word of the Lord] Evidences of such things as God hath fore-told, do bring to minde and memory such things as have been forgotten.

which he spake by his servant] Heb. *by the hand of his servant.* See 1 King. 8. 53.

Elijah the Tishbite] See 1 King. 17. 1.

saying, in the portion of Jezreel] See v. 10.

shall dogs eat the flesh of Jezebel] See 1 King. 21. 23.

V. 37. *And the carkeise of Jezebel*] So much of her body as was left by the dogs.

shall be as dung upon the face of the field] Shall be contemptible, tredden under foot, and lie to rot in the open air.

in the portion of Jezreel] See v. 10.

so that they will not say, This is Jezebel] When all the flesh is torn from the bones of a living creature, who can know that such were the bones of such a party? This latter clause is not in the history, 1 King. 21. 23. but yet it being here set down, we are to account it as true as if it had been before expressly set down.

CHAP. X.

Ver. 1. *And Ahab had seventy sons*] Under this word, sons, may grand sons also be comprized, Gen. 31.43. Ahab himself, and Joram his son might have many wives, and many children by them; yea Ahab might have more sons then are by name mentioned in Scripture, and they have also sons; and thus the number of sons amount to seventy. Great men of old were wont to have many children, Judg. 8.30. & 10. 4. & 12. 9, 14. 2 Chr. 11.21.

in Samaria] This was the royal city, a populous city, and a well-fortified city; and thereupon in those troublesome times, the Kings children and kindred were there.

and Jehu wrote letters] As Naboth and his children were slain by letters from Ahab and Jezebel, 1 King. 21. 8. so their children are by letters caused to be slain.

and sent to Samaria] He knew that all Ahabs progeny was there.

unto the Rulers of Jezreel] These might indeed be Rulers of Jezreel, but yet now come to Samaria with the Kings children, for the greater safety and security.

to the Elders] See 1 King. 8. 1.

and to them that brought up &c.] Heb. *nourishers.* Such as had the tuition of the Kings children committed unto them, and were to educate them, and to take care of their safety.

V. 2. *Now as soon as this letter cometh to you*] Jehu began his letter to the fore-named Princes, in the same manner that the King of Syria began his letter to the King of Israel, ch. 5. 6.

seeing your masters sons are with you] These were not only the Kings Subjects, but also officers and special servants, and in that respect he is call'd their master. See ch. 9.7. What sons are here meant, is shewed v. 1.

and there are with you chariots and horses, &c.] These were means of defending themselves against an enemy. And therefore to try whether they would stand against him, or yield unto him, he puts them in minde of the provision they had.

V. 3. *Look even out the best and meetest of your masters sons*] It is probable that some of the seventy sons were of age and prowess; so as still he seems to put them on to do the utmost that they could.

and set him on his fathers throne] To set one upon a throne, is in Scripture-phrase to make him king, 1 King. 2.24. Here he means, that they should both make him and proclaim him King.

and fight for your Masters house] For those that are remaining of Ahabs stock, or in any special manner belong to him. Jehu's meaning herein, is not, that indeed they should fight; but by this means he tries their disposition the more thoroughly.

V. 4. *But they were exceedingly afraid*] God that had appointed Jehu to be his sword, to destroy the whole stock of Ahab, puts a fear into their hearts, that notwithstanding the fore-mentioned defence which they had, they durst not rise up against him.

and said, Behold two Kings stood not before him] Jehoram king of Israel, and Ahaziah king of Judah, are here meant. See ch. 9.21.

how then shall we stand?] They might better have stood against Jehu, then both those Kings; because their kings were not at that time in the midst of their army. Jehu had then the command of their army, ch. 9. 5,17. But these were in a defenced city, had store of ammunition; but fear possessed their hearts.

V. 5. *And he that was over the house*] The chief of all those that appertained unto Ahabs house; or that had the command over the Kings Palace in Samaria.

and he that was over the City] The chief Governour of Samaria.

the Elders also] Such Senators and Counsellors of State, as there remained to order the affairs of that City, or of the land. See 1 King. 8.1.

and the bringers up of the children] See v. 1.

sent to Jehu, saying] They all fate together to consult and advise about that weighty message which Jehu had sent unto them, and returned with one consent the answer following.

We are thy servants] At thy command, acknowledging thee our King.

and will do all that thou shalt bid us] Fear makes them slavishly for they interpose no condition of just, and honest, and faithful, or any like qualification.

we will not make any King] We will not set up any to oppose against thee, neither will we take part with any against thee.

do thou that which is good in thine eyes] Whatsoever pleaseth thee, and thou shalt require of us.

V. 6. *Then he wrote a letter the second time to them*] Like a prudent and subtile Commander, he gives them no time to deliberate about that which he requires of them, but instantly makes known what he would have them do.

saying, If you be mine] Heb. *for me.* to do as ye have said.

and if you will hearken unto my voice] Obey me, and do what I require.

take ye the heads] Cut off the heads.

of the men, your Masters sons] Those seventy sons which are mentioned v. 1.

and come to me to Jezreel] There Jehu abode, till he should know the minde of the Governours in Samaria. He means, that they should come with the heads of those sons.

by to morrow this time] They had but a dayes respite from the time that Jehu wrote his letter, till the time that all he required should be done.

now the Kings sons being seventy persons] See v. 1.

were with the great men of the City] He means, all that were great in authority, dignity, honour, command, prudence, wealth, and other like excellencies. See chap. 5. verf. 1. & 4. 8.

which brought them up] Heb. *made them great*. Education is a means of making great, Isa. 1. 2. Sec v. 1.

V. 7. *And it came to pass when the letter came to them*] So soon as they had read it.

that they took the Kings sons] The seventy sons mentioned v. 1. They apprehended them.

and slew seventy persons] Too much care for their own safety, makes them cast off all care of the charge committed unto them.

and put their heads in baskets] That so they might be carried together, as Jehu had required, v. 6.

and sent him sheet in Jezreel] Though others carried this doleful burden, yet they also went along therewith, as Jehu had required in this phrase, *Come to me*, v. 6.

V. 8. *And there came a messenger and told him, saying*] It seemeth that they were afraid at first, to come themselves into his presence; therefore they send a messenger in to him, to give him notice of their coming.

they have brought the heads of the Kings sons] See v. 7.

and he said, lay ye them in two heaps] It was a lamentable spectacle, to see so many heads of Princes lying together. One heap might be laid on one side of the entrance, and the other on the other side.

as the entring in of the gate] The gate of the city; the place of justice, where people used to assemble together, Deut. 22. 15. Ruth. 4. 1. They were here laid, that there might be the more eye-witnesses of Gods just revenge upon the idolatrous flock of Ahab; and this was a fit place for Jehu to clear his justice therein, and to shew the ground for which there were so many slain. See v. 10.

until the morning] It was now evening when they came; and it is probable, that the gates of the City were shut; and therefore he would do nothing till the next day appeared, that so there might be the more witnesses thereof.

V. 9. *And it came to pass in the morning*] He was careful betimes to make known his minde.

that he went out] From his chamber and house where he lay all night.

and stood] That he might be the better seen and heard.

and said to all the people] Both those that came from Samaria, and others also. For certainly so strange a matter could not but draw many people together.

ye be righteous] Though some apply this to those that came from Samaria, and slew those seventy sons; as if Jehu had cleared them of all guilt; yet the last clause in this verse (*but who slew all these?*) sheweth, that Jehu here speaketh to those that were only spectators, and had no hand in the destruction of those whom he himself slew, or of those whom the men of Samaria slew. And those he acquitteth, that they might the more attentively hearken to the apologie that he made for the blood that was shed.

behold, I conspired against my master] He setteth forth his executing of Gods vengeance in that phrase which might seem to imply treason, (see 1 King. 16. 9.) that it being set forth in the worst sense, his defence of himself might make the deeper impression.

and slew him] See ch. 9. 24.

But who slew all these?] This he saith, to shew that they who slew those seventy persons, might seem to have their hands as deep in blood as he; yet the apologie following extends it self to them as well as to himself.

V. 10. *Know now*] By this evidence, he would convince them of Gods truth, in accomplishing his threatnings.

that there shall fall unto the earth] This phrase is used of such things as perish, 1 King. 1. 52. 2 Sam. 3. 19.

nothing of the word of the Lord] He sets it down thus generally, by reason of that great execution of vengeance which was made.

which the Lord spake concerning the house of Ahab] That which is here in particular spoken of the house of Ahab, may be applyed to all other threatnings of the Lord against any other.

for the Lord hath done that which he spake] He hath caused to be accomplished that which he threatned, to the very uttermost.

by his servant] Heb. *by the hand of*, &c. 1 King. 8. 56. Elijahs prophecy was publike, 1 King. 21. 21. and known almost to all: (See ch. 9. 25.) therefore is his name expressed, rather then the young Prophets, who in private gave the charge to Jehu, ch. 9. 6. 7.

V. 11. *So Jehu slew all that remained to the house of Ahab in Jezreel*] In Jezreel had Ahab a Palace, 1 King. 21. 1. and there were many of his kindred, many of his familiar friends, and many that may be accounted to be of his house.

and all his great men] All such as Ahab had raised and put in great places, or made rich. See v. 6. Ruth 2. 1. We call such the Kings creatures.

and his kinsfolks] Or, *acquaintance*. Such as were by kindred, alliance, familiarity, or other wayes linked to him.

and his Priests] Such as were his peculiar Chaplains, or such as he had prefer'd to their places. We read of four hundred Prophets of the Groves, which eat at Jezebels table, 1 King. 18. 19. These Priests here mentioned, might be such as eat at Ahabs table; such as were maintained by him, and thereupon called, *his Priests*.

until he left none remaining] In this vengeance on Ahabs house, his zeal was as great as could be expected.

V. 12. *And he arose, and departed and came to Samaria*] Now that he had tryed the fidelity of those that dwelt at Samaria unto him, he readily comes into that great city, which was the Metropolis or chief city of the Kingdom of Israel.

and as he was at the shearing house] Heb. *house of shepheards binding sheep*. Where they were wont to binde and shear their sheep. The Hebrew word implying only binding, it may be applyed to a slaughter-house also.

in the way] Namely, as he was going to Samaria.

V. 13. *Jehu met*] Heb. *found*. Though he sought not for them, yet when he espyed them, his minde was set to destroy them; therefore he may be said to finde them in his desire, though not in his endeavour.

with the brethren of Ahaziah King of Judah] In 2 Chr. 22. 8. these are called the Princes of Judah, and the sons of the brethren of Ahaziah, that ministred to Ahaziah. Ahaziah was Jorams youngest son and he had never a brother left. For the Arabians had taken away all the other sons of Joram, 2 Chr. 21. 17. therefore the word, brethren, must here be taken in a large sence, for his brethrens sons, or other of his kinsfolk. Lot was Abrahams brothers son, Gen. 1. 5. yet called his brother, Gen. 13. 8. The title, *brethren*, is oft taken for any kinsfolks. These are also filled, the Princes of Judah, 2 Chr. 22. 8. because places of dignity and government were committed unto them. And they are said to administer to Ahaziah, because they were officers of his court.

and said, who are ye] He would know who they were, before he offered any violence unto them, to clear his justice in what he did.

and they answered, we are the brethren of Ahaziah] They declare the truth; for they feared no evil to follow thereupon.

and we go down to salute] Heb. *to the peace of*, &c. To wish peace and prosperity to them. Of this phrase, See ch. 4. 26.

the children of the King, *and the children of the Queen*] That is, of Joram the King of Israel, and Athaliah his wife. Yet Ahab also and Jezebel may be here meant; for the title, Queen, was continued to Jezebel after her husbands death. It appears by this answer, that they knew nothing of Jorams and Jezebels, and Ahaziahs death; and of the vengeance that Jehu had executed on Ahabs flock: which made them so readily to declare, not only who they were, but also why they came: which was more then Jehu asked them.

V. 14. *And he said, take them alive*] This charge he gave, because he had them in his power, for as they could neither defend themselves, nor flee away; and the rather, that the cause of slaying them might be made known to them, which was the affinity with the house of Ahab.

and they took them alive] Jehu had now such a power, as all of all sorts, whether on his own side, or on the other, were ready to obey him. See v. 7.

and slew them] The reason of this act is thus rendred, 2 Chr. 22. 8. *When Jehu was executing judgment upon the house of Ahab, he slew them*. So as it was a part of his commission, 1 King. 9. 8. to slay these allo.

at the pit of the shearing-house] See v. 12.

even two and fourty men] Though singly considered by themselves, they were many; yet to Jehu's army they were but a few.

neither left he any of them] In this, his zeal extended it self to the uttermost.

V. 15. *And when he was departed thence*] Namely, from that shearing-house.

he lighted on] Heb. *found*. See v. 13.

Jehonadab the son of Rechab] This Rechab was a Kenite 1 Chr. 2. 55. He descended from Jethro, Moses his father-in-law, Exo. 2. 21. & 18. 1. &c. Judg. 1. 16. & 4. 11. They were a pious generation, and joyned themselves to the people of God. Jehonadab was a prudent man, and fore-seeing the future estate of the Jews, gave good directions to his posterity, Jer. 35. 6, &c. His father was also a man of great note and name; and therefore for honours sake, Jehonadab is here stiled the son of Rechab, and their posterity are called Rechabites, Jer. 35. 2. *coming to meet him*] Questionless Jehonadab knew that Jehu was Gods minister, to execute vengeance on Ahabs house; and therefore might purposely come to meet him.

and he saluted him] Heb. *blessed him*. Or, wished peace and prosperity to him. Jehu blessed Jehonadab, for he was now the greater man, Heb. 7. 7. This was a testimony of Jehu's high esteem of Jehonadab, and of his good respect to him.

and said, Is thine heart right] He means hereby an upright and entire heart to him.

as my heart is with thy heart] Dost thou in truth affect me as I do thee? and dost thou approve my course as I do thine?

and

and Jehonadab answered, it is] Heb *it is, and it is*. This doubling of his affirmation, addeth great emphasis. See 1 King. 8. 13. Hereby he assures him, that he did approve him, and bear a good respect to him.

if it be, give me thine hand] This he said for a further pledge of his entire affection to him.

and he gave him his hand] He was willing to give him all the assurance he required.

and he took him up to him into the chariot] Hereby Jehu testifies his high esteem of Jehonadab, whom he took into his chariot for ease and honours sake.

V. 16. *And he said, Come with me*] Jehu fought countenance by the company of Jehonadab, whom all the people had in high account, for his piety and prudence.

and see my zeal for the Lord] The Lord by his Prophet had commanded him to do what he did, chapter 9. vers. 6, 7. and therefore he might call it zeal for the Lord. See 1 King. 19. 10.

so they made him ride in his chariot] Jehu's attendance moved him to accept Jehu's honourable offer, and to accompany him; and withal, helped him into the chariot.

V. 17. *And when he came to Samaria*] As he intended and began his journey thereunto, v. 12.

he slew all that remained unto Ahab] Seventy of Ahabs posterity were slain before, v. 7. yet there remained sundry others that were allied to him; or some other way appertained unto him: These also he slew.

in Samaria] What he had done before in Jezreel, v. 11. that he now doth in Samaria.

till he had destroyed him] Under this relative, *him*, which hath reference to Ahab, all that any way might be accounted his, are comprized.

according to the saying of the Lord, which he spake by Elijah] 1 King. 21. 21, &c. See 1 King. 13. 5.

V. 17. *And Jehu gathered all the people together*] Jehu was willing to acquaint all the people with his proceedings, that he might the more insinuate himself into them.

and said unto them, *Ahab served Baal a little*] Ahab served Baal more then any had done before him, 1 King. 16. 31, 32. but Jehu would here make the people believe that Ahabs practise in this kinde, was not comparable to that which he intended.

but Jehu shall serve him much] This he pretended, the rather to move all Baals Priests to assemble to him; and to take away all fear of hurt or damage to the worshippers of Baal. It seems that the people were too much addicted to that idolatry, in that Jehu makes this outward profession before them all.

V. 19. *Now therefore call unto me all the Prophets of Baal*] which pretend to be inspired by him.

all his servants] Which profess him to be their Lord.

and all his Priests] Which offer sacrifice to him.

let none be wanting] As he destroyed all that remained unto Ahab, v. 11, 17. so he would do the like to all that any way subjected themselves to Baal.

for I have a great sacrifice to do to Baal] He had no purpose to do so. It was a meer pretence to deceive the Baalites; though his end therein were good, yet this means that he useth, is not warrantable.

whosoever shall be wanting, he shall not live] By this threatning he bringeth those into the snare, which otherwise might have escaped it.

but Jehu did it in subtilty] If was such a subtile course, as thereby he accomplished what he intended. See vers. 25.

to the intent that he might destroy the worshippers of Baal] This was a good end, for the law commanded that idolaters should be destroyed. See Deut. 13, 2, 5.

V. 20. *And Jehu said*, *proclaim a solemn assembly*] Heb. *sanctifie*. Or, sanctifie a fest day; as in the law is appointed by the Lord, Deut. 16. 8. So Exod. 32. 5. Levit. 23. 36. Joel 1. 14.

for Baal] For a solemn worship and service to be performed to him.

and they proclaimed it] Jehu's officers openly made known that which he pretended, far and near.

V. 21. *And Jehu sent through all Israel*] He sent the aforesaid proclamation not only into every street of Samaria, but also through all the ten tribes.

and all the worshippers of Baal came] They saw no cause to mistrust the truth of that which Jehu pretended, and therefore came boldly.

so that there was not a man left that came not] Certainly they expected at least some approbation, if not a reward for their pains. Besides, God suffered them thus to be beguiled, that they might be destroyed for their idolatry.

and they came into the house of Baal] There was a special house built for this idol in Samaria, 1 King. 16. 32. It was a temple dedicated to the worship of Baal; as the house of the Lord, 1 King. 8. 16.

and the house of Baal was full from one end to another] Or, *so full* that they stood *mouth to mouth*. So full, as their faces or mouths were close together, and there was not a corner empty. See ch. 21. 16. Thus were the Egyptians emboldned to rush into the Sea, Exo. 14. 23.

V. 22. *And he said unto him that was over the vestry*] That had the charge of keeping all such things as appertained to the worship of Baal.

bring forth vestments for all the worshippers of Baal] All sort of idolaters were wont to have peculiar vestments for their idolatrous service.

and he brought them forth vestments] This was done that the Baalites might be the more beguiled, and think that Jehu indeed intended what he pretended.

V. 23. *And Jehu went, and Jehonadab the son of Rechab into the house of Baal*] They went not thither to worship that idol, but to deliver such as might upon curiosity go to see their service, or upon any other occasion be there, and yet were no worshippers of Baal.

and said unto the worshippers of Baal] These he knew would be so zealous of their idol, as they would suffer none, but such as were of their own minde, to be there present.

search and look that there be here with you none of the servants of the Lord] This title, *servants of the Lord*, is opposite to that former, *worshippers of Baal*. Neither of these would endure that the other part should joyn with them in their service. Such respect did Jehu bear to these latter, as he would have none of them destroyed.

but the worshippers of Baal only] These he devoted to destruction.

V. 24. *And when they went in*] This is meant of the worshippers of Baal.

to offer sacrifices and burnt-offerings] The former word, sacrifices, is a more general word; Burnt-offerings were a particular kinde of sacrifice. Of them, see 1 King. 3. 15. In offering these kindes, idolaters imitated the custome of Gods people.

Jehu appointed fourscore men without] He appointed them to stand without at the doors of Baals temple, to keep those that were within from flying away, and to destroy such as should offer to come in.

and said, If any of the men whom I have brought into your hands] Those whom Jehu inticed to come into Baals temple, were thereby brought into the hands of those that belonged to the Temple of the Lord.

escape] By coming out of that house and flying away.

he that letteth him go, his life shall be for the life of him] The word translated, *life*, in Hebrew signifieth, *the soul*. Now the life of the body consisteth in the union of the soul with it. His meaning is, that whosoever suffered any of the Baalites to slip away, he should dye for it. See 1 King. 20. 39, 40.

V. 25 *And it came to pass as he had made an end of offering the burnt-offering*] This is to be taken of Baals chief Priest, who then offered the burnt-offering here mentioned. Now Jehu tarried till the offering was finished, that there might be time for other idolaters that were not then come to enter in among them.

and Jehu said to the guard] To such officers as attended his person.

and to the Captains] Such as had a command over Souldiers. Both these were other then the fourscore men mentioned v. 24.

go in and slay them] This was the end why Jehu at this time assembled them together. See v. 19.

let none come forth] His meaning is, that they who had the charge to slay these Baalites, should destroy every one of them.

and they smote them with the edg of the sword] Heb. *the mouth of the sword*. For as the mouth of a ravening beast devoureth the prey that it taketh; so by the edg of the sword many were destroyed and, as it were, devoured.

and the guard and the Captains cast them out] They cast the dead bodies of the Baalites, who were slain, out of that house where they were slain, and out of the city, to ravenous beasts and fowls, affording them no burial, which aggravated the judgment.

and went to the city of the house of Baal] This is to be taken of some special city, where there was a choice temple for Baal, or else it is distributively to be taken for every City where an house of Baal was. Some take this City to be Samaria it self.

V. 26. *And they brought forth the images*] Heb. *statues*. That is, representations of men or other creatures carved in wood, or cut in stone, or cast in some metal. Hereby are meant all sorts of idolatrous images. See 1 King 14. 23.

out of the house of Baal] See v. 25.

and burnt them] This they did in sign of the greater detesta-

tion of them, and that they might not be used again for idolatry.

V. 27. *And they brake down the image of Baal*] That principal statue, which was deemed to be Baal himself. See 1 King. 16. 31. This image they brake all to pieces.

and brake down the house of Baal] They utterly demolished it also.

and made it a draught-house] That is, a Jakes, or as we say, a Privy. This also they did, to testifie the abominableness of the idol which there stood, and of the idolatry which was there used. See the like, Exr. 6. 11. Dan. 2. 5. and 3. 29. See also Levit. 26. 30. The idols of the Gentiles had a name given unto them in Hebrew, which signifieth *dirty*, or *dungy* gods. See 1 King. 15.12. In this respect, a Jakes was a fit house for them.

unto this day] See 1 King. 9. 13.

V. 28. *Thus Jehu destroyed Baal out of Israel*] Israel is here put for all the ten tribes; so as two things are here implyed, 1. That Ahab, Jezebel, and their posterity, had caused Baal to be worshipped in all the tribes. 2 That Jehu's zeal against Baal was such, as he caused that idolatry to be rooted out of all the tribes, wherefoever it was established.

V. 29 *Howbeit*] Men zealous in somethings which are commendable, may grievously sin in others.

from the sins of Jeroboam the son of Nebat] See 1 King. 11. 26.

who made Israel to sin] See 1 King. 14. 16.

Jehu departed not from after them] See ch. 3. 3.

to wit, the golden calves that were in Bethel, and that were in Dan] See 1 King. 12. 28,29.

V. 30. *And the Lord said unto Jehu*] By the ministery of some Prophet. Divers conjectures are here made about the Prophet that should bring this message: some say Elisha, some the young man that brought the first message about his being king. (ch. 9. 4. &c.) Some the Prophet Jonah; but that which the Holy Ghost hath concealed, is not too curiously to be searched after.

Because thou hast done well] The thing that Jehu did, is here commended, not his manner of doing it.

in executing that which is right in mine eyes] In destroying Baal, and Ahabs flock.

and hast done unto the house of Ahab according to all that was in mine heart] Which I had determined, fore-told, and commanded to be done. To destroy such as God would have destroyed, is acceptable unto God.

thy children of the fourth generation] This was according to this promise accomplished; for Jehoahaz was Jehu's son, ch. 13. 1. Joash his grand-child, chap. 13.9. Jeroboam the third from Jehu, ch. 14.16. Zachariah the fourth, ch. 14. 29.

shall sit on the throne of Israel.] As kings shall raign over Israel.

V. 31. *But Jehu took no heed*] Heb. *observed not*. Or, regarded not.

to walk in the law] See 1 King. 2. 3.

of the Lord God of Israel] See 1 King. 8.15. Though Israel had forsaken the Lord, and worshipped idols, yet the Lord had not clean cast off Israel.

with all his heart] See 1 King. 2. 4. They who in some things do what good God commands, but transgress in other things, do not serve him with all their heart.

for he departed not, &c.] See 1 King. 16.19.

V. 32. *In those dayes*] Even while Jehu lived.

the Lord began to cut Israel short] Heb. *to cut off the ends of Israel* This was done by suffering Hazael to take away some of their coasts, as is expressed in the words following.

and Hazael smote them in all the coasts of Israel] Here begins that prophesie to be accomplished, which was fore-told by Elijah, ch. 8. 12.

V. 33. *From Jordan Eastward*] Heb. *toward the rising of the sun*. The particulars here intended are specified in the next words: He means the other side of Jordan, which Moses conquered, and took from Sihon and Og, Numb. 21. 24,25. That country lay Eastward upon Canaan.

all the land of Gilead] All that countrey which by Moses was distributed to Reuben, Gad, and half Manasseh, Deut. 3. 12, 13. In this land was a mountain, (Gen. 31. 21.) on which a city was built (Josh. 17. 1.) The mountain, city, and countrey, were all called, *Gilead*. Of the land of Gilead there were many cities.

the Gadites and the Reubenites, and the Manassites] All these inhabited the land of Gilead, taken in the largest sense.

from Aroer] This was a city in the furthest coast of Gad, Deut. 2. 36. A native, or inhabitant thereof, was called, an *Aroerite*, 1 Chro. 11. 44.

which is by the river Arnon] See Numb. 21. 13,24. Deut. 2. 24.

even Gilead and Bashan.] Or, *even to Gilead and Bashan*. Gilead here signifieth a city, Gilead and Bashan were two fair cities in Manasseh, 1 Chro. 5. 11. Josh. 17. 1. The fore-mentioned particulars, shew, that Hazael had cut Israel short indeed, as v. 22. and done much mischief to them.

V. 34. *Now the rest of the acts of Jehu*, &c.] See 1 King. 14.19.

and all his might] See 1 King. 15.23.

are they not written, &c.] See 1 King. 16.27.

V. 35. *And Jehu slept with his fathers*, &c.] See 1 King. 2. 10.

and Jehoahaz, &c.] This son of Jehu had a right to the crown by Gods appointment, v. 30. See 1 King. 16.28.

V. 36. *And the time*] Heb. *the dayes were*. See 1 King. 11. 42.

that Jehu raigned over Israel in Samaria] See 1 King. 16. 26.

was twenty and eight years.] This was the longest time that any of the kings of Israel hitherto had raigned; onely Jeroboam the third from him, raigned longer, ch. 14. 23.

CHAP. XI.

Vers. 1 AND *when Athaliah the mother of Ahaziah*] 2 Chr. 22. 10. This Athaliah was Ahabs daughter, and married to Jehoram the son of Jehoshaphat. (See ch. 8. 18,26.) by whom she had Ahaziah here mentioned.

saw that her son was dead.] For he was slain by Jehu, ch. 9. 27.

she arose] She usurped the crown, and advanced her self to the throne, and was Queen. Of this word, *arose*, see 1 King. 14. 2,4. It is probable, that when Ahaziah went with Joram to the war (ch. 8. 28.) that he left his mother to govern the kingdom; who thereupon had the greater advantage to usurp the kingdom, after her sons death.

and destroyed all the seed royal] Heb. *seed of the kingdom*. Namely, such as were of the blood-royal, descending from David. Many of that royal off-spring were slain by Jehoram, 2 Chron. 21. 4. Others were carried away by the Philistims and Arabians, 2 Chron. 21. 16,17. Others were slain by Jehu, ch. 10. 14. The remainder Athaliah here destroyes: so as the thought there was none left to lay claim to the crown. Questionless some of this seed-royal came out of her own womb; But idolatry and ambition, made her cast off all humanity and natural affection.

V. 2. *But Jehosheba*] She is called Jehoshabeath, 2 Chron. 22. 11. It is there said, that she was *the wife of Jehoiada the priest*. Priests were then in such high account, as kings married their daughters to them.

the daughter of king Joram] It is not likely that she was Jorams daughter by Athaliah; for then Jehoiada the priest, (being so good a man, as he was,) would not have married her, being the daughter of such an idolatress. It is therefore supposed, that king Joram had her by another wife.

sister of Ahaziah] By the father.

took Joash the son of Ahaziah] He is called Jehoash, ch. 12. 2. He was at that time but a year old, at most. See v. 21.

and stole him from among the kings sons which were slain] This phrase implyeth, that this childe was laid among the dead corps of his brethren. This is supposed to be done by his nurse; and so much made known by her to Jehoiheba, who privily took him away. Ahaziah's nurse having notice of the Queens intent, to destroy all the royal seed, kept her self and the childe from being taken, till Jehosheba took them to her self. See did herein as God himself afterwards did, Jer. 36. 26. and Joseph, Matt. 2. 14

and they hid him] Under this word, *they*, of the plural number, Jehosheba and her husband Jehoiada, are comprized; for with his advice and assistance, she did what the did.

even him and his nurse] Jehosheba finding the childs nurse so careful of him, and faithful to him, as she was, hid her with the childe, that the might the better tend him.

in the bed-chamber] The Priests had chambers built on the sides of the Temple, 1 King. 6.8. Jer. 35.2. Ezek. 40.45,46. Some of these were lodging chambers wherein Priests had their beds: others were to hold and preserve such things as were useful for those that did the services of the Temple. In one of these which belonged to Jehoiada, was the childe and his nurse hid.

from Athaliah] Who would have slain him, if he could have told where to have found him.

so that he was not slain] With the rest of his brethren and kindred.

V. 3. *And he was with her*] The childe Joash, and his nurse.

hid in the house of the Lord] Chambers and Courts appertaining to the Temple were filled the house of the Lord. See 1 King. 6. 26.

six years] For it was so long before Jehoiada could finde a fair opportunity to settle the King upon his throne. See ver. 4.

and Athaliah did raign over the land] The land of Judah is here meant, over which that wicked woman raigned by force and usurpation; for she had no title thereunto.

V. 4. *And the seventh year*] Jehoiada so long concealed the King; because he thought himself till then not sufficiently prepared to defend the King against the Queens power. It cannot be thought but that all those six years, he cast all the wayes that he could, how to suppress the usurping Queen, and set the King upon his throne. And in this time he questionless communicated his counsels to some faithfull friends. But now he thought it no wisdom to suffer that usurper to continue any longer, nor yet her idolatry to get more strength and infect the more. Besides, it might be prejudicial to the young King, to be kept any longer in such a private and retired course of life. It was now high time that he should be brought forth and made known, that a royal spirit might be the better put into him, and he might be educated in a Kingly manner: and further, the people might be by this time very sensible of the Queens tyrannical government, and of her eagernesse to advance Baal.

Jehoiada] This was the high Priest at that time, and of the house of Zadock, whom Solomon put in the room of Abiathar, 1 King. 1. 35. He was a very good and prudent man, a supplanter of Church and State, and so continued till he was an hundred and thirty years old, 2 Chr. 24. 15.

sent and fetched the Rulers over hundreds, with the Captains and the guards] These were Levites; for they were brought into the house of the Lord. They are by name set down, 2 Chr. 23. 1. The Levites had their companies, and troops, and Captains, and Commanders over them, as well as others of Israel. See 1 Chr. 9. 10, &c.

and brought them to him into the house of the Lord] They might be before in their several cities, and from thence Jehoiada might send and fet them; and in the house of the Lord he might the more securely communicate his counsel with them.

and made a covenant with them] This covenant might be, to depose Athaliah, to set Joash on the throne, to put down idolatry, and to establish true religion. When good Governours undertook to reform religion, they used to begin with a covenant, to bind themselves and their subjects more stedfastly thereto. See 2 Chr. 15. 12. & 29. 10. & 34. 31. Ezr. 10. 3. Neh. 9.38.

and took an oath of them] Of secrecy and fidelity. Hereby he would binde them the more firmly to their covenant, 2 Chr. 15. 14. Neh. 5. 12. & 10. 29.

in the house of the Lord] The place where Priests and Levites did their services, and none else might come thither, 2 Chr. 23. 6.

and showed them the Kings son] That by sight of him they might have the surer evidence of the reality of Jehoiada's intentions, and might be the more quickened up to do what possibly they could, to bring him to the possession of his right.

V. 5. *And he commanded them, saying*] In so weighty a mander: for he was at this time the Kings Protector.

this is the thing that ye shall do] This he premiseth to make them the more attentive to his direction.

a third part of you] The Priests and Levites were so divided, as they might serve in the Temple by course, 1 Chr. 24.1,&c. Luk. 1. 8,9. While one part served in the house of the Lord, two parts rested, and went unto their own houses; but at this time they were all assembled together, and according to the faid division, into three parts, they were assigned to several charges.

that enter in on the Sabbath] To do service, wherein they continued from Sabbath to Sabbath, so long as their course continued, 1 Chr. 9. 25. This shews that they were all Levites.

shall even be keepers of the watch] Shall carefully and diligently watch.

of the Kings house] Of that gate that leadeth out of the temple into the royal Palace. And here a strong watch was set, left any should issue out of that Palace, to destroy the King. This was the north-gate. Some understand by the Kings house, the chamber where the King now was kept.

V. 6. *And a third part shall be at the gate of Shur*] This was the east-gate. This is also called *the gate of the foundation*, 2 Chr. 23. 5. By it were seats of judgment, Jer. 26. 10. It is called the *high-gate*, (ch. 15.35.) by reason of the fairness and height of it; and the *new-gate*, (Jer. 36.10.) after Jotham had new built it, 2 Chr. 27. 3.

and a third part at the gate behinde the guard] At the backside of those that kept the watch, v. 5. This was the fourth gate.

so shall ye keep the watch of the house] Ye shall thus keep the house safe and secure.

that it be not broken down] Or, *from breaking down*. Or, that none breaking in do any violence to the King, or to any other person or thing in the house.

V. 7. *And two parts*] Or, *companies*. Heb. *bands*. As the two bands of the body protect it from danger, so these two bands of men were to protect the King.

of all you that go forth on the Sabbath] Namely, they who had finished their course, and had thereupon liberty to go to their own habitations, were also now to abide, (See v. 5.) and to guard the King, Or, if there were but two parts, then it may be thus turned, *And two parts, even all you that go forth*, &c. 2 Chr. 23. 8.

even they shall keep the watch of the house of the Lord] See ver. 6.

about the King] There where the King was placed.

V. 8. *And ye shall compass the King round about*] For, if any of Athaliahs part should with violence and by force thrust in, they would be sure first to set upon the King; therefore he wisely takes care to have him the most surely guarded.

every man with his weapons in his hand] This was an extraordinary case, and therefore an unusual course is taken; for Levites were not wont to stand armed with warlike weapons in their hands.

and he that cometh within the ranges] Within those ranks and orders of men that were set to defend the King.

let him be slain] This charge was also given upon an extraordinary case. Though mans blood were not ordinarily to be shed in the house of God; (for, a person guilty of blood, and laying hold on the Altar, was to be taken from it and slain without, (Exo. 21. 14.) yet in extraordinary cases it was not unlawful. See 1 King. 2. 31.

and be ye with the King] Some were to oppose against all violence that should be offered; others to guard the King.

as he goeth out, and as he cometh in] Continually; whether he come into the Temple and there abide, or go out of it to his own house.

V. 9. *And the Captains over the hundreds*] They who are mentioned v. 4,

did according to all things that Jehoiada the Priest commanded] For God stirred them up to help Jehoiada in that great work which he had undertaken, to settle the King upon his throne: They were therefore very willing to be ordered by him.

and they took every man] Every Captain or Commander.

his men that were come in on the Sabbath] To serve their course in the house of the Lord.

with them that should go out on the Sabbath] That had finished their courses; and were by order to have gone to their own houses, had not this extraordinary case fallen out.

and came to Jehoiada the Priest] To know his pleasure, and what service he would require of them.

V. 10. *And to the Captains over hundreds*] For themselves and for those men that were under them.

did the Priests give King Davids spears and shields] Such warlike weapons as were reserved for trophies and monuments of Davids victories. See 1 Sam. 21. 9. 2 Sam. 8. 7. Or they might be such as David had dedicated to remain for some special and extraordinary use, as time and occasion should afford.

that were in the Temple] These weapons of war may be reckoned in the number of the things dedicated by David, and brought into the temple by Solomon, 1 King. 7. 51.

V. 11. *And the guard stood*] The guard of Levites mentioned v. 14.

every man with his weapons in his hand] With such weapons as the Priest had given them, v. 10. and others that they might have from other places.

round about the King] According to the direction given ver. 9.

from the right corner] Heb. *shoulder*. For as the shoulder sticketh out of the body, and knitteth the body together; so doth the corner of an edifice. It is of such use to a building, as a shoulder is to the body.

of the Temple] Of the great Court belonging to the Temple. See v. 4.

to the left corner of the Temple] That is from North to South.

along by the Altar and the Temple] He meanes the great brass Altar for burnt-offerings. This stood at the East-gate of the Priests Court. See 1 King. 3. 36. 2 Chr. 24. 21. and the great edifice, properly called the Temple, stood west against that Altar.

V. 12. *And he brought forth the Kings son*] Jehoiada having prepared all things for the safety of the King, he brings him out of that private place, where he had been kept secret for many years, to shew him to all the people, that they might see him, and acknowledg him for their King. He is here stiled, *the Kings son*, to shew the title he had to the crown, and the warrant that he and all that took his part had, to engage themselves

selves so far as they did for him. So long as he lived, Athaliah could by no shew of right be taken for a Queen; but all that took part with her were traytors, and not they that fought to put her down.

and put the crown upon him] A crown is proper to a king, and his true title is hereby testified.

and gave him the testimony] That is, a book wherein the law of God was registred. Therein was testified what God expected of his people, and what they might expect of him, and in such respects it was called the testimony, or the covenant. See 1 King. 3 15. Exod. 25 16. The original was in the ark, 1 King 8,9. See also ch. 22.8. There might be copies of this testimony, and a special one remaining with the priests, and the priests might put that into his hand. See Deut. 17 18.

and they] Jehojada, his sons, and others that tooke part with them, 2 Chro. 23. 11.

made him king] By using the solemnities that appertain to a King, the chief whereof are here mentioned.

and anointed him] This also was another rite used about Kings at their inauguration. We do not read of all kings that they were anointed. For such as immediately succeeded their parents as heirs apparent, their title being no waies questioned, late upon the royal throne without any such special anointing; but such as were immediately chosen of God, as Saul, 1 Sam. 10.1. David, 1 Sam. 16. 13. Jehu, ch. 9. 6. were anointed: so also, they who were preferred before their elder brethren, as Solomon, 1 King. 1. 34. and they who were made Kings in troublesome times, when the land was in great fear and danger, the former King being slain, as Jehoahaz, ch. 23.30 And who had their right interrupted by an usurper, as Jehoash in this place. Here are three speciall rites used to this king at the setling of him on his throne. One was the putting a crown upon his head, which was of gold, curiously wrought and set with precious stones. See 2 Sam. 12.36. Another, by putting the testimony into his hand, to shew what was his warrant and direction for what he should do. The third was, anointing him; to give evidence to his true title, and to make him depend on Gods protection and blessing.

and they clap'd their hands] This was a visible expression of great joy, Psal. 47.1. Ezek. 25.6.

and said, God save the king] Heb. *let the king live*. See 1 King. 1.25.

V. 13. *And when Athaliah heard*] The royal palace was not far from the temple, so as the might easily hear such acclamations as were there abouts.

the noise of the guard] Of such as in the great court stood about the king, v. 11.

and of the people] The shoutings and rejoycings of such as were in other courts, or going up and down, to and from thence.

she came to the people] To the multitude that were in and about those coasts.

into the temple of the Lord] She violently brake through the ranges, mentioned v. 8. and came into the court where the king and Levites that guarded him were, which is here called the temple. See 1 King. 6. 36.

V. 14. *And when she looked*] For having rushed so far as she had done, into the very place where the king was, she might easily see the king.

behold the king stood by a pillar] There that brasen scaffold which Solomon had made, and whereon he stood when he dedicated the temple, (2 Chron. 6. 13.) was set, and thereon was this king, with the crown on his head, now plac'd, so as looking up the might soon behold him.

as the manner was] This hath relation to the kings standing on high; so did other kings before and after, 2 Chron. 6.13. & 34. 31. ch. 23.3.

and the princes] In this extraordinary case the princes of the land (if these were secular princes) might come into this court; or otherwise they might stand about the King, though they were in the other court.

and the trumpeters by the king] Levites used to be trumpeters. See (1 Chro. 16. 42)as well as the priests, 2 Chro. 5.12. But the priests appertained most properly to sound with trumpets. See 2 Chron. 13.12.

and all the people of the land rejoyced] Certainly they were weary of an usurpers raign, and could not but be much affected at the sight of a king descended from David, and having an undoubted title; and thereupon expressed as much by their rejoycing.

and blew with trumpets] This was the act of the trumpeters before mentioned, and it was an accustomed rite at all great solemnities, especially at Kings inauguration. See 1 King. 1. 39.

and Athaliah rent her clothes] See ch. 5. 7. As this was a sign of much passion, so also of much scorn and disdain.

and cryed, Treason, treason.] Athaliah, because she had usurped the crown, thought that the setting of it upon the right king was treason: But the treason was on her part; her usurpation was the treason.

V. 15. *And Jehojada the priest commanded the captains of the hundreds, the officers of the hosts*] See v. 5.

Have her forth without the ranges] The ranges which are mentioned, v. 8.

and him that followeth her, kill with the sword] He means, such as should follow her to defend her, and maintain her title.

for the priest had said, Let her not be slain in the house of the Lord.] Thus much was implyed, v. 15. where he faid, *Have her forth without the ranges*. See 1 King. 2. 31.

V. 16. *And they laid hands on her*] To carry her out of the place where she was. Or, they made a way for her.

and she went by the way by the which the horses came into the kings house] This was a beaten way or an horse-way; and that betwixt the temple and the royal palace. This was the openest and readiest way.

and there was she slain.] In that common rode; and, it may be, among the horses. Thus her death was not much unlike her mothers, ch. 7.33. As in sin she was like her mother, so in the punishment. It was a matter observable, that none appeared to defend her: but the Lord had alienated the hearts of the people from her. They were weary of her government, and glad of a change.

V. 17. *And Jehojada made a covenant between the Lord and the king*] That the king should serve the Lord and maintain his worship, and to root out idolatry. This he did to binde the king more solemnly to his duty; and to assure him that God would not forsake him.

and the people] He knew that the kings indeavour would be to little purpose, unless the people joyned with him; therefore he bringeth the people also into covenant.

that they should be the Lords people] That they should fear and serve the Lord, and every way carry themselves as becometh the people of God.

between the king also and the people] It was a civil covenant that was made betwixt these; namely, that the king should well govern them; and they obey him in the Lord.

V. 18. *And all the people of the land went into the house of Baal*] By this it appears, that Athaliah had established that grand idolatry of Ahabs house in Judah, which Jehu cast out of Israel.

and brake it down, his altars, and his image brake they in pieces throughly] See ch. 10.25. Herein they shew their faithfulness, in a speedy execution of what they had covenanted, and their zeal in the manner of doing it.

and slew Mattan the priest of Baal before the altar] This they did, either because that priest fled thither for refuge, as 1 King. 2. 28. or to manifest their greater detestation of that idolatry, as ch. 23. 16.

and the priest] Jehojada.

appointed officers] Heb. *offices*. The offices were before appointed by David; but Jehojada set apart such as should execute those offices.

over the house of the Lord.] To see the worship of God duely performed; and the services of the temple well done.

V. 19. *And he took the rulers over hundreds, &c.*] Such as are mentioned, v. 4.

and all the people of the land] Such as were there present. This he did both for the greater safety, and security of the king, and also for his greater honour and glory.

and they brought down the king from the house of the Lord] After all the rits of his coronation were finished, Athaliah slain, and the fore-said covenants made.

And came by the way of the gate of the guard] That gate which was guarded, for the better security of the king. It is called the *high-gate*, 2 Chron. 23. 20.

to the Kings house] That Palace which Solomon built for himself and his successors, 1 King. 7. 1, 8. and wherein Athaliah had formerly dwelt.

and he sate on the throne of the Kings] Openly as Kings were wont; and this to shew his indubitate right, 2 Sam. 3. 10. 1 King 1. 46. & 2. 12. Herein God performed his promise. See 1 King. 11.36.

V. 20. *And all the people of the land rejoyced*] See vers. 12, 13.

and the City was in quiet] For all the people took Jehoash for their King, and none rose up against him.

and they slew Athaliah, &c.] See v. 16.

V. 21. *Seven years old was Jehoash when he began to raign*] He was about one year old before Jehosheba took him into her custody, and he hid him six years, v. 3.

CHAP. XII.

Vers. 1. IN *the seventh yeer of Jehu*] 2 Chr. 24.1. When Jehu took upon him the Kingdom, he slew Ahaziah the father

ther of Jehoash, six years compleat, after that Athaliah raigned, ch. 11. 3. So as this must needs be the seventh yeer of Jehu.

Jehoash began to raign] See ch. 11. 12.

and fourty years raigned he] Most of these years were in the dayes of Jehojada, and in that respect it was a prosperous time to Judah.

in Jerusalem] See 1 King. 11. 42.

and his mothers name was Libaah] Why mothers names of Kings are mentioned, See 1 King. 15. 10.

- *of Beersheba*] Hereof see 1 King. 19.3. This being a city belonging to Judah, it sheweth that this woman was no alien, but born within the Church.

V. 2. *And Jehoash did that which was right*] In the matter of such external acts as he did; but not in the uprightness of his heart; for he was a notorious hypocrite, as Saul (1 Sam. 10. 9.) Rehoboam (2 Chr. 17.) Abijah, (2 Chr. 13. 4.) Amaziah (2 Chr. 25. 2.) and sundry other.

in the sight of the Lord] As in the presence of the Lord; or so, as the Lord approved it; not in regard of his manner of doing it, but in the regard of the things that were done. So ch. 14. 3.

all his dayes, wherein Jehojada the priest instructed him.] Jehojada was a very good man, and very careful for the good of Church and State; and gave the king good counsel for the well governing of both; and because he was the means of preserving the kings life, and setling him on the throne, Jehoash could not but hearken to his counsel; the rather because Jehojada was much honoured of all: but after Jehojada's death, the king revolted from the Lord, 2 Chron. 24. 17, 18.

V. 3. *But the high places were not taken away*] See 1 King. 15. 14. As good kings suffered high-places to remain; so did also the good high priest Jehojada.

the people sill] This seems to be the reason, why they were tolerated; because the people so doted on them. See 1 King. 15. 14.

still sacrificed] Slew and offered up beasts to the Lord. The thing was good, but the place was unwarrantable. See Deut. 12.11.

and burnt incense in the high-places] See 1 King. 9. 25. and 3. 4.

V. 4. *And Jehoash said to the priests*] It is probable, that the king gave the direction following, by the advice of Jehojada.

All the money of the dedicated things] Or, *holy things*. Heb. *holinesses*. See 1 King. 7. 51.

that is brought into the house of the Lord] Being given towards the Lords service. This is exemplified in three kinds of treasures that appertained to the house of God.

even the money of every one that passeth the account] Which every one enrolled among the Israelites, being twenty years old and upward, was enjoyned to give, Exod. 30. 12. &c. This is called the collection of Moses, 2 Chro. 24. 6, 9. because Moses first appointed it to be collected. This was the first kinde of treasure.

the money that every man is set at] Heb. *the money of the souls of his estimation*. Which the priest was to value according to the law, Levit. 27. 2. &c. This was the second kinde of treasure.

and all the money that cometh into any mans heart] Heb. *ascendeth upon the heart of a man*] Which a man freely purposeth; or, which ariseth from his own voluntary, and free disposition. See Exod. 35. 5. &c. This was the third kinde of treasure.

to bring into the house of the Lord] To be used about such things as appertain to the temple; whether it were for repair thereof, or for making holy vessels, or for any other divine services.

V. 5. *Let the priests take it to them*] They were not onely to take what was brought, but they were also to go up and down to those several cities, to gather it, 2 Chro. 24. 5.

every man of his acquaintance] Whom he knew to be liable to that tax, or to be willing to contribute, 1 Chro. 29. 9, 14. The Levites had their cities in every of the tribes, and thereby came to have acquaintance throughout all Israel.

and let them repair the breaches of the house] There were questionless many breaches, by reason of former neglect of repairing the temple; but especially by reason of Athaliah and her childrens violence, 2 Chro. 24. 7.

wheresoever any breach shall be found.] His desire was, that the temple should be throughly repaired. One reason might be, because himself was in his childhood brought up in the temple, and preserved from great danger.

V. 6. *But it was so, that in the three and twentieth yeer*] Heb. *in the twentieth yeer and third yeer*] Jehoash was but young when he began to reign, and therefore it is no great wonder that the repairing of the house of the Lord was so long put off.

of king Jehoash] Namely, of his reign, not of his age; for at that time he was about thirty yeer old.

the priests had not repaired the breaches of the house.] They were neither diligent in gathering what was enjoyned, (2 Chr. 24. 5.) nor faithful in disbursing, that which they had gathered, upon the temple.

V. 7. *Then king Jehoash called for Jehojada the priest, and the other priests, and said unto them*] By this it appears that the king had a power over priests and Levites, to take care that the temple, and the things appertaining thereunto, should be well ordered, (See 2 Chro. 29.4, 5.) but yet he had not power to exercise their functions, 2 Chro. 26. 16.

Why repair ye not the breaches of the house?] The king blames them for their neglect of so great and needful a work.

now therefore receive no more money of your acquaintance] Go no more about to the cities of the people, to gather any more money of them. See 2 Chro. 24. 5. Because that which had been gathered, was not imployed to that use for which it was

but deliver it for the breaches of the house.] That which ye have received, deliver, to be reserved for those that have the charge of repairing the temple.

V. 8. *And the priests consented to receive no more money of the people*] The priests consented hereunto, because they would be freed from the care and charge of repairing of the temple; therefore the words following are added.

neither to repair the breaches of the house] Rather then have that charge lye upon them, they would receive no more money.

V. 9. *But Jehojada the priest took a chest*] He was not willing that the repair of the temple should be wholly neglected, therefore seeing the former way of collecting money had no better success, he took this other course, and that by the kings appointment, 2 Chro. 24. 8. That which is called the *treasury*, (Mark 12.41.) was such an one.

and bored a hole in the lid of it] That thereby such as were willing might put their benevolence into the chest.

and set it beside the altar] This was the great altar for burnt-offering, which stood at the entrance of that part of the temple, which was called the *priests court*, 2 Chro. 4. 9. to which entrance the people might come, but no further. 2 Chro. 23. 6. See 1 King. 6. 36.

on the right side] That was the south.

as one cometh into the house of the Lord] This was at the East end of the temple.

and the priests that kept the door] Heb. *shemitsoth*. For the door of an house shutteth over the threshold, and there stood the Levites, 2 Chro. 8.14. & 34. 9.

put therein all the money that was brought into the house of the Lord.] The priests standing by the altar, received of the people their free-wil offerings, and what they received they put into the chest. Or, the people might themselves put in what they pleased, and that in the sight of the priests.

V. 10. *And it was so, when they saw that there was much money in the chest*] This they might easily discern, because they kept the door, v. 5.

that the kings scribe] Or, *secretary*. See 1 King. 4. 3. He was called, that the King and State might know what was contributed.

and the high priest came up] Or, *high priests officer*. 2 Chron. 14. 11. There were two witnesses, both of them publick persons; one for the State, another for the Church, that so all suspition of fraud might be taken away.

and they put up] Heb. *bound up in bags*. Having put up the money, they sealed up the bags.

and told the money that was found in the house of the Lord.] That so it might be justly known how much there was; and whether there were enough to buy such things as were needful, and to pay work-men.

V. 11. *And they gave the money, being told, into the hands of them that did the work.*] He means master-workmen, who had a charge over others.

that had the over-sight of the house of the Lord] About the repair thereof.

and they laid it out] Heb. *brought it forth*.

to the carpenters] Heb. *workers on timber*. For timber is the proper matter for a carpenters work.

and builders] Some distinguish these from carpenters, and take them to be another sort of work-men.

that wrought upon the house of the Lord.] Whatsoever their kinde of work was, it tended to the repairing of the temple.

V. 12. *And to masons*] These were such as laid hewen stones in the building.

and hewers of stone] Such as cut great stones out of the quarries.

and to buy timber, and hewed stone] They gave money, both for materials and workmanship, to repair the breaches of the house of the Lord. See v. 5.

for all that was laid out] Heb. *went forth*. The money being in the temple, that which was given to work-men went forth, or was carried out of the temple.

for the house to repair it] This was the end of bringing in and carrying out the money here mentioned.

V. 13. *Howbeit, there were not made for the house of the Lord*] They were so careful about repairing the house, with all needful repairations, as they would not lay out any of the money upon any other thing, though otherwise useful in the temple.

bowls of silver, &c.] See 1 King.7.50.

trumpets] Of the use of these, see Numb.10.2.&c.

any vessels, &c.] Though such things were not made till the temple was fully repaired, yet afterwards they were made, 2 Chro.24.14.

V. 14. *But they gave that to the work-men*] He means the money before mentioned.

and repaired therewith the house of the Lord] The work-men bought materials, and did all the workmanship for the said money.

V. 15. *Moreover, they reckoned not with the men, into whose hand they delivered the money*] Master-workmen are here meant: such experience they had given of their faithfulness, as they were trusted with great sums of money, according to their demand; neither was there an account of every particular expence exacted of them.

to be bestowed on work men] These work-men were such as did the work themselves; the other were over-seers of them.

for they dealt faithfully] Heb. *In faithfulnesse*. They laid out the money to those very uses and purposes, for which it was committed to their trust.

V. 16. *The trespass-money*] Such as was for satisfaction of wrong done, Levit.5.15.

and sin-money] That whih was for sin-offerings, Levit. 4.3.

was not brought into the house of the Lord] Some brought trespass and sin-offerings in their kinds; these were the priests, Levit.7.7. Other, that dwelt far off, brought money, Deut. 14.25. This was to be disposed by the priests, and not to be put into the fore-said chest, for repair of the temple.

it was the priests] It was his to buy sacrifice therewith.

V. 17. *Then Hazael king of Syria*] See ch. 8. 13,15.

went up, and fought against Gath] Gath was the city which David had formerly recovered from the Phillistins, 1 Chron. 18.1. and the Jews held it to this time. It was one of the cities which Rehoboam fortified, 2 Chron.11. 8. He oft smote Israel, ch. 8. 12. & 10.32.

and took it] This was after Jehoash his revolt, 2 Chron. 24.23.

and Hazael set his face to go up to Jerusalem] He peremptorily resolved, and prepared himself to do to Jerusalem, as he had done to Gath. See Jer. 42.15. Luk. 9.51.

V. 18. *And Jehoash king of Judah took all the hallowed things*] Heb. *holinesses*. See v. 4.

that Jehoshaphat, &c.] See 1 King.7.51.

and Jehoram, and Ahaziah his fathers, kings of Judah, had dedicated] These two kings were idolaters, ch. 8.18,27. yet notwithstanding they might in the beginning of their raigns dedicate some things to the temple: other for custome sake; because all their predecessors had so done; or in a superstitious conceit; thinking that dedicating something to the temple, might make them prosperous, notwithstanding their idolatry.

and his own hallowed things] What before he had dedicated to God, fear and diffidence makes him alienate from God, and bestow on an enemy.

and all the gold that was found in the treasures of the house of the Lord] It is said, (2 Chron.24.7.) that Athaliah bestowed upon Baalim all the dedicate things of the house of the Lord. But it is probable, that when the house of Baal was destroyed, (ch. 11.18.) that those dedicate things were sanctified and brought again into Gods house.

and in the kings house] He spared neither the Lords nor his own treasures, to stop therewith his enemies mouth, ch. 18. 15.

and sent it to Hazael king of Syria] This was the enemy on whom he bestowed all the fore-said treasures.

and he went away] Heb. *went up*.

from Jerusalem.] By this it appears, that Hazael twice invaded Judah, for here he departs away before he had entred Jerusalem, but after this he spoiled Jerusalem, 2 Chron. 24. 23.

V. 19. *And the rest*, &c.] See 1 King. 11. 41. & 14.19, 29. Many things about Jehoash his revolt, and Gods judgements on him, are set down, 2 Chro. 24. 17, &c.

V. 20. *And his servants arose*] Neer bonds of relation restrain not men traiterously minded, from murderous acts.

and made a conspiracy] Heb. *conspired a conspiracy*. The doubling of the word, adds emphasis. Though God justly brought this judgement upon Jehoash, yet these instruments did it traiterously, (as Zimri, 1 King.16. 9.) therefore they were justly slain for this fact, ch.14.5.

in the house of Millo] Or, *Beth-Millo*. See Judg.9.6. and 1 King. 9.15.

which goeth to Silla.] This word taken appellatively, signifieth a beaten way, and is taken for a causey, betwixt the city and the temple. Some take it for a city, not far from Millo.

V. 21. *For Jozachar*] Called also, Zabad, 2 Chron. 24. 26.

the son of Shimeath] She was an Ammonitess, 2 Chron. 4. 26.

and Jehozabad the son of Shomer] She is called Shimirith, 2 Chron. 24.26. She was a Moabitess.

and his servants smote him, and he dyed] See v. 20.

and they buried him with his fathers, in the city of David] See 1 King. 2. 10. But he was not buried among the kings, 2 Chron. 24.25.

and Amaziah his son raigned in his stead] Though traitors slew the father, yet the people set his son upon his throne.

CHAP. XIII.

Vers. I. *IN the three and twentieth yeer*] Heb. *in the twentieth yeer, and third yeer*.

of Joash the son of Ahaziah] See ch. 11. 2.

king of Judah] See ch. 11.12.

Jehoahaz the son of Jehu began to raign] See ch. 10.35.

over Israel in Samaria] See 1 King. 16.19.

and raigned seventeen yeers.] It is said, v. 10. that Jehoash, the son of Jehoahaz, began to raign in the thirty and seventh yeer of Joash. Now betwixt the three and twentieth, and seven and thirtieth yeer of Joash, there were but fourteen yeers. A doubt therefore hence ariseth, how Jehoahaz could raign seventeen yeers. Two answers may be given hereunto. 1 If this which is said of seventeen yeers, be taken of the beginning of the three and twentieth yeer, and the accounts made from the end of the two and twentieth; and if seventeen yeers be accounted current; so as he raigned but fixteen yeers compleat: and withal, if the thirtie seventh yeer mentioned, verf. 10. be accounted compleat, then this account of seventeen yeers may well stand with the account, mentioned, v. 10. for from the end of the two and twentieth, or beginning of three and twenty to the end of thirty seven, there are fixteen yeers compleat, and seventeen current. See a like account, 1 King.15.2. Such accounts are frequent in sacred scripture. Or it may be, that Jehoahaz setled his son Joash on the throne, two or three yeers before his death. Thus might Jehoahaz raign fourteen yeers, and yet his son begin to raign in the thirtieth and seventh yeer of Joash: two or three years of Jehoahaz being accounted in and with his sons raign. Jehothaphat did before this, setle his son in the Kingdom, two or three years before his death, even while he himself lived. See ch. 8. 16.

V. 2. *And he did that which was evil in the sight of the Lord*] See 1 King.14.22.

and followed] Heb. *walked after*.

the sins of Jeroboam the son of Nebat, which made Israel to sin] See 1 King.16.19.

he departed not there from] See ch.3.3.

V. 3. *And the anger of the Lord*] Anger attributed to God, setteth out his dislike of evil, and his resolution to punish evil doers. When any way God manifesteth his dislike, and his resolution to punish, he is said to be angry.

was kindled] Because Gods anger is terrible, it is resembled to fire; and in that respect, said to be kindled.

against Israel] He means the ten tribes. Though they were a Church of God, yet for their idolatry he was as a fire, yea, a consuming fire to them, Deut.4.24. Hebr.12.29.

and he delivered them into the hand] It is God that giveth unto enemies, that power that they have over his Church. See Isai.10.5,6.

of Hazael king of Syria] See ch. 8. 13,15.

and into the hand of Benhadad] See 1 King. 15.18.

the son of Hazael] Though Benhadad a former king was slain by Hazael, ch. 8. 15. yet did Hazael give his son that name; because it was a name common to many kings of Syria. These two Kings much annoyed the people of Israel. Some in one place, and some in another; some at one time, and some at another.

all their dayes] This relative, *their*, may have reference, either to Jehu and his son; and so it implyeth, that both Hazael, (as ch. 10.32.) and also Benhadad afflicted Israel all their dayes: Or it may have reference to Hazael and his son; and so it shewes, that these two Kings of Syria afflicted Israel all their dayes.

V. 4. *And Jehoahaz besought the Lord*] Idolaters, and other wicked persons, in their extream necessities, can call upon God, Judg. 10. 10. 1 King.21.27.

and the Lord hearkened unto him] In regard of temporal mercies God oft heareth wicked ones, 1 King. 21.29.

for he saw] This phrase is oft attributed unto God, after the manner of man; and that to set out his pity and compassion, Gen. 31.42. Exo.3.7.

the oppression of Israel] That fore affliction wherewith the kingdom of Israel was much oppressed.

because the King of Syria oppressed them] By many plunderings, and taking away persons and goods, 1 King. chap.5. v. 2.

V. 5. *And the Lord gave Israel a Saviour, a Deliverer*] For they whom God useth to deliver people from their oppressors, are called Saviours. Isa.19. 20. Neh.9.17. Obad. v.21. The Saviour here meant was Jehoash, v.25. To him allo may be added Jeroboam his son, ch.14.25. Some expositors say, that immediately upon the prayer of Jehoahaz, God sent an angel to restrain the rage of the Syrians.

so that they went out] The inhabitants of those cities which the Syrians had taken, were freed from their enemies.

from under the hands of the Syrians] From their power and jurisdiction, Numb. 31.49.

and the children of Israel dwelt] Quietly and securely.

in their tents] That is, in their houses. See 1 King. chap. 12. 16.

as before-time] Heb. *as yesterday*, and *third day*. Yesterday is put for the time past, 2 King. 9. 26. Heb. 13. 8. The *third day*, being added thereunto, implyeth continuance of time day after day. See 1 Chr. 11. 2. Heb. 13. 8.

V. 6. *Nevertheless they departed not*, &c.] See 1 King. ch. 16. 19.

but walked therein] Heb. *he walked*. Continued in that idolatry.

and there remained] Heb. *stood*. As it was in former times.

the grove] Which Ahab made, 1 King. 16. 33.

also in Samaria] He did not only worship the calves in Dan and Bethel, but also worshipped Baals grove; and that not only in other places, but also in the head City of the kingdom of Samaria.

V. 7. *Neither did he leave*] This hath relation to v.4. where the King of Syria is said to oppress Israel; so as the fifth and sixth ver. are brought within a parenthesis.

of the people to Jehoahaz] Under the word, people, are here comprized souldiers, such as were exercised in war.

but fifty horsemen, and ten chariots] This sheweth that many horsemen were destroyed, and many chariots taken away by the enemy.

and ten thousand footmen] These were but very few for a kingdome.

for the King of Syria had destroyed them] This verifieth that which is written, ch. 10. 32.

and had made them like the duft by threshing] As over-much threshing may bruise and break corn, and make it like duft; so by the over-great oppressions wherewith the Syrians oppressed Israel, they were exceedingly weakned, diminished, and made contemptible.

V. 8. *Now the rest of the acts*, &c.] See 1 King.14 19.

and his might] This shews that Jehoahaz was a valiant man, and that in his conflicts with the Syrians he manifested much valour, though he had no good success. For God in justice made the valour of such a wicked man to be in vain. If God be against men, all the might that they have can do them no good, 1 Sam. 17. 50.

are they not written, &c.] See 1 King.16.27.

V. 9. *And Jehoash slept*, &c.] See 1 King. 16. 28.

V. 10. *In the thirty and seventh year of Joash King of Judah*, &c.] See v. 1.

and reigned sixteen yeers] Two or three of these were in the reign of Joash king of Judah, and the rest in the dayes of Amaziah, ch. 14 1.

V. 11. *And he did that which was evil*, &c.] See v. 2.

and he departed not from all] Or, from any, Psal. 103. 2.

V. 12. *And the rest of the acts*, &c.] See v.8.

V. 13. *And Joash slept*, &c.] See v. 9. The life and death of Joash king of Israel, are thus briefly passed over, because the most memorable things that he did, were by vertue of Elisha's prophecy, v. 15, &c. and in the history of Amaziah; and therefore they are referred thither, ch. 14. 8.

V. 14. *Now Elisha was fallen sick*] Elisha must needs be an old man. For suppose him to be but twenty years old when Elijah first called him to be a Prophet, Ahab reigned at least four years after that, 1 King. 20. 26. & 21. 1. Ahaziah raigned two years, 1 King. 22. 51. Jehoram reigned twelve years, chap. 3. 1. Jehu reigned twenty eight years, chap. 10. 36. Jehoahaz reigned seventeen years, ch. 13. 1. This account taking in the first year of Joash King of Israel, amounteth to fourscore and three years. So many years as he was elder then twenty, when he was first called by Elijah; and so many as Joash had reigned, when he was sick, so many are to be added to his age. Some make him to be elore then an hundred years old.

of his sickness wherewith he dyed] Sickness is an ordinary forerunner of death, 2 Samuel chap. 12. vers. 15. 1 King. chap. 14. ver. 1. and 17. 17. chap. 20. ver. 1. Wise men make this benefit thereof, to be better prepared for their departure. This instance sheweth, that the best are subject to sickness and death.

and Joash the King of Israel came down unto him] To visit him. Though he were a wicked man, v. 11. yet having heard of the many great good things which the Lord had done for Israel, the land being now in great distress, the king runs to visit him, thae he might try if any good thing might yet further be done by his ministry for the land.

and wept] When he came and saw the Prophet so neer the time of his departure, he could not forbear weeping; and that through grief of the loss of such a Prophet. How soever Gods Ministers may be lightly esteemed in their life-time, yet their departure useth to be bewailed.

over his face] Leaning over the bed whereon Elisha lay.

and said, O my father, &c.] This was a title of reverence and love, yet given to a King; and that a wicked one, to a Propher of the Lord. Of this phrase, see chap. 12. ver. 12. By this title, the king acknowledgeth the Prophet to have a fatherly care of that kingdom, and to be the best defence that it had; on which grounds he came to visit him, and to try if so he he might receive some good encouragement from him, and to move the Prophet the rather to do some good, he testifieth that high esteem that he had of him.

V. 25. *And Elisha said unto him*] The Prophet was moved with the terms and profession of the king, and thereupon gives the signs following.

Take bow and arrows] These instruments were enjoyned to be taken, both to shew, that there should be yet more war; but withal, that the king should destroy the enemies.

and he took unto him bow and arrows] The king expecting good from the Prophet, readily doth what he bids.

V. 16. *And he said to the King of Israel, put thine hand upon the bow*] Heb. *make thine hand to ride*. A mans hand upon a bow, is as that which is laid on a horse.

and he put his hand upon it] See v. 15.

and Elisha put his hands upon the kings hands] This he did, as a sign that the Lord would fight with him, and for him; and to shew that good succes comes from God. For the Prophet was here in Gods stead. See Gen. 49.24.

V. 17. *And he said, open the window eastward*] For Syria lay eastward.

and he opend it] See v. 15.

then Elisha said, shoot] To shew that when God calls men to war, they must fight.

and he shot] He perseveres in his obedience.

and he said, the arrow of the Lords deliverance] This is a sign that the Lord will deliver Israel.

and the arrow of deliverance from Syria] This he added, to shew that the Lord would deliver them even from that enemy that most annoyed them. And the phrase is doubled, to assure him the more thereof.

for thou shalt smite the Syrians in Aphek] See 1 King 20.26. Some expound the word according to the meaning thereof, thus, powerfully.

till they have consumed them] This certainly he should have done, if he had not himself been too negligent in pursuing the good success which God at first gave. Or those particular armies which Joash should overcome, are here fore-told to be consumed.

V. 18. *And he said, take arrows*] He adds this further sign, to shew that God would not once only help him, but also continue good success to him.

and he took them] See v. 15.

and he said to the King of Israel, smite upon the ground] The Prophet doth distinctly require these several acts of him, both to try his faith and obedience the more, and also to make him the more distinctly observe the many victories that God would give him; yea also he would shew that mans endeavor must be used in Gods work.

and he smote thrice] Herein he testified his willingness to hold out in what was required.

and stayed.] Here now he manifesteth his remissness and weariesomes in that which he had well begun.

V. 19. *And the man of God*] See 1 King.13.1.

was wroth with him] The Prophet discerned, by the Kings staying to strike, his negligence in a matter of so great consequence; and thereat taketh offence, and is angry. It is probable that the King might have gathered from the Prophets words, that he should have smitten oftner then he did. He well knew that all the foro-named signs prefigured victories against the Syrians. This should have made him continue to smite, till the Prophet had bid him cease.

and said, thou should̃st have smitten five or six times] Very often.

then hadst thou smitten Syria till thou hadst consumed it] To follow Gods work so long as occasion is offered, is the ready way to accomplish it to the full. If enemies overthrown be still pursued, they may be utterly destroyed.

whereas now thou shalt smite Syria but thrice] See v. 25. God restrained his success against the enemies, to punish his negligence and slothfulnes.

V. 20. *And Elisha died*] See v. 14.

and they buried him] This hath relation to his surviving friends; and it may be that the King took some care thereabouts, and that he had an honourable burial. See 1 King. chap. 14. v. 13.

and the bands of the Moabites] See chap. 1. ver. 1. & 3. 5. The Moabites having revolted from Israel, took all opportunities to annoy Israel.

invaded the land] By incursions which their troops made into the land. See ch. 5.2.

at the coming in of the year] In the spring, when plants began to sprout, and cattle to increase. By this means they did the greater spoil.

V. 21. *And it came to pass as they were burying a man*] As they were carrying him to his grave; for this grave wherein he was cast, was not made for him.

that behold] That which follows is a very remarkable matter, even a strange miracle.

they spyed a band of men] Enemies marching towards the place where they were.

and they cast the man into the Sepulchre of Elisha] Elisha was very lately dead and buried; not covered over with earth, as we now for the most part use to bury men: but laid into a Sepulchre covered over with a great stone, as Christs was, Mat. 27. 60. and either the Sepulchre was not yet covered, or the stone might easily be removed. These friends that carried out the dead corps, being frighted upon the sight of the enemy, hastily cast the corps into that Sepulchre.

and when the man was let down] Heb. *went down*. For heavy things readily fall down.

and touched the bones of Elisha] This is here noted, to shew the means which God would have used for the effecting that miracle which followeth. And because Elisha's body (for by his bones, his whole body is meant) was used, this that follows, may be reckoned among the miracles of Elisha, and accounted his one and twentieth miracle. See chap. 2. vers. 14.

he revived] It is said before that he was dead. The miracle was wrought by the dead corps, to shew that it was Gods power, and not any vertue in Elisha, whereby such great works were done. For a dead man to revive and live again, is a plain miracle. This was thus wrought at this time, to give the King and people of Israel a sign, that their dead decayed state should revive, and flourish again; and to make them believe God could as easily do that, as this. Besides, this was a general sign for all believers, who by faith touch Christ, that they shall rise from death to life.

and stood upon his feet] This is added to manifest the truth of the miracle, and to amplifie the fame. For he had not only breath put into him; but also he was inabled to rise, stand, and do the works of a living man.

V. 22. *But Hazael King of Syria*] See chap. 18. vers. 13; 15.

oppressed Israel] See v. 7. all the dayes of Jehoahaz. This is added, to shew that Joash was the Saviour promised, v. 5.

V. 23. *And the Lord was gracious unto them*] Gods free grace is the ground of that good he doth to men.

and had compassion on them] By reason of that misery wherein he saw them to be. See v. 4.

and had respect unto them] Though they were most unworthy in themselves.

because of his covenant] As God of his free grace is moved to enter into covenant with his people, thereby to bind him self to do them good; so by the same grace is he moved to continue that his covenant; yea many times, though his people forfeit the same.

with Abraham, Isaac, and Jacob] These were the three Patriarks, which were the progenitors of all the twelve tribes; with the first of these God first made his covenant, and extended it to him and to his seed, Gen. 17. 7. And he renewed it in the extent to the second, Gen. 26. 3, 4. Yea, and to the third also, Gen. 28. 13, 14. On this ground Moses pleaded this covenant, and the extent thereof, when the children of Israel had committed a great sin, Exod. 32. 13. Oft is this covenant set down, as the ground of Gods doing good unto Israel, as Psal. 105. 8, &c. of freeing them from affliction, Exo. 2. 24. and of his patience in forbearing to take vengeance, as here, and 2 Chr. 21. 7.

and would not destroy them] Utterly; so as clean to cast them out of the land.

neither cast he them from his presence] Heb. *face*. So as they should have no communion with him, nor be accounted his people.

as yet] This intimateth, that afterwards he did cast them from his presence; and that because they obstinately persisted in their idolatry and other wickednes. See ch. 17. 18, &c. As for the present, God would further try, whether at length they would turn to him, or no. Gods long-suffering is hereby set out.

V. 24. *So Hazael the King of Syria dyed*] This Hazael was he that did most mischief to Israel. See ch. 8. 12. His death therefore was an occasion of some ease to Israel.

and Benhadad his son reigned in his stead] See v. 3. This Benhadad was also a cruel enemy to Israel, as is intimated v. 3. But he was not so bad as his father.

V. 25. *And Jehoash the son of Jehoahaz took again*] Heb. *returned and took*. When one is said to do a thing again, in Hebrew he is said to return to it, as Numb. 11. 4. Now because the Israelites had formerly enjoyed the cities here mentioned, Jehoash is here said to return and take them. We say, he recovered them. Herein Jehoash shewed himself to be the Saviour mentioned v. 5.

out of the hand of Benhadad the son of Hazael] So weak was he, or so strong was Jehoash, as he could not hold what was before gotten.

the Cities which he] Or, his father Hazael. For this relative, *he*, may have reference either to Benhadad, or to Hazael.

had taken out of the hand of Jehoahaz his father, by war] The oppression of Israel mentioned v. 4. must needs be great, when the enemy took whole Cities from them.

three times did Joash beat him] This verifieth the sign given v. 19.

and recovered the Cities of Israel] Such as were taken by the enemy.

CHAP. XIV.

Vers. 1. *In the second year of Joash son of Jehoahaz King of Israel*] This computation is to begin after the death of Jehoahaz; for Joash King of Israel reigned but sixteen yeers, ch. 13. 10. take a year or two from sixteen, and the account mentioned v. 23. will well stand.

reigned Amaziah the son of Joash King of Judah] In Hebrew he is call'd Amaziahu. The former name signifieth *the strength of the Lord*, The latter, *the strength of his Lord*. As his father Joash was a notorious hypocrite, so was he. Both proved idolaters, 2 Chr. 24. 17, 18. & 25. 14.

V. 2. *He was twenty and five yeers old*] Heb. *a son of twenty and five yeers*.

and reigned twenty and five yeers] Of these he spent twelve yeers as a banished man in Lachish, v. 19. 2 Chr. 25. 27. See v. 21.

in Jerusalem] See 1 King. 11. 42.

and his mothers name was Jehoaddan of Jerusalem.] Of expressing the Mothers name of a King, See 1 King. 15. 10.

V. 3. *And he did that which was right*, &c.] See chap. 12. ver. 2.

yet not like David his father] That is, not with a perfect heart, as it is explained, 2 Chr. 25. 2. For David was a man after Gods own heart, 1 Sam. 13. 14. Act. 13. 22. But Amaziah did what he did to please men, as Joash his father had done before him. Both of them in the beginning of their reign, seemed to be better then indeed they were.

he did according to all things as Joash his father did] Though both of them began well in outward shew, yet both of them revolted, and turned to idolatry, 2 Chr. 24. 22. and 25. 14.

V. 4. *Howbeit the high places were not taken away*] See 1 King. 15. 14.

as yet the people did sacrifice] This is added as one reason why the high places were not put down. The King was loth to displeale the people by crossing their custome. See 1 King. 3. 2.

and burnt incense] See 1 King. 9. 25.

on the high places] See 1 King. 3. 2, 4.

V. 5. *And it came to pass as soon as the King down was confirmed in his hand*] Settled and established in his person, as his undoubted right, (as 1 King. chap. 28. verf. 24, 25.) for by reason of the treason raised against his father, (chap. 12. verse 21.) There were fears, troubles, and dangers, in the beginning of his reign. The murtherers of his father, were either great men, and had a great command, or were in high account with the people, which moved him for a time to forbear revenge.

that he slew] When he saw a fit opportunity, and found his own strength, then he executed justice upon them. This murther being of their Soveraign, they the rather deserved to be cut off. The blood of any man, unjustly slain, defileth the land, Numb. 35. 33. and cryeth for vengeance, Gen. 4. 10. much more of a King. Blood sooner or later bringeth just revenge.

his servants] These were both his fathers subjects, and his own subjects, and in that respect called servants. Besides, they might also have special offices, and be of the Kings houshold, See ch. 9. 11.

which had slain the King his father] Chap. 12. 20. Three reasons are here couched, to shew the equity and necessity of executing that justice which he did. 1 They committed murder. 2 They slew a King. 3 That king was his father.

V. 6. *But the children of the murtherers he slew not*] This is one evidence of his doing that which was right. Herein he preferred right before fear of danger. Fear of danger was, that the murtherers children being left alive, might seek revenge for their fathers death.

according unto that which is written in the book of the law of Moses] The five first books of the Bible are counted under the law of Moses; but the book of Deuteronomy is here especially meant, and that in ch. 24. 16.

wherein the Lord commanded, saying] All the precepts set down in sacred Scripture, are Gods commands; and accordingly to be obeyed.

the fathers shall not be put to death for the children] So on Deut. 24. 16.

nor the children be put to death for the fathers] There is the same equity for both.

but every man shall be put to death for his own sin] By this law the Lord justifieth his equall dealing with men, Jer. ch. 38. 20.

V. 7. *He slew of Edom*] These are called *children of Seir*, (2 Chr. 25. 11.) from the place of their habitation, Deut. 2. 4, 8. These Edomites were subdued by David; but in the time of this mans great grand-father, they rebelled; See ch. 8. 20. And though they were overthrown by Jehoram, yet notwithstanding they continued to rebell, to Amaziahs time. Therefore he gathered a great army against them, 2 Chr. 25. 5. and slew them with a great slaughter.

in the valley of salt] There was a water issuing out of Jordan, out of which arisseth much salt, called by *Justin*, and others, *Asphaltus*. or, *Asphaltites*. A valley by it, was called *the valley of salt*, 2 Sam. 8. 13. Psal. 60. 1. It is supposed to be that which is called the valley Shaveh, Gen. 14. 17. And that valley where the battle with the King of Sodom and others, was fought, Gen. 14. 8. and where David slew 18000 Edomites, 2 Sam. 8. 13.

ten thousand] And he cast ten thousand more from a rock, who thereupon burst in pieces, 2 Chr. 25. 11, 12. These latter ten thousand did, without all question, after they were taken, stand out obstinately, and would not yield to the Israelites, and therefore were cast down from the rock.

and took Selah] Or, the rock. This word, Selah, signifieth a rock. Selah was also a fair city; so called, because it was built on a rock, 2 Chr. chap. 25. v. 12. See Isa. chap. 16. 1.

and called the name of it Joktheel] This word, according to the notation of it, signifieth *obedience to God*; which name Amaziah might give to this city, in testimony of his obedience to God, when God sent a Prophet to him, to dismiss those troops which he had hired out of Israel, 2 Chronicles, chap. 25. 9, &c.

unto this day] See 1 King. 9. 12.

V. 8. *Then Amaziah sent messengers to Jehoash*] After he had got the victory over the Edomites, he waxed proud and insolent; and supposing he should still prevail, seeks further war against others: yea after his detestable idolatry upon the fore-said victory, God left him to himself; so as he ran into courses that tended to his perdition. See 2 Chron. 25. 14, 15.

the son of Jehoahaz son of Jehu King of Israel] See chap. 13. 1, 9.

saying, come] This is a word of challenge, as 1 Samuel 24. 12.

let us look one another in the face] Howsoever this may seem to imply a desire of the King of Judah, to consule in presence with the King of Israel, about the affairs of both Kingdoms; yet the King of Israels answer, and other consequences shew, that it implies a plain combate; as if he had said, Let us stand one against another in the open field; and this he means, of setting their armies one against another, themselves being as Generals in the head of them. That thus much is intended, is evident by the sequel, v. 11. See a like phrase, ch. 23. 29. Amaziah might be induced to make this challenge, by reason of the wrong which the men of Israel had done to the cities of Judah, 2 Chr. 25. 13. He might also do it, to restrain Israel from plundering of more Cities; thinking it better to decide the quarrel by main battle, hand to hand, then to suffer the enemy to forrage the out-coast of his dominions. Amaziah being over-confident of his own strength, might call to minde Jeroboams first defection from the house of Judah, 1 King. 12. 2, &c. and also Jehu's slaughter of sundry Princes of Judah, ch. 10. 13. and be the more stirred up to take revenge, and to bring all Israel into subjection to Judah again.

V. 9. *And Jehoash the King of Israel sent to Amaziah King of Judah, saying*] Jehoash was every way as proud and bold as Amaziah, and returns him a most scornful answer. They are like two proud Champions, that make and return a challenge in the loftiest terms they can.

the thistle that was in Lebanon] This is a parabolical speech, as Judg. 9. 8. The king of Israel, in derision, resembleth the king of Judah to a thistle, which is prickle, but weak, growing low, not worthy to be reckoned among trees. He stiles it a thistle in Lebanon, because Judah was within the promised land; but yet as a thistle which grew under all the Cedars that were in Lebanon.

sent to the Cedar that was in Lebanon] He resembles himself to a Cedar, which is the tallest of trees, 1 King. 4. 33. and hereby implies, that he himself was the chiefest of Kings.

saying, give thy daughter to my son to wife] They which seek marriage of their childe with anothers, suppose themselves to be equal with that other. Hereby Jehoash intimates that Amaziah thought himself as good as the king of Israel, which he takes in great scorn.

and there passed by a wilde beast] By this wilde beast the king of Israel meaneth his own army, by reason of the might and power of it.

and trod down the thistle] Clean vanquished and trampled under foot Amaziah and his army.

V. 10. *Thou hast indeed smitten Edom*] Heb. *smiting smitten*. Herein the king of Israel confesseth the success which the king of Judah had over another kingdom; but so, as withall he intimates, that that was no sufficient cause to make him think of prevailing against Israel.

and thine heart hath lifted thee up] Jehoash doth herein strike upon the right string, and plainly sheweth what it was that made him lend the fore-said challenge, namely, the pride of his heart, occasioned by his victory over Edom. The like is noted of Hezekiah, 2 Chr. 32. 25.

glory of this, and tarry at home] Heb. *at thy house*. The meaning is, as if he had thus said, If thou wilt needs boast thy self by reason of that victory, do it in thine own country, among thine own people.

for why should̃st thou meddle to thine hurt] Cast thy self into mischief. This is a diffusative exprobation; rather taking his folly, then giving him advice.

that thou should̃st fall] That is, perish, or be destroyed. Herein Jehoash shews himself as confident of success as Amaziah did. If it had seemed meet to the Lord, he might also have failed of his hope.

even thou and Judah with thee] Kings, and other Commanders over others, by their folly, bring such as are under them into the same danger wherein to they bring themselves.

V. 11. *But Amaziah would not hear*] Whom God will destroy, he first hardeneth, Exo. 14. 4. See 2 Chr. 25. 20.

therefore Jehoash King of Judah went up] Into the field, not staying till Amaziah should come to him.

and he and Amaziah King of Judah looked one another in the face] They met with their armies in the field, face to face.

at Bethshemesh, which belongeth to Judah] Josh. 15. 10. & 21. 16. This Bethshemesh is said to belong to Judah, because there was another Bethshemesh in the tribe of Naphtali, Josh. 19. 38. The field therefore wherein Jehoash went up, was within the limits of Judah, so as Joash ordered the matter so, as the battle was fought in the land of Judah. It is a point of prudence, for a king to fight in the enemies land, rather then in his own.

V. 12. *And Judah was put to the worse*] Heb. *was smitten before Israel*. This army of Judah being put to rout, and followed by the Israelites, is said to be smitten before Israel.

and they fled every man to their tents] To their own houses. See 1 King. 12. 16.

V. 13. *And Jehoash King of Israel took Amaziah*] He seized on his person, and took him captive. By this it appeare, that such as were left of Amaziah's army, forsook him, & fled clean away.

the son of Jehoash] See v. 1.

the son of Ahaziah] See ch. 12. 2.

at Bethshemesh] See v. 11.

and came to Jerusalem] In an hostile manner, with his army, having Amaziah his prisoner, and so came in triumph.

and brake down the wall of Jerusalem] That he with his army might enter into that city. Others render this reason, that the inhabitants in Jerusalem stood out so stiffly against him, as he was forced to batter and break down the wall.

from the gate of Ephraim] That gate which opened towards Ephraim, Neh. 12. 39.

unto the corner-gate] Out of this gate men might look two ways, and therefore it is called the corner-gate, Zach. 14. 10. Jer. 31. 38.

four hundred cubits] He brake down so much, that they might either leave their City open, or at least not quickly make up the breach again.

V. 14. *And he*] Jehoash King of Israel.

took all the gold and silver] Which as a treasure was laid up.

and all the vessels that were found in the house of the Lord] Not those which were for daily use in the holy place; but such as were laid up in the treasury of the Temple. See 1 King. ch. 7. v. 51.

and in the treasures of the King's house] Such treasures as belong to the King himself. See 1 King. 14. 26.

and hostages] Heb. *sons of pawning*. These were either children of the King, or other noble persons, for a pledge of keeping covenant. The King of Israel having made what spoils he thought meet in Jerusalem, set free the King of Judah, whom he had taken captive, upon certain conditions imposed upon the King of Judah, and his subjects; and for the surer performance of those covenants on Judah's part, and for a security of future peace, he took hostages.

and returned to Samaria] However he had gotten a great victory, and made much spoil, even in the midst of Jerusalem; yet he thought not himself strong enough to hold the Kingdom of Judah to himself, and to unite it to the kingdom of Israel; therefore he returned home.

V. 15. *Now the rest of the acts of Jehoash*] See chap. 13. v. 12.

and his might] See ch. 13. 8. Under this word, *might*, his valiant deeds against Amaziah v. 12, 13. and also against the Syrians, ch. 13. 25. are comprized.

and how he fought, &c.] See ch. 13. 12.

V. 16. *And Jehoash slept*, &c.] See 1 King. 16. 28. This Jehoash dyed in the very same year wherein he got that famous victory; so as God cast the rod into the fire anon after he had scourged his children with it. Here we see the pride of both Kings punished. The pride of the King of Judah, with great loss and damage. The pride of the King of Israel, with his life.

V. 17. *And Amaziah the son of Joash King of Judah*] See ver. 1.

lived after the death of Jehoash son of Jehoahaz King of Israel fifteen years] He lived indeed, but it was a most miserable life, as appeareth, v. 19. &c.

V. 18. *And the rest of the acts of Amaziah*, &c.] See 1 King. 14. 19, 29.

V. 19. *Now they made a conspiracy against him in Jerusalem*] So many of his subjects, and such mighty ones, plotted, and wrought treason against him, after his idolatry, (2 Chr. 25. 14, 15.) and after the great mischief he had brought upon his kingdom, by challenging the king of Israel, v. 8. as he durst not stand out against them.

and he fled to Lachish] Lachish is a strong city in the borders of Judah, 2 Chr. 11. 9. Isa. 36. 1, 2.

but they sent after him to Lachish] They who conspired against him, having intelligence of the place whither he was fled, and fearing, in case he should escape, that he would take revenge of them, pursued their plot, and sent their Ministers after him.

and slew him there] His royal Majesty and Kingly authority no whit deterred them from that bloody treason. Of the time when this treason was plotted and executed, See v. 21.

V. 20. *And they brought him on horses*] In a Chariot drawn with horses. Thus was his grand-father Abaziah carried, ch. 9. 28.

and he was buried, &c.] See ch. 9. 28.

V. 21. *And all the people of Judah*] It appears that the common people also, as well as the great ones, were pleased well enough with the taking away of Amaziah, in that no mention is made of seeking after any revenge of his death, but they all agree to set up his son.

took Azariah] He is called Uzziah. Many memorable things are recorded of this Uzziah, 2 Chr. 26. 1, &c.

which was sixteen years old] This sixteenth year of his age must be reckoned from the death of his father Amaziah; which thus appears: Jeroboam the son of Joash began his reign in the fifteenth year of Amaziah, and reigned fourty and one years, ver. 23. Jeroboams son began his reign in the eight and thirtieth of Uzziah, ch. 15. 8. now Amaziah reigning twenty nine years, (v. 2.) if fifteen be taken away from those nine and twenty, then remains fourteen; adde to these eight and thirty of Uzziahs, there will arise the sum of fifty two, which was the time of Uzziahs reign, ch. 15. 2. & 2 Chr. 26. 3. out of these must be taken at least eleven years, to make the just account of Jeroboams one and fourty. These eleven (or twelve, because years of Kings use to be reckoned current) must needs be swallowed up in the joynt reign of Amaziah, and Uzziah his son together. See the like 2 King. 1. 17.

and made him King instead of his father Amaziah] Namely, when his father was dead. For when they first conspired against Amaziah, he fled; and the people took his son, and made him king about the fourth year of his age. Eleven or twelve years after this, they who first conspired against Amaziah, might either then, first hear where he was, or then upon some occasion be more inraged against him, and thereupon slay him: And the people renew the Kingdom again to Uzziah his son, and settle him upon the throne, after his fathers death; which was in the sixteenth year of Uzziah. See more of this, chap. 15. 8.

V. 22. *He built Elath*] Elath was an ancient city, whereof mention is made, Deut. 2. 8. but it was so decayed, as by repairing and fortifying it, it might well be said to be built.

and restored it to Judah] It appears, that the enemy bordering upon Judah, had taken it, and therefore Uzziah is said to restore it to Judah. In Ahaz his time it was lost again, chap. 16. 6.

after that the King slept with his fathers] See 1 King. chap. 2. v. 10.

V. 23. *In the fifteenth year of Amaziah the son of Joash King of Judah*] See v. 1. This Jeroboam was of the third descent from Jehu. See ch. 10. 30.

Jeroboam the son Joash King of Israel began to reign in Samaria] Namely, over all Israel, as his Predecessors had done.

and reigned fourty and one years] This is the longest that ever any of the Kings of Israel reigned, from the division of the Tribes, to the captivity of Israel, and the most victorious.

V. 24. *And he did that which was evil in the sight of the Lord*] See 1 King. 14. 22. & 21. 20.

he departed not] See ch. 3. 3.

from all the sins of Jeroboam the son of Nebat, &c. See 1 King. 16. 19.

V. 25. *He restored the coast of Israel*] Cities which were betwixt Judah and Israel, and were then under the power of Israel, but of right appertained to Judah. These coasts were appointed by God himself unto his people, Numb. 34. 8.

from the entring of Hamath unto the Sea of the plain] Compare Deut. 3. 8. with Deut. 3. 17. That which is here called the sea of the plain, is commonly called the salt-sea.

according to the word of the Lord God of Israel] Gods foretelling of things to come, shews, when they are come to pass, that they were ordered by divine providence.

which he spake by the hand] That is, by the ministry. See 1 King. 8. 53.

of his servant Jonah the son of Amittai the Prophet] Matth. 12. 39, 40. called Jonas. This was the fifth of the small Prophets. We read not before of any such prophecy; but yet it is certain by this text, that there was such an one: and it might be in the dayes of Jehoahaz, when in his trouble he prayed to the Lord, and the Lord heard him, ch. 13. 3, 4.

which was of Gath-hepher] This was a City in the tribe of Zebulon, Josh. 19. 13.

V. 26. *For the Lord saw the affliction of Israel*] See chap. 13. 4.

that is was very bitter] This certainly hath relation to the time of Jehoahaz, ch. 13. 3, 4, 7.

for there was not any shut up nor left] See 1 King. 14. 10. It may here imply, that none were safe, whether he were shut up in a place of defence, or left abroad; whether he were great or mean, whether he had means or not.

nor any helper for Israel] Neither could the King of Israel himself, nor any of his Princes, help them from their oppressions by the enemy; neither could they get any forraign succour to aid them.

V. 27. *And the Lord said not*] He had not yet determined,

that he would blot out the name of Israel from under heaven] Utterly destroy them from bearing the name of a kingdom on earth. Though then he had not said, yet afterwards he said it (Hos. 1. 6, 9.) and did it, ch. 17. 18. See ch. 13. 23.

but he saved them by the hand of Jeroboam the son of Joash] This shews that Jeroboam also was a Saviour mentioned; ch. 13. 5, 25.

V. 28. *Now the rest of the acts of Jeroboam*, &c.] See vers. 15.

how he recovered Damascus] This was that City which David won, 2 Sam. 8. 6. and Rezon got again, 1 King. 11. 24. but

but now Jeroboam recovered. Of Damascus, See 1 King. 11, 24.

and Hamath] See v. 25.

which belonged to Judah, for Israel,] Of old it did so, but now Jeroboam united it to the kingdom of Israel.

are they not written, &c.] 1 King. 14. 41.

V. 29. *And Jeroboam slept*, &c.] See 1 King. 2. 10.

and Zachariah his son reigned in his stead] This Zachariah was the fourth by lineal descent from Jehu; and in him the promise made to Jehu (ch. 10. 30.) was accomplished.

CHAP. XV.

Vers. 1 IN *the twenty and seventh year of Jeroboam King of Israel*] See ch. 14. 21.

began Azariah] Or, Uzziah, v. 13; 30, 32, 34.

son of Amaziah King of Judah] See ch. 14. 21.

to reign] This phrase, began to reign, is in Hebrew, *reigned*. So 2s, *began* is not in the text; yet it cannot be denyed, but that this word, *reigned*, is oft transl ated thus, *began to reign*, as 1 King. 15. 25. & 22. 41, 51. If it be here to taken, it must be expounded of his beginning to reign alone after his fathers death; for he began to reign with his father twelve years before this. See ch. 14. 21. Some hold that Amaziah was slain in the sixteenth or seventeenth year of his reign, which was the sixteenth of Jeroboam; and that from thence to the seven and twentieth year of Jeroboam here mentioned, there was no king settled: but an *inter-regnum*, or a Protector only to govern the kingdom. But that opinion of *inter-regnum* would much interrupt the computation of years by king after king. As for the other opinion of a Protector, Azariah might be king in his child-hood, and yet have a Protector; but then he needed not have been the second time declared King, when he was sixteen years old, if he had been setled a king in his former years, and that his father being dead. Besides the time of Amaziah's reign, which was nine and twenty years, ch. 14. 2. cannot well stand with his cutting off by death in the seventeenth or eighteenth year of his reign. To prolong the life of Amaziah to the sixteenth year of his son Azariah, (as ch. 14. 21.) and to give unto Azariah twelve years reign, while his father lived a private life, will satisfie many doubts which arise about the computation of the years of the kings of Judah and Israel mentioned in Scripture.

V. 2. *Sixteen years old was he when he began to reign*] See ch. 14. 21.

and he reigned two and fifty years in Jerusalem] Of these two and fifty, twelve were spent in his father Amaziahs time. See ch. 14. 21. and four in his son Jothams time. See v. 30.

and his mothers name was Jecholiah of Jerusalem] See 1 King. 15. 10.

V. 3. *And he did that which was right in the sight of the Lord*] See ch. 14. 2.

according to all that his father Amaziah had done] As his father Amaziah began his reign fairly, but ended it wickedly; so did his Azariah. See 2 Chr. 26. 16. &c.

V. 4. *Save that the high places were not removed*] See 1 King. 15. 14.

the people sacrificed] By the Priests, who willingly yielded to gratifie them.

and burnt incense] See 1 King. 9. 25.

still on the high places] Notwithstanding that the King endeavoured to have sacrifices and incense offered up only in the Temple.

V. 5. *And the Lord smote the king*] Of the reason hereof, See 2 Chron. 26. 19.

so that he was a leper unto the day of his death] Kings, as well as others, are subject to the loathsomest diseases, wherein they may continue as long as they live.

and dwelt in a several house] Heb. *a house of freedom*; Free from all company. For lepers, under the law, were counted unclean, and therefore were separated from ordinary commerce with others, Levit. 13. 46.

and Jotham the kings son was over the house] Over the court and kingdom: for he reigned as king, while his father was a leper, which was four years, v. 30.

judging the people of the land] Though his father were living, yet he did the office of a king, as faithfully and diligently, as if he had been King alone.

V. 6. *And the rest of the acts of Azariah*, &c.] See 1 King. 14. 19.

V. 7. *So Azariah slept*, &c.] See 1 King. 2. 10. & 2 Chron. 26. 23.

and they buried him, &c.] In the field or place of burial, where other kings were e buried; but not by their sepulchres, 2 Chro. 26. 23. See 2 Chro. 24. 25.

V. 8. *In the thirty and eight year of Azariah king of Judah, did Zachariah the son Jeroboam reign*] Jeroboam here mentioned, began to raign in the sixteenth year of Amaziah, ch. 14. 23. About two or three years after that such a conspiracy was in ade against Amaziah, as he was forced to flye from Jerusalem. This was in Amaziah's eighteenth year. Then the people made Azariah his son king, who raigned in his fathers life time eleven years: and after that raigned one and fourty years more, which make up the two and fifty years, mentioned, v. 2. By this computation it appears, how Jeroboam died in the thirty eighth year of Azariah, and how Zacharias Jeroboams son began then to raign. Jeroboam three years before the conspiracy against Amaziah, and thirty eight years after, and this makes up the one and fourty years of his raign. See chap. 14. 1, 21, 23. This computation best stands with the chronology of the raigns of the kings of Judah and Israel.

over Israel in Samaria] See 1 King. 16. 29.

six moneths] Some add many years hereunto; but such computations much interrupt the just chronology. Zachariah certainly was cut off in the first year of his raign. For the wickedness of the house of Jehu, in the several generations of his children, was so great, as the Lord would no longer suffer that stock to remain: but God having accomplished his promise concerning Jehu's fourth generation, ch. 10. 30. he soon cut them off.

V. 9. *And he did that which was evil in the sight of the Lord*] See 1 King. 14. 22.

as his fathers had done] He means Jehu, 10. 31. Jehoahaz, ch. 13. 2. Joash, ch. 13. 11. and Jeroboam, ch. 14. 24. long continuance of sin, and that in several generations, one after another, much incenseth Gods wrath. This is here rendred as a reason, why God cut off Zachariah in the beginning of his raign, v. 8, 10.

he departed not from the sins of Jeroboam, &c.] This was that great sin, wherin all his fathers before mentioned, and also other his Predecessors, Kings of Israel, had continued from the first division of Israel from Judah. See 1 King. 12. 30.

V. 10. *And Shallum the son of Jabesh*] This was some great Commander in the Kingdom; and, as is probable, in the army v. 5.

conspired against him] As Zimri did against Elah, 1 King. 16. 9.

and smote him before the people] Openly, publikely; First, he might plot against the King secretly; which is implyed under this word *conspired*, and then having got the people to favour his cause, and to be on his side, he might smite him, as is here said.

and slew him] This sets out the kinde of smiting the king, even unto death, as 9. 7, 27.

and raigned in his stead] It was an ambitious aspiring to the crown, which made Shallum traiterously conspire against the king.

V. 11. *And the rest of the acts*, &c.] See 1 King. 14. 19.

V. 12. *This was the word of the Lord, which he spake unto Jehu*] Gods fore-telling things to come, is an evidence, that they are ordered by his providence, considering that they fall out according to his word.

saying, Thy sons shall sit on the throne of Israel to the fourth generation] See ch. 10. 30. Herein was Gods word accomplished to the full, for there were four generations of Jehu's sons;

and so it came to pass] Gods word hath been, and ever shall be accomplished, and that every way, as it is revealed. In the continuance of Jehu's stock thus long, we may observe Gods wisdom, in intermingling justice and mercy; justice, in cutting Israel short, even in Jehu's time, ch. 10. 32. and in delivering Israel into the hands of the kings of Syria, in the dayes of Jehoahaz, ch. 13. 3. Mercy, in making Jehoash (ch. 13. 15.) and Jeroboam, *saviours*, ch. 14. 25. Mercy also, in continuing Jehu's stock to the fourth generation.

V. 13. *Shallum the son of Jabesh*] See v. 10.

Began to raign in the nine and thirty year of Uzziah king of Judah] In the eight and thirty year of Uzziah, Zachariah began to raign, which was after the greater part of that year was spent; for Zachariah raigned but half a year, and is here imployed to be slain in the thirty ninth year of Uzziah. This Uzziah is called *Ozias*, Mat. 1. 9.

and he raigned a full moneth] Heb. *a moneth of dayes*. A whole moneth, having all the dayes whereof it consisted, fulfilled. See Gen. 29. 14.

in Samaria] See 1 King. 16. 29.

V. 14. *For Menahem the son of Gadi*] Josephus saith, that Menahem was Captain of Zachariah's army, as Omri was Captain of Elah's army. He hearing that Shallum had slain his master, came with the army and destroyed Shallum, as Omri destroyed Zimri, 1 King. 16. 17, 18.

went up from Tirzah] Of Tirzah, See 1 King. 14. 17.

and came to Samaria] To the chief city of the kingdom, where the Kings palace and throne was. See 1 King. 16. 29.

and smote Shallum the son of Jabesh in Samaria, and slew him] See v. 10.

and

and raigned in his stead] See v. 10. Though Shallum were Gods instrument in destroying the last of Jehu's stock, yet because he did it with a traiterous and ambitious minde, God soon destroyed that instrument of his justice.

V. 15. *And the rest of the acts of Shallum*] See 1 King. 14. 19.

V. 16. *Then Menahem smote Tiphsah*] Tiphsah was a citie situate in the way to Tirzah. Menahem desired to pass through it, which because he was denyed to do, his wrath was exceedingly incensed. Of Tiphsah, see 1 King. 4. 24.

and all that were therein] He spared none; neither great nor mean, nor old nor young, nor male nor female. Wrath mixed with scorne and disdain, makes men spare none.

and the coasts thereof from Tirzah] Some conceive the distance betwixt these two cities, to be about six miles.

because they opened not to him, therefore he smote them] Because they would afford him no refreshing from their city, nor entrance into it, much less passage through it, he destroyed them. Thus dealt Gideon with the men of Succoth, upon a like ground; and with the men of Penuel also, Judg. 8. 5. &c.

and all the women therein that were with childe, he rip up.] This is a great aggravation of his rage, that women great with childe, should not be spared, but their wombs opened, because the gates of the city were not opened to him. Some take this metaphorically, for forts and towers wherein men were, that he did even rip them up, by forcing an entrance into them. There is a like phrase used, Ames 1. 13.

V. 17. *In the nine and thirtieth year of Azariah king of Judah*] In the space of one year, (namely, from the thirty eight to the thirty ninth year) of Azariah king of Judah, there were four kings in Israel, succeeding one after another. Jeroboam, Zachariah, Shallum, and Menahem. Now was the time of Israels calamity; for judgement after judgement followed them, till they were utterly destroyed.

began Menahem the son of Gadi to raign over Israel, &c.] See 1 King. 16. 29.

V. 18. *And he did that which was evil*, &c.] See 1 King. 15. 26.

V. 19. *And Pul the king of Syria*] 1 Chron. 5. 26. By other authors he is stiled, Phul-Belosus, and Belosus. Assyria and Babylon are accounted to be one Monarchie. After the Syrians, that had been long deadly enemies to Israel, the Assyrians annoyed them much more, and that from time to time, till they had utterly ruined the kingdom of Israel, 2 King. 17. 6.

came against the land] The land of Israel, that part especially which was on the other side of Jordan, 1 Chron. 5. 26.

and Menahem gave Pul a thousand talents of silver] This amounts to three hundred seventy and five thousand pounds sterling. See 1 King. 16. 24. & 1 Chro. 22. 14.

that his hand might be with him] One end questionless, of giving that sum of money, was, to move him thereby to depart from him; but withal, it is probable, that he made the sum the greater, to procure aid thereby from him, against other foraign invasions.

to confirm the kingdom in his hand] Menahem came to the crown by treason, murther, and usurpation, and thereupon might justly fear intestine insurrections, and inward rebellions against himself. For usurpers and tyrants cannot but live in continual fear; he ought therefore, by might and force, and that of a forraign enemy, to confirm and secure his own kingdom to himself.

V. 20. *And Menahem exacted*] Heb. *caused to come forth*. Forced to bring forth.

the money of Israel] Namely, of his subjects, inhabitants of Israel.

even of all the mighty men of wealth] Such as were best able to pay the great sums that he exacted.

of each man fifty shekels of silver] Six pound and five shillings; for a shekel was two shillings and six pence. See ch. 7. 1.

to give to the king of Assyria] For the reasons rendred, v. 19.

so the King of Assyria turned back, and staied not there in the land] There being so fair a silver-bridg for that enemy to pass over, he soons takes the opportunity and departs; some, otherwise then hath been noted, say, that the distinction of persons, before noted, was in relation to Puls souldiers; that each of them should have fifty shekels a piece. But then, why should it be said, that the money was exacted, to give to the king of Assyria? Besides, they say, that this money was given as a yearly tribute, to move the king of Assyria to continue his aid to the king of Israel. But a thousand talents was too vast a sum to be yeer after yeer, given to an enemy.

V. 21. *And the rest of the acts of Menahem*, &c.] See 1 King. 14. 19.

V. 22. *And Menahem slept*, &c.] See 1 King. 2. 10.

and Pekahiah his son raigned in his stead] Though Menahem were a wicked and a cruel king, yet God suffered him ten yeers the rather, that he might be a scourge to rebellious Israel. His son indeed succeeded him, but not long, as appears in the history following.

V. 23. *In the fiftieth year of Azariah king of Judah*] Menahem raigned ten years, v. 17. which passed betwixt the nine and thirtieth and fiftieth year of Azariah.

Pekahiah the son of Menahem] This is the six king of Israel whom Azariah king of Judah saw in the time of his raign. See v. 17.

began to raign over Israel in Samaria] See 1 King. 16. 23, 29.

and raigned two yeers] God punished Menahem in his son, as he punished Baasha in his, 1 King. 16. 8.

V. 24. *And he did that which was evil*, &c.] See 1 King. 14. 22.

V. 25. *But Pekah the son of Remaliah, a Captain of his*] Great Commanders in war, have oft proved ambitious of regal dignity, and pernicious to their soveraigns, 1 King. 16. 9, 16. ch. 9. 5. v. 10, 14.

conspired against him] See 1 King. 16. 9.

and smote him in Samaria] In the chiefest city of the kingdom.

in the palace of the kings house] Where may a man think himself more secure then in his own house? Yet so bold was this Captain, as to set upon his Soveraign in the royal Palace, where he was attended with a guard night and day.

with Argob and Arieh] These might be two Assassinates, which conspired with Pekah, and aided him in this treason and murther. Some take them to be on the kings side, and to be slain with the king. There be that take them to be names of places, and translate this preposition, *with*, as if it were *by*, or *neer unto*, or *in*. Indeed Argob is other-where the name of a place, but of a region, as Deut. 3. 4, 13, 14. 1 King. 4. 13. The other word, *Arieh*, signifieth a lyon; and they would have the house intended by it to be so called, because the image of a lion stood at the door thereof. But I take the former acception of these two words for Conspirators with Pekah, to be most agreeable to the letter and sence here intended.

and with him fifty men of the Gileadites] These might also be Conspirators with Pekah, which is the moft probable; or as some will have it, they might be on the kings side, and slain with him.

and he killed him] Pekah killed Pekahiah his Soveraign.

and reigned in his room] See v. 14.

V. 26. *And the rest of the acts of Pekahiah*, &c.] See 1 King. 14. 19.

V. 27. *In the two and fiftieth year of Azariah King of Judah*] This was the last year of that king, v. 2.

Pekah the son of Remaliah began to raign, &c.] See 1 King. 16. 29.

and raigned twenty years] Though he reigned so long, yet was his reign very troublesome; and in the end thereof he was violently cut off, v. 30. Hereby was his treason and murther punished.

V. 28. *And he did that which was evil*, &c.] See 1 King. 14. 22.

V. 29. *In the dayes of Pekah King of Israel, came Tiglath-Pilneser King of Assyria*] This was the son of Pul, mentioned v. 19. He was hired by Ahaz king of Judah, to annoy this king of Israel; and that because Pekah, and Rezin king of Syria, joyned together to invade Judah, Isa. 7. 1. See ch. 16. 7. The signification of this name, Tiglath-Pileser, is remarkable; it is the removing of captives. See ch. 17. 6.

and took Ijon, and Abel-Beth-maachah] Of these two places, see 1 King. 15. 20.

and Janoah] This was situate on the borders of Ephraim, Josh. 16. 6.

and Kedesh, and Hazor,] Judg. 4. 6. 1 King. 9. 15. These two were in the tribe of Naphtali, Josh. 19. 32, 36, 37.

and Gilead] See ch. 10. 33.

and Galilee] See 1 King. 9. 11.

all the land of Naphtali] This was one of the tribes of Israel.

and carried them captive to Assyria] The inhabitants of the places before named, were carried away captives. The places whither they were carried are set down, 1 Chr. 5. 26. namely Halah, and Habor, and Hara, &c. This was the beginning of Israels captivity. Two tribes and an half beyond Jordan, and Naphtali, yea and Zebulon too, on this side Jordan, were now carried away. To this miserable condition of the Israelites hath the Prophet relation, Isa. 9. 1.

V. 30. *And Hoshea the son of Elah, made a conspiracy against Pekah*, &c.] See v. 25. As Pekah served his Soveraign, so he himself was dealt withal by his subjects.

in the twentieth year of Iothom the son of Uzziah] This twentieth year must be accounted from the time that Jotham began to reign in his fathers life-time. See v. 5. for after his fathers

fathers death he reigned but sixteen yeers, v. 33. Some say, that he lived four years after those sixteen, having given up the kingdom to his son Ahaz. But no mention being as yet made of Ahaz, the account is to be taken from the beginning of Jothams raign.

V. 31. *And the rest of the acts of Pekah*, &c.] See 1 King. 14. 19.

V. 32. *In the second year of Pekah the son of Remaliah king of Israel*] This second year of Pekah, is to be taken current, for after sixteen yeers of Jothams raign, Ahaz began to raign, in the seventeenth year of Pekah, ch. 16. 1. Now betwixt the second and seventeenth there are not sixteen years complent.

began Jotham the son of Uzziah, &c.] See ch. 15. 1.

V. 33. *Five and twenty years old was he when he began to raign*] Solely by himself, his father being dead.

and he raigned sixteen yeer in Jerusalem] See v. 30.

and his mothers name was Jerusha] See 1 King. 15. 10.

the daughter of Zadok] It might be, that this Zadok was a priest, for priests married Kings daughters, 2 Chron. 22. 11. and Kings might marry priests daughters.

V. 34. *And he did that which was right*] Right is here to be taken, both for the matter of what he did, (which was therein agreeable to Gods words,) and also for the manner, which was uprightly, sincerely. For there is nothing recorded of Jotham which may argue him to be an hypocrite, or an apostate; as there is of Joash, a Chron. 24. 17. and of Amaziah, 2 Chron. 25. 14. and of Uzziah, 2 Chro. 26. 16. So as that which is here spoken of Jotham, may be taken in the largest extent, as ch. 18. 3. & 22. 2.

in the sight of the Lord] See ch. 12. 2.

he did according to all that his father Uzziah had done.] This is to be restrained to the good things that Uzziah did; and that before he presumed to offer incense, 2 Chron. 26. 4, 5. &c.

V. 35. *Howbeit, the high places were not removed*] See 1 King. 15. 14.

the people sacrificed, and burnt incense still in the high places] See ver. 4.

He built the higher gate of the house of the Lord] See ch. 11. 6. This is noted as a part of his piety; and it is set down in some opposition to the peoples practise. They doted upon high places; but his care was to build and beautifie the house of the Lord, and the things pertaining thereunto.

V. 36. *Now the rest of the acts of Jotham*] See 1 King. 14. 29.

V. 37 *In those dayes the Lord began to send against Judah*] In the latter end of Jothams raign, enemies might consult about invading Judah. For the Lord had a quarrel against the peoples doting on high places; but that which enemies began to plot in Jothams time, they put in execution when Ahaz raigned, ch. 16. 5. Isa. 7. 1. This must needs be in the beginning of Ahaz raign. For Pekah lived but three yeers, at the moft, in Ahaz raign. Pekah raigned twenty yeers, and Ahaz began his raign in the seventeenth year of Pekah, ch. 16. 1.

Rezin the king of Syria] He and his predecessors were deadly enemies against Israel; yet he, with the king of Israel, and the king of Israel with him, could joyn in confederacy against Judah.

and Pekah the son of Remaliah] See v. 25. This Pekah, in Ahaz time, slew in Judah an hundred and twenty thousand in one day, 2 Chro. 28. 6.

V. 38. *And Jotham slept with his fathers*, &c.] See 1 King. 2. 10.

CHAP. XVI.

Vers. 1. *In the seventeenth year of Pekah the son of Remaliah*] This is to be taken of the yeer current. See chap. 15. 32.

Ahaz the son of Jotham king of Judah, began to raign] This was a woful change; an idolatrous son succeeded a pious father.

V. 2. *Twenty yeers old was Ahaz when he began to raign*] By this account, Ahaz was but eleven years old, when his son Hezekiah was born; for he raigned but sixteen years; twenty and sixteen make six and thirty. And Hezekiah was five and twenty yeers old, when he begin to raign, ch. 18. 2. Some refer the relative particle, *he*, to Jotham, who was mentioned in the clause immediately before; as if it had been thus expressed, *twenty yeers old was Ahaz, when Jotham began to raign*. We have a like inference, 2 Chro. 36. 9.

and raigned sixteen yeers in Jerusalem] He continued on his throne as long as his father, ch. 15. 33. but his fathers raign was a blessed time, his most wretched.

and did not that which was right] This is expressly contrary to that which is recorded of David, 1 King. 14. 8.

in the sight of the Lord] See ch. 12. 2.

his God] The Lord is in special manner the God of the faithful. Though this title do in a manner appropriate the Lord to David, to be in special manner his God, yet it excludes not others. See Jos. 20. 17.

V. 3. *But he walked in the waies of the kings of Israel*] Their way, or course of life, was idolatrous, impious, and every way wicked.

and made his son to pass through his fire] This was expressly forbidden by the law, Levit. 18. 21. but the law of God was cast behinde their backs, as a thing not to be regarded.

according to the abominations of the heathen] The most abominable and detestable things that the heathen committed. There is a great emphasis in this word, *abomination*, which is called the abstract.

whom the Lord cast out before the children of Israel] These heathen were the Canaanites, the worst of Nations; nations that were accurst of God, Gen. 9. 27. Jer. 18. 25, 27. the heathen burnt their children to death, for a sacrifice to their idols, which the Jews learned of them. This kinde of sacrificrifice, as Plal. 106. 37, 38. Jer. 7. 31. & 19. 5. Sometimes, by causing them to pass through the fire, as 2 Chr. 33. 6. Jer. 32. 35. The idol to which they consecrated their children, was Moloch. Hereof, see 1 King. 11. 5, 7. The place where the Heathen used to deal with their children, was called *the valley of the son of Hinnom*. Hinnom was the name of a man, his son had a pleasant place near Jerusalem, in a valley which was usually called *the valley of the son of Hinnom*, Josh. 15. 8. & 18. 16. It is also called *the valley of Hinnom*, Neh. 11. 30. In this valley was a place called Topheth, from the Hebrew word תופת *toph, tympanum*, timbrel, or drum. See the Notes on Exod. 15. 20. At their sacrificing of children, they used to beat a drum, and sound other instruments, that the cry of the child might not be heard. Therefore they called the place Topheth. Of sacrificing children in this valley, see 2 Chr. 28. 3. & 33. 6. Of Tepheth in that valley, see Jer. 7. 31, 32. Of their cruelty therein, see the notes on Levit. 18. 21. from that cutelty used in the valley of Hinnom, which in Hebrew is גיהנם *Gehinnom*, the Greek word Γέεννα, *Gehenna*, which signifieth *Hell*, ariseth, Matth. 5. 22, 29. Yea Topheth also is used in a like signification, Isa. 30. 33. Of Gehinnom see the note on Josh. 15. 8.

V. 4. *And he sacrificed*] See 1 King. 3. 2, 15.

and burnt incense] See 1 King. 9. 25.

in the high places] See 1 King. 3. 4.

and on the hills, and under every green tree] See 1 King. chap. 14. 23.

V. 5. *Then Rezin king of Syria, and Pekah*, &c.] See chap. 15. 37.

came up to Jerusalem to war] It appears that they came with a formidable army, in that they came so far into the land, as to the walls of their chiefest city. It is evident that they intended utterly to subdue the kingdom of Judah: For they meant to set another king therein, Isa. 7. 6.

and they besieged Ahaz] He was at this time in Jerusalem; which was begirt with enemies.

but could not overcome him.] For the Lord sent his Prophet Isaiah to Ahaz, to tell him that the enemies counsel should not stand, Isa. 7. 7. God determined not as yet to destroy the house of Judah; but his purpose was still to continue a light for David in Jerusalem. See 1 King. 11. 36. Ahaz was a most impious King; but God in delivering him, had respect to his promise made to David.

V. 6. *At that time*] Either in coming to Jerusalem, or, in departing from the same. The former is the most probable.

Rezin king of Syria recovered Elath to Syria] This phrase implyeth, that formerly the Syrians had possession of Elath, having gotten it from Israel, to whom of old it is belonged, Deut. 2. 8. 1 King. 9. 26. Uzziah restored it to Judah, ch. 14. 22. And now Rezin recovers it again to Syria.

and drave the Jews from Elath] Forced them clean to depart from thence.

and dwelt there] The Syrians took the full possession thereof to themselves. Besides, they killed many, and took others captives, 2 Chron. 28. 5. Pekah also slew a great number in Judah, and took many captives, 2 Chron. 28. 6, 8. That slaughter was questionless before their joyning together to besiege Jerusalem; for the king of Assyria going against Damascus, was a means to draw Rezin from besieging Jerusalem. After Rezin was separated from Pekah, Ahaz might think himself strong enough to grapple with Pekah, and thereupon ventured a fight; wherein God left him, and so he was shamefully over-come. Though Pekah were an idolater, and a very wicked man, yet God at this time used him as a fore scourge to punish another idolater. He was soon after this, destroyed. See ch. 15. 30.

unto this day] See 1 King. 9. 13.

V. 7. *So Ahaz sent messengers*] Though the Lord had expressly

precly promised that Pekah and Rezin should not bring their wicked plot to pass, Isa. 7. 5,7. Yet faithless Ahaz durst not rest upon Gods promise, but seeks to humane help.

to Tiglath-Pileser King of Assyria] See ch. 14. 2. This was an ambitious man, and sought to get all nations under his dominion; yet doth Ahaz most slavishly seek to him.

saying, I am thy servant] I am content to be thy tributary, in subjection under thee, and to serve thee.

and thy son] Under thy protection to be preferred by thee, as a son by his father; promising to obey thee as becomes a servant; and to rely upon thee as becomes a son. Some take these words, as a desire, thus, Let me be thy servant and thy son.

come up] For Jerusalem was upon an hill.

and save me] Deliver me and my people.

out of the hand] From the power.

of the king of Syria, and out of the hand, &c.] See v. 5.

V. 8. *And Ahaz took the silver and the gold*, &c.] See ch. 12. 18. and 18. 16.

and sent it for a present to the king of Assyria] It must needs be a great present, that wrought so much as this did, with such a king as the king of Syria was.

V. 9. *And the king of Assyria hearkned unto him*] Not to come up, as Ahaz desired, v. 7. but to save him; which was the principal thing that he desired.

for the king of Assyria went up against Damascus] Heb. *Damesek*. See 1 King. 11. 24. This city was in the confines of Syria; but sometimes in the Israelites power also. See ch. 14. 28. The king of Assyria went to Damascus purposely to divert the King of Syria from Jerusalem; and Rezin was moved thereby to forsake the siege, and to defend his country. Upon a like ground, Saul was moved to turn from following David, 1 Sam. 23. 28.

and took it] Clean vanquished it, and took the possession thereof to himself.

and carried the people of it captive to Kir] This Kir was a city in Media, as may be gathered from Isai. 22. 6. where Elam and Kir are joyned together. This was expressly foretold, Amos 1. 5. There was another Kir in Moab, Isai. 15. 1. But that is not here meant.

and slew Rezin] By this it appears, that Rezin himself went in his own person to Damascus. He deerly bought his conspiracy with the king of Israel against Judah.

V. 10. *And King Ahaz went to Damascus*] Heb. *Dammesek*.

to meet Tiglath Pileser King of Assyria] He went to meet him, to congratulate his victory, and to obtain further aid against the Syrians; but all in vain: for the King of Assyria came afterwards unto him, and distressed him, but strengthned him not, nor helped him, 2 Chr. 28. 20, 21. By the chargeable Present which he took of Ahaz, he impoverished him, but Present which he took of Ahaz, he impoverished him, but sent him no aid; only for his own turn he vanquished Damascus; but suffered others to spoil Ahaz, 2 Chr. 28. 18. Yea and he himself afterwards spoiled Judah, Isa. 7. 17. 2 Chron. 28. 23.

and saw an altar that was at Damascus] Idolaters are much taken with outward shews. They have no certain rule to be guided by; their rule is their own and other mens inventions. But poor and religious persons have God Word to be their rule; to which they hold close. This makes these constant in their serving of God, but the other are very changeable.

and King Ahaz sent to Urijah the Priest] It appears that this Priest was a temporizer, and one that Ahaz knew to be ready to do what he would have him to do; or else he would not have committed such a matter to him.

the fashion of the altar, and the pattern of it] Such a pattern as was every way fashioned according to that altar.

according to all the workmanship thereof.] Both in the several measures thereof, and also in the ingravings and deckings thereon.

V. 11. *And Urijah the Priest built an altar according to all that King Ahaz had sent from Damascus*] The Priest was, or should have been better instructed in the Law, Mal. 2. 7. But they who set themselves to please Princes, regard not Gods Law, Gal. 1. 10. Though there be one letter difference betwixt this Urijah and Uriah, mentioned Isa. 8. 2. Yet they may well be supposed to be one and the same person. And if so, then he which was accounted not long before a *faithful one*, proves now most unfaithful to the Lord.

so Urijah the Priest made it against King Ahaz; came from Damascus] That the King might see how ready and how forward he was to conform himself to his will; and to please him, though it were in that which the Priest could not but know to be much displeasing to God.

V. 12. *And when the King was come from Damascus, the king saw the altar*] As the Priest had made it ready for him, so the king was very desirous to see it.

and the King approached to the Altar] He himself in his own person.

and offered thereon] With his own hands; herein Ahaz committed two great sins. One was, to usurp the Priests office, as Uzziah his father had done 2 Chron. 26. 16. The other, to bring in a strange altar into the house of God. In this, he is said to sacrifice unto the gods of Damascus, 2 Chron. 28. 23. He knew that the Syrians offered sacrifices, to their idols, on the Altar where of his was a pattern; so as herein he preferred the Idols of the Heathen before Jehovah, the God of Israel. This is pleaded against Israel, Jer. 2. 9, 11. Of the reason which he rendreth for this. See 2 Chron. 28. 22.

V. 13. *and he burnt his burnt offering* &c.] Of the several kinds of the offerings here mentioned, see 2 King. 5. 5.

and sprinkled the blood of his meate offerings] Heb. *which were his* in special for himself. This rite of sprinking blood, was revealed by the law, Exod. 24. 6. It was a type of the application of Christs blood, Hebr. 9. 13, 14.

upon the altar] That strange altar which was now new made.

V. 14. *And he brought also the brazen Altar*] That great Altar which Solomon made, 2 Chr. 4. 1.

which was before the Lord] Which so stood in the Priests Court, as one standing by it might see through the porch and holy place, into the most holy place, where the ark of God was, which respect it is said to be before the Lord, Exo. 40. 29. 1 King. 8. 64.

from the fore-front of the house] That part of the court which was just before the entrance into the temple.

from between the altar and the house of the Lord] That the Lords altar might not stand betwixt his altar and the Temple.

and put it on the north side of the Altar] He put the Lords altar on the side of his altar, so as it could not well be seen by such as came to offer sacrifices; he set his own altar in the midst, directly before the entrance in the temple, where the Lords altar before stood.

V. 15. *And King Ahaz commanded Urijah the Priest, saying*] As he commanded the Priest to make this new altar, so he commands him to use it according to his pleasure.

upon the great altar] Hereby he means that new strange altar, which was not in quantity, yet, in his account, greater then the Lords altar.

burn the morning burnt offering] See v. 13.

and the brazen altar] Which was the Lords, v. 14. Some upon this title, *brazen altar*, infer, that the new altar was of gold. Idolaters will spare no cost for their idolatry.

shall be for me to inquire by] When I see cause. He means the brazen altar. Thus he would have his own altar to be constantly used for all holy services injoyned to the people of God; and the Lords altar for what he pleased.

V. 16. *Thus did Urijah the Priest according to all that King Ahaz commanded*] Like an impious and an Idolatrous hypocrite; basely and slavishly he conforms himself to the Kings will, and that in the matter of Gods worship.

V. 17. *And King Ahaz cut off the borders of the bases*] Of these borders and bases, see 1 King. 7. 27, 28, &c. The meaning is, that Ahaz defaced the ornaments and beauty of those holy vessels which Solomon had made.

and removed the laver from off them] There were ten lavers which all stood upon bases, 1 King. 7. 38. he took them all off.

and took down the Sea from off the brazen oxen that were under it] Of this Sea and the Oxen, see 1 King. 7. 24, 25. He did not clean take away these things; for we read that they remained in the temple at the time of the captivity, Jer. 1. 20. His impiety in this appeared, that he defaced and disordered the holy things of the Lord.

and put it upon a pavement of stones] If Solomons setting the Sea and lavers upon Supporters were an ornament, surely this setting them upon the pavement was a kinde of disparagement.

V. 18. *And the covert of the Sabbath*] Hereby is meant a place in the temple for the priest, who on Sabbaths, or weeks, kept their courts, (Sec. ch. 11. 5.) to rest therein. This court is otherwise taken by others; but in this all agree, that it was a retiring place, which was covered over to keep men from rain and weather. This he took away.

and the kings entry without] The gallery without the temple, whereby the King ascended from his breach of Covenant, house of God. Hereof see 1 King. 1. 05.

turned he from the house of the Lord] Because he had no minde to go to Gods house. The doors thereof he shut up, 2 Chron. 28. 24.

for the king of Assyria] Partly to collogue with him, by shewing his detestation of the worship of God, and holy things of God, and partly to cut off all by-passages to his palace, through fear of the king of Assyria.

V 19. *Now the rest of the acts of Ahaz*, &c.] See 2 King. 14. 29. V. 20.

V. 10. *And Ahaz slept*, &c.] See 1 King. 2. 12.

and Hezekiah his son reigned in his stead] A blessed king. A most pious son succeedeth an idolatrous father.

CHAP. XVII.

Vers. 1. [*N the twelfth year of Ahaz King of Judah began Hoshea*, &c.] It is said chap. 15. 30. that Hoshea slew Pekah and reigned in his stead, in the twentieth year of Jotham, which was his last year, in which Ahaz Jotham son began to reign. Hence arise th a doubt, how Hoshea should begin to reign in the twelfth year of Ahaz. By this computation there are twelve years over-reckoned. The Hebrew clean taketh away this doubt, in that it saith, Hoshea *reigned*. The word, *began*, is added by the translators. I will not deny but that the Hebrew word here used, is oft put to set out the beginning of a Kings reign, as 1 King. 14. 21. 2 King. 8. 16. Take it so, and then all the years betwixt the death of Pekah and the twelfth of Ahaz, are swallowed up by reason of the great tumults that were in Israel; as also by reason of that power which the King of Assyria had over Israel in those dayes, See ch. 15. 29. Though therefore it be said, that Hoshea slew Pekah, and reigned in his stead, yet that may be taken of Hoshea's setting himself upon the throne so soon as he had killed Pekah; but because the people pulled him down again, and suffered him not to reign quietly, till this twelfth of Ahaz, he may be here said to begin his reign. Or, though he did continue to reign immediately after Pekah's death, yet the King of Assyria might make him his vassal, and he continue to reign meerly as a tributary to the King of Assyria; and in that respect, that to be accounted as no reign. But in the twelfth year of Ahaz, Hoshea rebelled against the King of Assyria, and refused to be tributary unto him; and therefore now in this twelfth year of Ahaz, he is said to begin to reign, because he now reigned as an absolute King.

nine years] Of these he reigned six, before the king of Assyria came against him, and in the other three the city Samaria was besieged, and at last taken, ch. 18. 9, 10. See v. 4, 5.

V. 2. *And he did that which was evil in the sight of the Lord*] See 1 King. 14 22.

but not as the Kings of Israel that were before him] He did evil in that he continued in Jeroboams idolatry, But other kings of Israel served also Baal, as 1 King. 16. 31. Yea, and all the host of heaven, v. 16. and committed sundry other abominations, v. 17. Hoshea invented no new idolatry. It is also probable that he suffered his people to worship the Lord, as they themselves thought meet, and made no laws absolutely to tye them to any one kinde of idolatry, as Jeroboam had done, 1 King. 12. 28. and Omri, Mic. 6. 16. Such of his subjects as were willing, he permits to worship the Lord in his holy temple at Jerusalem, which was forbidden, 1 King. 12. 28. If that which is noted (2 Chr. 30. 11.) of the inhabitants of Ather, Manasseh, and Zebulon coming to Jerusalem to the Passover, were before the carrying away of the Israelites captive, then there is an evidence of his suffering his people to go to Jerusalem, there to observe the ordinances of the Lord. God doth pour out the full vials of his wrath upon a king or people that are not altogether so wicked as their Predecessors, to shew, that he executeth judgment, not only for the sins of the present time, but also for the sins of former times. Smaller sins added unto greater, are an aggravation, and provoke wrath.

V. 3. *Against him came up Shalmanesser king of Assyria*] This king is taken to be the son of Tiglath-Pileser, who was a great oppressor of Israel. ch. 15. 29.

and Hoshea became his servant] After Tiglath-Pileser was dead, Hoshea thought he might free himself from that yoke which was put upon his neck by the king of Assyria, and pay no more tribute to his son: hence Shalmanesser takes the occasion to come against him, and so far prevailed, as he became tributary to him also; and thus is fulfiled *his servant*.

and gave him] Heb. *rendred to him*. Because Hosh a enjoyed that liberty which he had, upon condition of the tribute he paid, he is well said to *render* what he gave.

Presents] Or, tribute. This was not only one great Present at once, but a tribute year after year. See v. 4.

V. 4. *And the king of Assyria found conspiracy in Hoshea*] The conspiracy here meant, was breach of Covenant, as ch. 24. 20. Ezek. 17. 13, 14, 15. Hoshea about this breach of Covenant, consulted with his Counsellors of State, and in that respect it may be called a conspiracy; but there is another reason hereof rendred in the words following.

for he had sent messengers to So, king of Egypt] Egypt was an ancient and potent kingdom: And there had been continual emulation betwixt that kingdom, and the kingdom of Assyria; Hoshea therefore sends thither for aid against the king of Assyria, and upon promise of his aid, refuseth to continue what he had covenanted with him.

and brought no Present to the king of Assyria] See v. 3.

as he had done year by year] This proves the Present to be an annual tribute.

therefore the king of Assyria shut him up] This is here spoken by anticipation; for questionless the king of Assyria had taken Samaria before he could shut up the king thereof.

and bound him in prison] Heb. *in an house of shutting up*. This is a fit description of a prison; for therein they are so shut up, as they cannot go abroad. The king of Assyria thus dealt with the king of Israel, before he carried him away captive into another land; that he might be the more sure of him when he should demand him. Kings, sinning against God, are subject to the like restraints and punishments that meaner persons are, 2 Chr. 33. 11. Psal. 149. 8.

V. 5. *Then the king of Assyria came up*] After he had found conspiracy in Hoshea, v. 4.

throughout all the land] He brought a great army, and with it passed from city to city, conquering and subduing all places, throughout all the tribes, to himself.

and went up to Samaria] This was the chief city of the kingdom where was the kings Palace: As it was the faireft and largest, so it was the strongest and best defenced city of the kingdom.

and besieged it three years] By this it appears that the city was well fenced, fortified, furnished, and every way prepared to hold out an enemy; or else such a potent enemy, as the king of Assyria was, would sooner have entred into it.

V. 6. *In the ninth year of Hoshea*] For in the seventh year Samaria began to be besieged, and was taken in the ninth, ch. 18. 10. The seventh and ninth year being accounted current, the siege may be said to continue three years.

the king of Assyria took Samaria] He had either battered down so much of the walls, as was sufficient for his whole army to enter in thereat; or else the inhabitants were so straitned by the long siege, as they yielded up the city to their enemy.

and carried Israel away into Assyria] This was an utter rejecting of those ten tribes, whereby they came to be in Gods account Lo-Ammi, (Hos. 1. 9.) no people of Gods. To this day they remain as a people cast off. For we do not read, that ever after this, they returned to their own habitations. From the beginning of the division of the ten tribes from Judah, to this their last captivity, there are reckoned about 260 years.

and placed them in Halah and in Habor] These are Cities in Assyria, whereunto Hara is added, 1 Chr. 5. 26.

by the river Gozan] Or, Nehar-Gozan; so as both words joyntly together make the name of one City.

and in the cities of the Medes] These were other cities then they which are before mentioned to be in Assyria. For Media was then under the king of Assyria: As the king of Assyria carried these Israelites into other countries, so he brought people from other countries to inhabit the land of Israel, See v. 24.

V. 7. *For so it was*] In this and some verses following, is shewed how long Israel had continued to provoke the Lord, and how much, before he executed the fore-said judgment on them.

that the children of Israel had sinned against the Lord their God] Peoples sins pull down Gods judgements upon them, especially when they continue long in their sins.

which had brought them out of the land of Egypt] From their first beginning to be a nation. See 1 King. 8. 9.

from under the hand of Pharaoh king of Egypt] This is added to set forth the great mercy of God towards them in their beginning to be a free people, in that he delivered them from a miserable bondage. This mercy much aggravateth their sin.

and had feared other gods] They loon begath to be idolatrous, Ezek. 20. 8, &c.

V. 8. *And walked in the statutes of the heathen*] They followed their own inventions, customes, orders, and ordinances. God long before this threatned, that their land should spue them out for such abominations, Levit. 18. 26, 28.

whom the Lord cast out from before the children of Israel] This sets out their obstinacy and impudency in sinning against God; in that they committed the very things for which the inhabitants of that land, were cast out before them.

and of the kings of Israel which they had made] The Israelites themselves, without any command from the Lord, made Jeroboam king, 1 King. 12. 20. so they made Omri king, 1 King. 16. 16. and sundry others after them. Both these kings made statutes for idolatry, 1 King. 12. 28, 29 Mic. 6. 16. So also did other kings. In these statutes did the Israelites walk.

V. 9. *And the children of Israel did secretly*] Heb. *they hid*. Or, covered, or cloaked over what they did.

those things which were not right] Not agreeable to the right rule, which is Gods word, but rather contrary thereunto; these things they coverily and deceitfully did, upon pretence of serving God: Yea, beside their open idolatry, they did many secret abominations, Ezek. 8 12.

against the Lord their God] Against his Will, and to the dishonour of his name.

and they built them high places in all their cities] See 1 King. 3. 4. These were places for idolatry.

from the tower of the watch-men, to the fenced city] Watch-towers vsed to be up and down in the country, to descry danger afar off, ch.9.17. yea, they had watch-towers in many places to look to their cattle, and to watch their orchards and vineyards. Their great and populous cities were wont to be fenced. This then is a proverbial speech; whereby the extent of their idolatry is set out, and that, to be every where, in country and city; in meanest and great places, from one end of the land to the other.

V. 10. *And they set them up images*] Heb. *statues*. See ch.10.26.

and groves] See 1 King.16.33.

in every high hill, and under every green tree] See 1 King.14.23.

V. 11. *And there they burnt incense in all the high places*] Of incense, see 1 King. 9.25.

as did the heathen] Who were aliens from the Commonwealth of Israel; And had not the light of Gods word to direct them in that which was acceptable to God.

whom the Lord carried away before them] See ch. 16. 3.

and wrought wicked things] This is a general phrase, which comprizeth under it not only Idolatry, and other branches of impiety against God, but also wrongs, oppressions, and other like sins, against their neighbour.

to provoke the Lord to anger] Though, it may be that was not to the end that they aimed at, yet it followed as a fruit and effect of their sins: And as a cause of the judgments of God on them. See 1 King. 14. 9.

V. 12. *For they served idols*] The Hebrew word signifies *dirty gods*. See 1 King. 15.12.

whereof the Lord had said unto them, ye shall not do this thing] Deut.4.19. Gods express charge nothing at all prevailed with them; the corrupt heart of man is oft hitred up, the rather to do sundry evil things, because God forbids them, Rom.7.8.

V. 13. *Yet the Lord testified against Israel*] God did ordinarily declare to his people their sins, and vsed means to turn them from them, before he executed his judgments.

and against Judah] Though the reason of Gods judgment on Israel be here principally intended, yet he makes mention of Judah also, that Judah might by the judgment on Israel be warned before-hand; and also, that, when judgment should be executed on Judah, the equity of Gods proceeding against her might be the better discerned.

by all] Heb. *by the hand of all*. See 1 King.8.53.

the Prophets, and by all the Seers] These two titles, *Prophets*, *Seers*, do both set forth extraordinary Ministers of God. The former word, *Prophets*, properly signifies such as had the Will of God made known unto them before-hand, and thereupon fore-told things to come. *Seers*, were such as had the Will of God made known unto them by visions or representations of things which they saw, and in that respect called *Seers*. Both these titles do imply such as were immediately stirred up by God, and extraordinarily assisted by his Spirit, to such weighty matters as could not, but by a divine Spirit, be effected. The same person hath both titles many times given unto him, 1 Sam. 9.9. Compare 1 Sam.3.20. with 1 Sam. 9.19. Hereby is intended in this place, that God did afford unto his people by intended in this place, that God did afford unto his people not only ordinary Ministers, as Priests, and Levites, but also extraordinary, as Prophets and Seers.

turn you from your evil ways. Jer. 18. 11. & 25.5. & 35.15. Hereby, as Gods mercy is wonderfully amplified in accepting sinners, if they turn to him, (Ezek.18 21.) so mans obstinacy is exceedingly aggravated in that he hearkeneth not to so gracious an invitation.

and keep my commandements and my statutes] See 1 King.3.14.

according to all the law which I commanded your Fathers] He means their fathers in the wilderness, to whom God by Moses gave his law, as a rule for them, and their posterity, Psal.78.5.6.

and which I sent to you by my servants the Prophets] Prophets, were in special manner called Gods servants, and distinguished from others, ch.9.7. for they were extraordinarily instructed in the Will of the Lord, and were so guided by the Spirit of the Lord, as they were most faithful in doing his Will. This latter clause doth shew that God contented not himself, once to make known his Will to their fathers, but time after time, inculcated it by his Prophets, upon succeeding generations.

V. 14. *Notwithstanding they would not hear*] Behold here the obstinacy of men against Gods gracious dealing with them.

but hardened their necks] Deut. 31.27. This metaphor importeth a stubborn disposition, which will not bow, nor submit to Gods Will, 2 Chr. 29.6. & 36.11. Prov.29.1. Isa.48.4. Jer.7. 26. The metaphor is taken from beasts which will not bear the yoke.

like to the neck of their fathers.] For children to imitate their fathers in wickedness, is a great aggravation of the evil.

who did not believe in the Lord their God] Deut.1.32. Psal.78. 22.32. & 106.24. This is here noted as the cause of all other their wickedness. Unbelief is a mother-sin.

V. 15. *And they rejected his statutes*] This adds a kinde of impudency to their former obstinacy.

and his covenant that he made with their fathers] See 1 King.11. 11. & ch.13.23.

and his testimonies which he testified against them] Of testimonies, see 1 King. 2. 3. Gods testimonies are said to be *against* them, because they transgressed against them, and thereupon pulled upon their own pates, the penalties annexed to them. In regard of Gods statutes are said not to be good, Ezek.20.25.

and they followed vanity] Idolatry. See 1 King. 16.13.

and became vain] Foolish, without understanding, Rom.1. 21. Psal. 115. 8. See 1 King 16.13.

and went after the heathen that were round about them] See v.11.

concerning whom the Lord had charged, &c.] See v.11.

V. 16. *And they left all the Commandements*] They wholly take liberty to transgress one Commandement, will foon transgress all, and make conscience of none.

of the Lord their God] See 2 King. 8. 28.

and made them molten images] Exod.32.8. These images are called molten, because they were made of such metal as might be molten, and so cast into any shape.

even two calves] See 1 King. 12. 28.

and made a grove] See 1 King. 16. 33.

and worshipped all the host of heaven] The stars, which as an host are many, set in good order, keep their rank, are ready to do what the Lord will, and placed in heaven, Judg. 5. 20. See Deut. 4. 19. Jer. 8. 2.

and served Baal] See 1 King.16. 31.

V. 17. *And they caused their sons and their daughters to pass through the fire*] See ch. 16. 3.

and used divination] Heb. *divined divination*. This they did by inter-course with the devil, see Deut. 18. 10. Jer. 14. 14. Ezek. 21.21. Act. 16.16. 1 Sam. 28.7. divination was a conjecturing of things future, or things concealed and secret.

and enchantments] Heb. They *enchanted*. To inchant or use inchantment, is by words or signs to make pretence of doing some rare thing. Of charming serpents, see Psal.58.5. Eccles. 10.11. Jer.8.17. the hebrew word doth also signifie *to discern*, or to know what is done in secret; to divine, Gen. 44.5,15. Exod. 7. 22.

and sold themselves to do evil] See 1 King. 16.33. & 21.20.

in the sight of the Lord] See 1 King. 14. 22.

to provoke him to anger] See 1 King. 14. 9.

V. 18. *Therefore the Lord was very angry with Israel*] See ch. 13. 3. 1 King. 11. 9.

and removed them out of his sight] Out of that land whereupon the eyes of the Lord were continually, after an especial manner, set, Deut.11.12. where the evidences of his gracious presence were, and where his Church was, v.20,23. ch.23.27. This shewth the accomplishment of that which the Lord threatned before, Hos.1.6.

there was none left but the tribe of Judah only] Under Judah are comprized so many of Benjamin and Simeon, as associated themselves to Judah; together with the Priests and Levites. See 1 King. 11. 13. 2 Chr. 11. 16.

V. 19. *Also Judah kept not the Commandements of the Lord their God*] This is added of another cause of Israels ruine; namely, that they were an ill example to Judah, and infected that nation: It is also an aggravation of Judah's sins, in that the would not be warned by Israels fall, Jer.3.8. herein Judah neglected the good advice of a Prophet, Hol. 4. 15.

but walked in the statutes of Israel which they made] See v.8.

V. 20. *And the Lord rejected all the seed of Israel*] If this be taken of the judgment mentioned in the beginning of this chapter, only the ten tribes are comprized under all the seed of Israel; And to them it doth the more properly belong, because their captivity was never yet returned, so as they were indeed rejected. Judah was not so; yet because mention is made of Judah's walking in the way of Israel, v. 19. in some respect it may be extended even to them also, because they were afterwards carried away captive by the enemy.

and afflicted them] By sundry judgments before, and in their captivity.

and delivered them into the hands of spoilers] Kings of Syria (ch. 13.3.7.) and kings of Assyria, (ch.15.19,29. & 18.9.) Judah also was delivered into the hands of spoilers, in the time of Ahaz. 2 Chr.28.5.&c. and in the time of Manasseh, 2 Chr. 33.11.

until he had cast them out of his sight] See v. 18.

V. 21. *For he rent Israel from the house of David*] The Lord rent them, 1 King.11.11,31. & 12.29. Or Israel rent it self, 1 King.11.16.

and they made Jeroboam the son of Nebat king] 1 King.12.20.

and Jeroboam drove Israel from following the Lord] By using means to keep them from going to the house of the Lord, 1 King. 12. 23. as also by causing them to follow other gods, 1 King. 12. 28. 29.

and made them sin a great sin] Which was to worship calves in stead of God, see 1 King 12. 30. Idolatry is a great sin in the kinde of it. The Israelites idolatry was the greater, in that it spread throughout all the ten tribes, and continued til they were carried away captive.

V. 22. *For the children of Israel walked in the sins of Jeroboam which he did*] See 1 King. 14. 16. From the time of Jeroboam the first, till the captivity; there were twenty kings, and ten several stocks. (See the argument on both books of Kings) yet all agreed in the sin of Jeroboam. See the reasons 1 King. 12. 26.

they departed not from them] See ch. 3. 3.

V. 23. *Until the Lord removed Israel out of his sight*] See v. 18.

as he had said by all his servants the Prophets] Heb. *by the hand of all*. See 1 King. 8. 53. he means all that God had stirred up in those dayes, to fore-tel this judgment, as 1 King. 13.22. & 14. 16. 2 King.8.12. Hos.1.4,6,9. Amos 5.27. Mic. 1. 6.

so was Israel carried away out of their own land to Assyria] To those several countries which are mentioned v. 6.

unto this day] See 1 King. 9.13. Of this judgment on Israel, it may be said even till in this our time, *unto this day*, for still they remain cut off.

V. 24. *And the King of Assyria brought men*] Shalmaneser brought some, as here in this place, See v.3. Afterward Esar-Haddon (who was senacherib's son) brought others, Ezr.4.2.

from Babylon] Heb. *Babel*. This was the chiefest City in Assyria.

and from Cuthah] No mention is elsewhere in sacred Scripture made of this city. It is supposed to be in the Confines of Syria.

and from Ava, &c.] Or, *Iva*. Deut. 2. 23. This Ava and *Hamath*, and *Sepharvaim*, were Cities which the king of Assyria had conquered, ch. 18. 34.

and placed them in the Cities of Samaria] Those Cities are here meant which appertained to the Kingdom of Israel, which Kingdom was called Samaria, from the chiefest City in that kingdom, See 1 King 16. 24.

instead of the children of Israel] The king of Assyria having removed the Israelites to Cities in other Countries, v.6. placed strangers in the cities of Israel, that in all places they might hold what they had, not as inheritors of their own, but as his vassals; Joseph cited the like policy, Gen.47.21. these were they which in the New Testament were called Samaritans, Mat. 10.5. Luk. 9. 52. they had learned of the Priests that were sent to them, v. 27. that the great Patriarks were the fathers of those that dwelt in the ten tribes: Thereupon they dwelling in that great City, laid claim to that priviledg, Joh 4.20.

and they possessed Samaria, and dwelt in the cities thereof] For the Israelites were forced to leave it, v. 6.

V. 25. *And so it was at the beginning of their dwelling there*] This hath relation to the time before a Priest was sent to them, v. 27.

that they feared not the Lord] They neither inwardly did know, or believe in Jehovah the true God; nor outwardly did they yield any worship or service to him: they did not so much as perform such service to him, as the idolatrous Israelites did, who worshipped the true God, though after a wrong manner.

therefore the Lord sent lyons among them] All creatures, even the most ravenous, are at Gods command. See 1 King. 13.24. & ch. 2. 24.

which slew some of them] The creatures which God sendeth, do that, for which God sends them. God the rather inflicted this heavy judgment on them, because they being in his hand, the land which he had chosen for a special habitation for himself, they did not so much as take notice of Jehovah to be the true God.

V. 26. *Where they spake to the King of Assyria, saying*] They could not speak to him by word of mouth, being so far distant from him as they were; but by letters, or messengers, they made known their minds to him.

the nations which thou hast removed and placed in the Cities of Samaria] See v. 24.

know not the manner of the god of the land] They know not his minde how he will be worshipped and served. It was a foolish conceit of the heathen, to imagine that every nation, country, and city, had their own proper God; thereupon they conceived, the rather by the judgment inflicted on them, that the Land of Israel had another God, then the gods of the lands from whence they came.

therefore he hath sent lyons, &c.] See v. 25.

V. 27. *Then the King of Assyria commanded, saying*] He was not willing that his subjects should be utterly destroyed, therefore he quickly hearkens to their complaint.

carry thither one of the priests whom ye brought from thence] He means not one of the true Priests, that descended from Aaron; for they attended at the Temple; but one of that kinde which Jeroboam had ordained, 1 King. 12. 31. For such were they that were carried captive from Samaria.

let them go and dwell there] He mentioned before but one of the Priests, but here he useth the plural number, *let them*; therefore, either a Synechdoche is vsed, one Priest for many; or the plural number here for the singular; or else here is implyed the Priest and his company, wherein other Priests also may be included: Or yet further, under the plural number here, may be comprized the Priest and the messengers that came to the king. Some understand that other inhabitants should be sent in the room of those that were slain by the lyons; and so a new plantation made.

and let him teach them the manner of the god of the land] Two things are here intended, first, that the Priest should instruct the people in the knowledg of the God of Israel, who was the God of that land. The other, how that God should be worshipped.

V. 28. *Then one of the Priests whom they had carried away from Samaria*] See v. 27.

came and dwelt in Bethel] This was a city wherein one of the golden calves were set, 1 King. 12. 20. but it is probable, that the Calf was taken away, because it was of gold.

and taught them how they should fear the Lord] The Priest made known unto them, that Jehovah was the God of that land, and also in general declared, what kinde of sacraments, sacrifices, feasts, meats, and other like rites were to be observed in honour of Jehovah. It may be that he instructed them in some superstitious courtes, wherewnto the Israelites, before their captivity, were addicted; yet because the true Lord was made known to them, this phrase is vsed, *how they should fear the Lord*. The judgment of lions questionless was removed, because the true Lord was acknowledged, though he were not altogether worshipped after a right manner. When in Ahabs time, the Israelites acknowledged the Lord to be God, though the calves were continued, yet the drought was removed, 1 King. 18. 39, 41, &c. temporal judgments may be removed upon a turning from some grosse sins, though there be not a through reformation.

V. 29. *Howbeit every nation*] Heb. *nation nation*. Gen.9.2. *made gods of their own*] Idols of their own native Country. They are stiled gods, in regard of the peoples esteem of them. see 1 Cor. 8. 5. People are much addicted to the things of their own country. See 1 King. 1. 8.

and put them in the houses of the high places] See 1 King.12.31.

which the Samaritans had made] The Israelites which before their captivity dwelt in Samaria, and other Cities appertaining to that Kingdom, are here called Samaritans.

every nation in their Cities wherein they dwelt] Thus one City had one God, and another City had another God.

V. 30. *And the men of Babylon made Succoth Benoth*] This, and the other titles following were proper names, which the heathen gave to their several idols. Succoth-Benoth, according to the Hebrew notation signifieth, *coverings of daughters*. This idol was fashioned like an hen or a fowl.

and the men of Cuth made Nergal] This Cuth is the same that was called Cuthah, v. 29. Nergel was set forth in the shape of a Woodcock.

and the men of Hamath made Ashima] Hamath is before mentioned, v. 24. Their idol Ashima was set out in the shape of a Goat.

V. 31. *And the Avites*] These were inhabitants of Ava, v. 24.

made Nibhaz and Tartak] The Avites had two sorts of gods; others had more. Nibhaz was like a dog, Tartak was like an ass.

and the Sepharvites] inhabitants of Sepharvaim, v. 24.

burnt their children in fire] See ch. 16. 3.

to Adrammelech, and Anammelech] These were the same that Molech was. See 1 King. 11.5. Adrammelech, according to the Hebrew notation, signifieth a *glorious king*; Anammelech, an *afflicting king*. Both these names may not unfitly be applyed to Satan, the idol to whom they burnt their children. In their esteem Satan was glorious; yet he brought upon them that affliction of sacrificing their children to him. The former name was also given to two of the sons of Sennacherib, ch. 19. 37. The idol Adrammelech was made in the shape of an horse, and Anammelech in the form of a Mole. Hereby is verified that which the Apostle saith of the Gentiles, Rom. 1. 23.

the gods of Sepharvaim] These people had also many gods.

V. 32. *So they feared the Lord*] They had an high esteem of the Lord, and bare a reverend respect to him, Zeph. 1. 5.

and made unto themselves of the lowest of them Priests of the high places] Thus had Jeroboam done before. They had no Priests of the Lords ordaining, and the greater sort cared not for that office, so as they were willing to take any that would offer himself. See 1 King. 13. 33.

which sacrificed for them in the houses of the high places] Light of nature taught men to have a distinct function for divine services, and some of that function to offer up their sacrifices. Of the houses of the high places. See 1 King 12. 31.

V. 33. *They feared the Lord*] See v. 32.

and served their own gods] Though they acknowledged the God of Israel to be the true God, yet they did service and worship to idols.

after the manner of the nations] Of those nations from whence they came, and where the gods which now they worshipped formerly were, Zeph. 1. 5.

whom they carried away from thence] Or, *who carried them away from thence*. This divers reading fitteth, that under the word, nations, going before, may be understood either the

idolatrous Israelites, which were before in Samaria: Or those heathen, whom the Assyrians brought thither.

V. 34. *Unto this day*] See 1 King. 9. 13.

they do after the former manners] This is meant of the Israelites which were carried captive into Assyria. The *former manner* hath relation to the time wherein they lived in their own land, before they were carried away captives. From this verse to the last, the obstinate disposition of the Israelites in their captivity, and in the places wherein they then lived, is set down.

they fear the Lord] They testifie no respect to God, neither inwardly nor outwardly.

neither do they after their statutes] By *their* statutes, are meant such statutes as the Lord ordained for the Israelites, as proper and peculiar to them.

or after their ordinances] Ordinances were such directions for Gods worship, as God had ordained for his people.

Or after the law or Commandements] Of the difference betwixt statutes, Commandements, and laws, See 1 King. ch. 3. 2.

which the Lord commanded the children of Jacob] This shews the reason why they were called *theirs*, because they were conjoyned to them.

whom he named Israel] By this he puts them in minde of the great mercy which God shewed to their ancestor, from whom the twelve tribes were descended, when he first gave him that name, Israel, Gen. 32. 28. and of the gracious promises made to him and his posterity, when that name was again confirmed to him, Gen. 35. 10, &c. This is here mentioned as an aggravation of their obstinacy. See the like, 1 King. chap. 18. v. 31.

V. 35. *With whom the Lord had made a Covenant*] This hath relation both to Abraham, Isaac, and Jacob, and also to their posterity, Gen. 17. 7. & 26. 4. & 28. 14. Exo. 19. 5. & 24. 7.

and charged them, saying] This is added as a condition to be observed on their parts, that thereby they might have the surer evidence of Gods keeping covenant with them.

Ye shall not fear other gods] Judg. 6. 10. This forbids an inward esteem of any thing, but the Lord, as of a God.

nor bow your selves to them] This forbids an outward manifestation of any such esteem, Exo. 20. 5.

nor serve them] This forbids all duties of piety to be performed to them, Deut. 5. 9.

nor sacrifice to them] This was a particular kinde of service, and proper to him that was accounted a God. Herein Abaz failed, 2 Chr. 28. 23.

V. 36. *But the Lord who brought you out of the land of Egypt*] See 1 King. 8. 9. This mercy is here mentioned, as a motive to the duties following.

with great power] This hath relation to the ten plagues of Egypt, and to the destruction of Pharaoh and all his host in the red Sea, together with the Israelites passing through, as on dry land, Exo. 9. 14. & 11. 1. & 14. 4, 18, 29.

and a stretched out arm] See 1 King. 8. 42. So extraordinary was the power manifested in rescuing Israel out of Egypt, as God by way of resemblance to man, is said to stretch out his arm; that is, to exend his strength: Or it was such, as it plainly appeared to be the arm of the Lord, even a divine power. See Exo. 6. 6. Deut. 5. 15. Jer. 32. 21. Ezek. chap. 20. 33, 34.

Him shall ye fear] Deut. 6. 13. Fear importeth such an inward reverend esteem of God, as it makes us careful in avoiding all things that offend him, and in doing what may please him.

and him shall ye worship] Worship, when it is distinguished from fear of God, signifieth an external manifestation of a high esteem of God; and that by some warrantable gesture of the body, as kneeling, bowing, prostrating the body before the Lord, Psal. 95. 6 Job 1. 20.

and to him shall ye sacrifice] As inward fear and outward worship were due to God alone; so sacrifice also, which was an especial evidence of the one, and of the other. Of sacrifices, See 1 King. 13. 4, 15.

V. 37. *And the statutes*, &c.] See v. 39. 1 King. chap. 2. 2, 3.

which he wrote for you] If this be properly taken, it setteth forth the Decalogue or ten Commandements, Exo. 31. 18. & 34. 1. But metonymically it may be taken for such Commandements as Moses wrote from the mouth of God, and delivered to the people, Exo. 24. 27.

ye shall observe to do for evermore] This applied to the ceremonial and judicial law, implyeth a continuance of them all the while that the policy of the Jews remained: Yea, it implyeth a further perpetuity in the truth and substance of them, which was Jesus Christ.

and ye shall not fear other gods] See v. 35.

V. 38. *And the Covenant that I made with you*] See v. 35.

ye shall not forget] That which is forgotten, is, as not known; and therefore it cannot be well observed; this negative is much pressed by Moses, Deut. 6. 12. & 8. 11.

neither shall ye fear other gods] This is here the third time pressed, as v. 35, 37. Fear of other gods will either keep out or drive out a right fear of the true God.

V. 39. *But the Lord your God ye shall fear*] It is not sufficient to withdraw our hearts from other Gods, unless we fet them up on the true God.

and he shall deliver you out of the hands of all your enemies] God takes care of such as fear him, both to provide for them, and also to protest them, yea and to deliver them from their enemies. The Covenant before mentioned on Gods part, together with the conditions annexed, for Gods people to observe, is here set down, to aggravate the rebellion of the Israelites, and to justifie Gods proceedings against them.

V. 40. *Howbeit they did not hearken*] No mercies work upon obstinate hearts.

but they did after their former manner] See v. 34.

V. 41. *So these nations*] Here he returns to set forth the disposition and carriage of those men whom the King of Assyria had brought out of other Countries, and placed in the City of Samaria; of whom, see v. 29, &c. These somewhat altered their former practice, but the Israelites in captivity remained unalterable in their former evil courses.

feared the Lord] Acknowledged Jehovah to be a God, and did some services to him. See v. 32, 33.

and served their graven images] This shews that their fear of the Lord was unsound and servile. See vers. 33. Zeph. chap. 1. 5.

both their children and their childrens children] Their posterity, generation after generation, till the last destruction of the temple by the Romans. The Samaritans mentioned in the New Testament, were of this posterity.

as did their fathers, so do they] They continued a mungrel generation, halting betwixt two religions. See 1 King. ch. 18. 21.

unto this day] See 1 King. 9. 13.

CHAP. XVIII.

Vers. 1. *Now it came to pass in the third year of Hoshea*] This third year is to be reckoned from the beginning of the nine years mentioned ch. 17. 1. Ahaz reigned sixteen years current, ch. 16. 2. Hoshea beginning to reign in the twelfth year of Ahaz, there remain four, to make up the sixteenth of Ahaz; but in reckoning years current, the last useth to be swallowed up, and in this respect Hezekiah's reign takes beginning from the third year of Hoshea; which being complete, may be brought to the end of Ahaz his reign, and beginning of Hezekiahs.

the son of Elah King of Israel] See ch. 17. 1.

that Hezekiah the son of Ahaz King of Judah began to reign] 2 Chr. 28. 27. & 29. 1. He is called Ezekiah, Isai. 1. 9. See chap. 16. 20. Here a pious son succeedeth a most impious father.

V. 2. *Twenty and five years old was he when he began to reign*] See ch. 16. 2.

and he reigned twenty and five years in Jerusalem] By this account he was fifty four years old when he dyed.

his mothers name also was Abi] Or, *Abijah*. 2 Chron. 29. 1. Abi signifies *my father*: Abijah, *the father of the Lord*. Why the names of mothers of Kings are set down, See 1 King. ch. 15. v. 10.

the daughter of Zachariah] Some take this Zachariah, to be the King of Israel, mentioned ch. 14. 29. Josephus the Jew saith, that he was of Jerusalem.

V. 3. *And he did that which was right in the sight of the Lord*] See 1 King. 14. 8. & 15. 5.

according to all that David his father did] Here Hezekiah, in the sincerity of his heart, and integrity of life, is made like unto David his father, both by natural descent, and royal succession. See 1 King. 3. 14. & 9. 4.

V. 4. *He removed the high places*] 2 Chron. 31. 4. This was according to the commandement of the Lord, Deut. 7. 5. Of high places, see 1 King. 3. 4.

and brake the images] Heb. *statues*. See ch. 10. 26. See also 2 King. 23. 13.

and cut down the groves] Of groves, See 1 King. 16. 33.

and brake in pieces the brazen serpent that Moses had made] Numb. 21. 8, 9. This brazen serpent was first erected, as a means to cure such as looked thereon, of the sting of fiery serpents; It was continued as a monument of Gods great mercy towards the children of Israel; It was also an especial type of Christ, Joh. 3. 14, 15.

for unto those dayes, the children of Israel did burn incense to it] Of incense, See 1 King. 9. 25. Because God had used it as an especial means of curing their deadly sting, they so much doted thereon, as to yeeld divine honour thereunto. Therefore did this good king break it in pieces, that God might be no longer dishonoured thereby. When things lawful, and useful, are perverted to Idolatry, they may lawfully be destroyed.

and he called it Nehushtan.] The word signifies, *brass*, or *brazen*. By this name he gave the people to understand, that it was but a piece of brass; and that there was no deity in it; and therefore no worship to be done to it, no sacrifice or incense to be offered unto it. Some that read it, *they called it*, namely, the people, when they saw it so broken to pieces.

V. 5. *He trusted*] This is laid down, as the ground of all that piety, integrity, zeal, courage, and other graces, hereafter mentioned. For faith, and confidence in God, is a mother-Grace.

in the Lord God of Israel] See ch. 8. 15.

So that after him, was none like him, among all the kings of Judah] This may literally, and properly be taken. For in this particular, of reforming religion, he went beyond all that succeeded him. In good Josiahs time there was more idolatry in the land, among the people, then in Hezekiahs time, Jer. 3. 6, 11. Besides, Hezekiah began his reformation in the very first moneth of his raign: But Josiah in his eight year, 2 Chro. 34. 3. But above all, there were such miraculous effects of Hezekiahs prayer, as of no kings else, ch. 19. 15. & 20. 2, &c.

nor any that were before him] Apply this to such as were properly called Kings of Judah; namely, such as raigned in Judah, after the revolt of the ten tribes, and we shall finde none of them like to Hezekiah. As for David, Hezekiah is said to be like to him, v. 3. and Hezekiah is the first that is noted to have removed the high places. But to remove all doubt about this phrase; know, that this phrase, *none like him, either after or before him*, is a proverbial speech, which highly commends one. Proverbs carry a general sense, wherein they hold true, though one or two particulars may seem to make against them. The like is said of Josiah, chap. 22, 25. So in discommendation, sundry wicked ones are said to do worse then any before them, as 1 King. 16. 33, 30.

V. 6. *For he clave to the Lord*] This phrase implyeth a close and fast adhering to a thing, so as not to be parted from it. Thus a man is said to cleave to his wife, Gen. 2. 24. and Ruth is said to cleave to her mother, Ruth 1. 14. And the men of Judah unto their King, 2 Sam. 20. 2. And Jehoram to the sins of Jeroboam, 2 King. 3. 3. In this respect, the Apostle exhorteth to cleave to that which is good, Rom. 12. 9. And we are oft exhorted to cleave to the Lord, Deut. 44. & 10 20. Josh. 23. 8.

and departed not from following him] Heb. *from after him*. See 1 King. 9. 6. This negative, added to the affirmative, shews the force of that word cleaving.

but kept his commandements] This is a proof of following the Lord.

which the Lord commanded Moses] Moses was that Minister by whom God made known all those commandements, which should from time to time, be a rule to his people.

V. 7. *And the Lord was with him*] As he was with Abraham, Gen. 21. 22. See 1 Chro. 22. 11.

and he prospered whithersoever he went forth] God blessed all his enterprises; whether in war, or in fortifying his defenced cities, towers, and other places. Or in purging the temple, or other publike works that he undertook.

and he rebelled against the king of Assyria] Not that he brake any covenant which he himself had made with that King; but in that he refused to be tributary to the King of Assyria, as his father was forced to be, ch. 16. 7.

and served him not] This shews, in what respect he is said to rebel; they who do not serve such as they are made subject unto, are faid to rebel. Now indeed, the Kingdom was left by his father to him, in a subjection to the King of Assyria; but he being no way bound to serve as his father did, because he used his liberty, and cast that yoke from him, he is faid to rebel. Or that phrase may be used, in regard of the King of Assyria's opinion, he thought that Hezekiah rebelled, though he did not.

V. 8. *He smote the Philistims*] The Philistims had, in the raign of his father Ahaz, taken many cities from Judah, 2 Chro. 28. 18. He had therefore just cause to smite them, that is, to destroy them. See 1 King. 15. 29.

even unto Gaza] Heb. *Azza*. This was one of the five principalities of the Philistims, 1 Sam. 6. 17. See 1 King 4. 24.

and the borders thereof] Such parts as coasted, or bordered upon the land of Israel.

from the tower of the watch-men to the fenced cities.] See chap. 17. 9.

V. 9. *And it came to pass in the fourth year of king Hezekiah*] In the very beginning of it. See v. 1.

which was the seventh year of Hoshea, &c.] The third year of Hoshea was the first of Hezekiah, vers. 1. Thus the sixth of Hoshea, should be the fourth of Hezekiahs; but the first or last years of comparing one Kings raign with another, are oft swallowed up, because the years are reckoned current. See vers. 1.

that Shalmaneser king of Assyria] See ch. 17. 3. The history of Israels captivity set down, ch. 17. 6. is here again repeated, to shew, how God can preserve the godly, when he destroyeth the wicked, 2 Pet. 2. 9.

came up against Samaria, and besieged it.] See ch 17. 5.

V. 10. *And at the end of three years they took it*] See chap. 17. 6.

even in the sixth year of Hezekiah] He being three yeers in besieging it, the first of those three, was the fourth of Hezekiah, the second his fifth, the third his sixth.

that is the ninth year of Hoshea] ch. 17. 6.

Samaria was taken] ch. 17. 6.

V. 11. *And the king of Assyria did carry away Israel unto Assyria*, &c.] chap. 17. 6.

V. 12. *Because they obeyed not the voyce of the Lord*, &c.] This reason of the Lords giving his people over to their enemies, is largely amplyfied, ch. 17. 7, &c. Of this stile, servant of the Lord, See 1 King. 3. 6.

V. 13. *Now in the fourteenth year of king Hezekiah*] 2 Chr. 32. 1. Isai. 36. 1. This was eight yeers after that the King of Assyria had carried Israel away captive. Certainly, Senacherib, in those eight years, was occupied about subduing other countries, or else he would not have suffered Hezekiah to have enjoyed quiet so long. But there was a greater cause then, that namely, Gods providence, whereby he kept Hezekiah from being interrupted in his work of reformation, till he had finished the same. See 2 Chro. 32. 1.

did Senacherib] Heb. *San he-rib*. This was the son of Shalmaneyzer. See ch. 19. 12. It appears, that Shalmaneyzer had work enough to do with other nations, in that he suffered the King of Judah, who cast off his yoke, to remain quiet so long as he did; or it may be, that he discerned the Kingdom of Judah to be too strong for him to get it; but after his death Senacherib his son waxed more bold, and attempts to do what his father did not.

come up against all the fenced cities of Judah] He means such cities as were well furnished and prepared against an enemy, and were placed on the frontiers of the land, for a defence thereof.

and took them] His army with which he came, was a very formidable army; for there were slain by God an hundred fourscore and five thousand souldiers of that army, ch. 19. 25. no marvel therefore, though he took them: God herein might punish the sins of Judah, discover the weakness of Hezekiah, and bring more glory to his Name, in the enemies after-confusion, ch. 19. 32, &c. He took many of those Cities, not all; he thought to do more then he did, 2 Chr. 32. 1. In his conceit of conquest, he was conquered, ch. 19. 28, 35.

V. 14. *And Hezekiah king of Judah sent to the king of Assyria*] Herein he manifested his weakness. Though before the danger his heart failed him; yet when he was in the danger, he was courageous himself, and incouraged others, 2 Chron. 32. 7, &c.

to Lachish] See ch. 14. 19. The king of Assyria was before this City with his army.

saying, I have offended] By refusing to be tributary, and by casting off that yoke which was laid upon my fathers neck. See v. 7. This was a condemning of himself unjustly, and it argued too much pusillanimity; at first he manifested more courage, 2 Chr. 32. 2, &c. but continuance and increase of danger quail'd his spirit.

return from me] That which he durst not attempt by force, he seeks to redress by treaty.

that which thou puttest on me will I bear] I will willingly pay, by way of ransome, what thou shalt require. Thus he seeks to buy his peace.

and the King of Assyria appointed unto Hezekiah King of Judah] For him to pay as a ransome.

three hundred talents of silver] An hundred twelve thousand and five hundred pounds sterling. See 1 Chr. 22. 14.

and thirty talents of gold] An hundred twelve thousand and five hundred pounds sterling. The value of each metal was the same, so as the total of all is, two hundred twenty five thousand pounds.

V. 15. *And Hezekiah gave him all the silver that was found in the house of the Lord*, &c.] See 2 King. 16. 8. Thus had Ahaz his father, an impious idolater, done before him, to this King of Assyria's father. Such a father as Ahaz, was no good president for such a son as Hezekiah. The best have their failings.

V. 16. *At that time did Hezekiah cut off the gold from the doors of the Temple of the Lord*] This aggravates Hezekiah's fault, in that he did not only spoil the Temple of the treasure there-

thereof, v. 15. but also pulled the gold from the doors thereof: Such plates of gold are here meant as were laid upon the doors; 1 King. 6. 35.

and from the pillars which Hezekiah King of Judah had overlaid] Piety moved Hezekiah in the beginning of his reign, to repair with gold what his father had pulled off, 2 Chron. chap. 29. vers. 3. but now fear makes him pull off the same again.

and gave it] Heb. *them*. There were many plates of gold, and those pull'd off from many places, and therefore it is said in the plural number, he gave *them*.

to the King of Assyria] This king was a mortal enemy to the Jews; yet to prevent danger, Hezekiah presents a bountiful Present to him.

V. 17. *And the king of Assyria sent*] He received the present, but flood not to the condition, nor kept his word. For having received the money, he would have Hezekiah give over himself wholly to the will of his enemy, and deliver Jerusalem into his hands, v. 31, 32.

Tartan and Rabsaris, and Rabshakeh] These were three great Commanders in the King of Assyria's army. But Rabshakeh was the chiefest of them all, and their spokes-man, vers. 19.

from Lachish to king Hezekiah] At this time the King of Assyria lay in siege before Lachish; or else having taken it, he abode therein.

with a great host] Heb. *heavy host*. This implyes that he would have a great host, or else he would not have raised his army from before it, and sent them to Jerusalem. He sent this huge host, to terrifie Hezekiah, and to make him yield to his demands.

and they went up and came to Jerusalem] They were ready and forward to put the charge of their Soveraign and General in execution.

and when they were come up] Jerusalem was on the side of an hill, and therefore they went up to it.

they came and stood by the conduit of the upper pool] This conduit was without Jerusalem; into which water was let out of a lake in a field; and from that conduit was water conveighed into the city. Hereof mention is made, Isai. 7. 3. It is stiled the upper pool, because it was above the conduit, that water might the better descend from that pool into the conduit. Besides, we read of a lower pool, Isai. 22. 9. From that upper pool is distinguished.

which is in the high way of the fullers-field] The word translated *high-way*, signifieth also a causey-way. Some take it to be a way paved with stones; others a beaten-way. The field is stiled the fuller-field, because fullers did there use to wash, dry, and bleach out their clothes.

V. 18. *And when they had called to the king*] To speak with him, for they were not admitted into the city. But the King and his Counsellors not thinking it meet that the King himself should go to him in his own person, messengers are sent.

there came out to them, Eliakim the son of Hilkiah] This was that pious Governour, of whom mention is made, Isai. 22. 29. &c.

which was over the houshould] See 1 King. 4. 6. By this title it appears, that Shebna's office was transferred upon this Eliakim, according to the prophesie mentioned, Isai 22. 21.

and Shebna the Scribe] Or, *Secretary*. See 1 King. 4. 3. Because another office is here ascribed to Shebna, then was Isai 22. 15. It is supposed by some, that this Shebna was another man then he that Isaiah speaketh of. For that Shebna was so proud a States-man, that if so he had been put out of his office of Stewardship, the King would not have made him his Scribe or Secretary. Others are of opinion, that Shebna here mentioned, was an old man, and though he were put from being over the houshold, for his disability well to manage that great place; yet the place of the Kings Scribe or Secretary, being an honourable place, and a place that required not so much pains and care as the other, he was made Scribe.

and Joah the son of Asaph the Recorder] See 1 King. 4. 3.

V. 19. *And Rabshakeh said unto them*] Because the King himself came not forth to them, v. 18, they require that their message be delivered to him.

Thus saith the great king] This is a proud and presumptuous preface. They prefix the name of their King, as Prophets were wont to prefix the name of the Lord of hosts, Jer. 6. 9. Zach. 1. 3. See v. 29.

What confidence is this wherein thou trustest?] He flingeth and scorneth confidence in all others, but in himself.

V. 20. *Thou saiest*] Or, *talkest*. He reckoneth up those grounds of confidence, which he supposeth Hezekiah and his people might have to stand against the King of Assyriah, and takes upon him to manifest the vanity of them all.

(*but they are but vain words*)] Heb. *word of the lips*. Such words as are onely uttered with the mouth, but come not from any understanding or prudence; such as can never be ratified by a good issue: They are fruitless, worth nothing.

I have counsel and strength for the war] Or, *but counsel and strength are for the war*. This he pretends to be the first ground of the Jews confidence. And indeed these two, counsel and strength, are both of them most necessary for defence against an enemy. But this, by way of derision, he objecteth to Hezekiah, as if he had neither; and therefore faith, they were vain words.

now on whom dost thou trust?] This is a second supposed ground of Hezekiahs confidence, that he had some other to trust on but himself.

that thou rebellest against me] Hereby he implyeth, that if Hezekiah had not some other to trust upon then himself, he would not dare to rebel against the King of Assyria.

V. 21. *Now behold*] This phrase sheweth, that what followeth is uttered in way of derision.

thou trustest] Heb. *trustest thee*. Repeseth thy self and thy confidence.

upon the staff of this bruised reed] He useth this metaphor of a reed, because Egypt lying low among rivers, had much reedy ground. Egypt is here rebembled to a staff, by reason of that pretence which it maketh of help and support; to a staff of reed, by reason of its impotency; to a bruised or broken reed, by reason of the damage that is like to accrue from thence. For a reed broken or bruised, is sharp and full of teeth, and pierceth into a mans flesh, Isai. 36. 6. Ezek. 29. 6, 7.

even upon Egypt, on which if a man leans, it will go into his hand and pierce it] In these words, he maketh a particular expression of his intention, under that metaphor of a staff of a bruised reed.

so is Pharoah king of Egypt unto all that trust on him] Hereby he implyeth, that Pharoah hath failed, and still will fail all that place their confidence in him.

V. 22. *But if ye say unto me. we trust in the Lord our God*] This is a third ground of confidence which upbraids to Hezekiah. This indeed was a sound, sure ground, and he alleadgeth it in the full extent thereof, by expressing the title *Jehovah*, under this word, L O R D; and also by adding that special relation which was betwixt God and the Jews, in this phrase, *our God*. God can demonstrate, even to enemies, the ground of his faints confidence; but they sleight, it and pervert it.

is not that he whose high-places] Here he labors to prove, that even this ground of confidence was but vain, and that by accounting such matters of piety and holy zeal, which Hezekiah did, to be matters of impiety and sacrilege. Of high-places, See 1 King. 3. 4.

and whose altars Hezekiah hath taken away?] Among other signs, means and instruments of idolatry, altars whereon sacrifices to idols were offered, were principal ones. These indeed, together with high-places, did Hezekiah take away, 2 Chro. 31. 1. but therein he much pleased God, and no way offended him, as this blasphemer avoucheth.

and hath said to Judah and Jerusalem] To the inhabitants of the five places, which were in his dominion.

Ye shall worship before this altar in Jerusalem] He means that great Altar which was made by Solomon, for all manner of sacrifices. With emphasis he expresseth it, under this particle, *one*, 2 Chron. 32. 12. Yet herein is he deceived, in that he saith, inasmuch as was to be burnt upon it; for there was one great altar of brass for sacrifices, 2 Cron. 4. 1. and another of gold for incense, 2 Chron. 4. 19. 1 Chro. 28. 18.

V. 23. *Now therefore*] This is an inference which he makes from the supposed vanity of the grounds of Hezekiah's confidence.

I pray thee] This in the Hebrew is but one little word of two letters אנא, which is here often taken for a meer complement or supplement, and translated *now*. As Psal. 118. 1, 2, 3, 4. We can take it no other waies here. Our English phrase, *I pray thee*, is oft to taken.

give pledges] Or, *hostages*. His meaning is, that they should willingly submit themselves, and give assurance of their fidelity.

to my Lord the king of Assyria] For in his name he agitated this cause.

and I will deliver thee two thousand horses] Here he returns to speak in the Kings name, as he began v. 19. Or it may be, that the King had given him power to perform what here he profers.

if thou be able on thy part to set riders upon them] This is a plain scoff; whereby he implies, that Judah had neither two thousand horses, nor yet two thousand men able to be troopers. And thus he may in scorn use the former phrase, in his own name; as if he had said, I my self am able to afford thee two thousand horses, but thou hast not men enough to use them. Thus he prefers not only his Master, but even himself also before Hezekiah, as is more manifest v. 24.

V. 24. *How then wilt thou turn away the face*] Deny what is required. See 1 King. 2. 16, 20. Or it may be taken, for putting to flight.

of one Captain of the least of my Masters servants] He doth not only prefer his Soveraign, and himself; but also every Captain, even the lowest and meanest of the King of Assyria, before the king of Judah himself.

and put thy trust on Egypt] He thought that all Hezekiahs trust was on Egypt (to whom he fought not at all in this case;) and therefore as he pressed it, v. 21. so here he returns to it again.

for chariots and for horsemen] Of all nations, Egypt most abounded with these. See 1 King. 10. 28.

V. 25. *Am I now come up without the Lord*?] This blasphemer, having as he thought, sufficiently discovered the vain confidence of Hezekiah, now he lays down the ground of his masters confidence. And that is, a false pretence of Gods sending him. For the interrogative, implyes in this place a negative. And this phrase, *without the Lord*, implyes a commission, direction and assistance from the Lord. Indeed it was by Gods secret counsel, that he came, Isai. 10. 5. &c. But he knew it not.

against this place to destroy it] This is the end which he aimed at in coming against Jerusalem, and thereupon he pretends that God sent him for that end. This he faith, to affright them the more.

The Lord said unto me, Go up against this land and destroy it] He never had any such message from the Lord; but either willingly he suggests a fallhood, to accomplish his own ends the sooner; or he might have an imagination of some such thing, by reason of the wonderful success he had, not only in conquering other nations, v. 34. but also in taking sundry cities in Judah; and by reason of that sacrilege which he supposed Hezekiah had committed against the Lord, See vers. 22.

V. 26. *Then said Eliakim the son of Hilkiah, and Shebna, and Joah*] Because these three were sent by the King, v. 18. they are all named; but Eliakim only spake; the rest assented to what he said unto Rabshakeh. See v. 17.

speak I pray thee] See v. 23.

to thy servants] He useth this phrase of subjection complementally, that he might gain audience, and not provoke wrath.

in the Syrian language] Though the Syrian were a distinct language from the Hebrew; yet in many words, phrases, and kinde of pronounciation, it came neer the hebrew.

(*for we understand it*) They being courtiers were skill'd in forraign languages; as Courtiers, Nobles, and Gentry use to be with us.

and talke not with us in the Jews language] Some hence gather, that this Rabshakeh was a Jew, and trained up among them; for though the Jews might be skilful in other languages, yet very few in other nations learned the Jews language.

in the ears of the people] So as the people may hear and understand. See v. 27.

that are on the wall] By this phrase, he sheweth what kinde of people he meant, namely, such souldiers as were placed on the wall of the city, to maintain it.

V. 27. *But Rabshakeh said unto them*] Rabshakeh was so far from being moved with Eliakims complemental speech, as he is thereby the more stirred up to make the people conceive his minde and meaning; and the more to affright them. Had Eliakim well considered to whom he spake, namely, to an implacable enemy, he would certainly have foreborn to utter what he did. It was a rash and unadvised motion.

Hath my master sent me to thy master] Both of them were sent from their own King.

and to thee, to speak these words?] These phrases, *thy* and *thee*, are intended exclusively; as if he had thus faid, *to him and thee alone*.

hath he not sent me to the men that sit on the wall] See v. 26. To the souldiers that stand out against us, as well as to you.

that they may eat their own dung, and drink their own pipe with you?] Heb. *the water of their feet*. For men use to make water betwixt their feet. Hereby he implyeth, that if they yield it not, they were likely to endure all the extremities of a siege, and be brought to extream hunger and thirst, and have nothing to satisfie the same.

V. 28. *Then Rabshakeh stood and cryed with a loud voyce*] Heb. *great voyce*. The greater a sound is, the farther it is heard. He lift up his voyce the higher, that more might hear him, the more to affright them.

in the Jews language] This Eliakim got by his unadvised motion to his enemy. Hestirred him up the more to affright the souldiers.

and spake, saying, Hear the word of the great King, the King of Assyria] See v. 19.

V. 29. *Thus saith the King*] Here in his scoffing he useth the Prophets phrase to God. See v. 19.

Let not Hezekiah deceive you] He would make them believe that all the encouragements which Hezekiah could give them, would be to no purpose.

for he shall not be able to deliver you] He was not well acquainted with Gods almighty power, whereupon Hezekiah trusted: And by which he was delivered.

out of his hand] From the power of the king of Assyria.

V. 30. *Neither let Hezekiah make you trust in the Lord*] Proud men seek to draw Gods people from their confidence in the Lord. For this sheweth, that Rabshakeh was perswaded that Hezekiah did move them to trust in the Lord.

saying, the Lord will surely deliver us] Heb. *delivering will deliver us*. See 1 King 8. 13.

and this city shall not be delivered into the hand of the King of Assyria] He was over-confident in getting Jerusalem; and too peremptory, in thinking that the Lord would not, or cou d not deliver them.

V. 31. *Hearken not to Hezekiah*] He thought that it was Hezekiah's perswasion that kept them from yielding, and therefore he fo much stirketh upon this string. See v. 29. 30.

make an agreement with me by a present] Or, *seek my favour*. Heb. *make with me a blessing*. His meaning is, that they should make peace with him, or tender a present to him. Or, by a present procure their peace.

and come out to me] Yield to me, and delivery of the city to my disposal.

and then eat ye every man of his own vine, and every one of his own fig-tree, and drink ye every one the waters of his own cistern] Or, *pit*. As Jer. 2. 13. By these phrases, he implyeth, that if they would yield to him, they should by his permission, and under his protection enjoy their own inheritances, and partake of the fruit of their labors. Vines and fig-trees, were special commodities in Judah, and they were very plentiful; and where they had not rivers, they had ponds and wells, and conduits, and other like means for water; therefore these particulars are here expressed sprechdochically.

V. 32. *Untill I come*] This implies a limitation of his promise, namely, that upon their yielding to him, he would depart, and suffer them quietly to enjoy what they had, and after a time come again.

and take you away to a land like your own land] Hereby he implyes, that he would deal with them, as he had done with Israel, ch. 17. 6. He plainly tells it, because he could not but know that they would fear that he would so deal with them.

a land of corn and wine, a land of bread and vineyards, a land of oyl-olive, and of honey] These particulars were plentiful in Judea, and he implyeth, that he would settle them in places that should abound with all needful commodities, as Deut. 32. 13, 14. See Exo. 3. 8. Job 20. 17.

that you may live and not die] This he addeth, to shew a supposed difference betwixt their standing out against him, and yielding unto him. If they yielded, they should live. If they persisted to stand out, they could expect nothing but death.

and hearken not unto Hezekiah, when he perswadeth you] Or, deceiveth you. See v. 31.

saying, The Lord will deliver you] See v. 30.

V. 33. *Hath any gods of the nations delivered at all*] Heb. *delivering delivered*. See 1 King. 8. 33.

his land out of the hand of the King of Assyria] Herein he equals the idols of the nations to Jehovah the only true God. See v. 25. See also v. 30.

V. 34. *Where are the gods*] This is a most insolent insultation of a mortal man.

of Hamath and Arpad] These were Cities of Syria. See Jer. 49. 23.

where are the gods Sepharvaim, Hena, and Ivah] These were other Cities vanquished by the King of Assyria, chap. 17. 24. Sundry of their gods names are expressed, chap. 17. 30, 31.

have they delivered Samaria out of mine hand?] Either some of these gods were worshipped in Samaria, before it was overcome by the Assyrians: or the gods of Samaria are understood under this relative, *they*.

V. 35. *Who are they among all the gods of the Countries that have delivered their country out of mine hand*] See v. 33. His pride maketh him inculcate again and again the same things, and that against those on whom he had recounted gods. He advanceth himself above them all.

that the Lord should deliver Jerusalem out of mine hand] Here again he doth equal the true God Jehovah with plain idols.

V. 36. *But the people held their peace, and answered him not a word*] The people saw what issue had followed upon Eliakims answer, and thereupon they prudently held their peace. For by silence no quarrel could be picke against them.

for the kings commandement, wrote, saying, Answer him not.] This is added as one special reason of their silence. The King might suppose, that fear might make them give some rash answer, whereby the enemy might take some advantage, and be the more exasperated. Besides, silence is ofe a contempt of an insolent speech.

V. 37. *Then came Eliakim, &c.*] See v. 18.

with their clothes rent] Heb. *rents of their clothes*. This rite of rending clothes, was of old used upon occasion of grief, as an expression of much passion, (Gen. 37. 34. Judg. 11. 35.) and upon apprehension of Gods displeasure, as a sign of great contrition, (2 King. 22. 11, 19.) and also upon hearing of blasphemy, as an evidence of great indignation, Mat. 26. 65. All these may be here intended.

and told him the words of Rabshakeh] That the King himself might as deeply apprehend the danger, wherein they all were, as they did; and might the more seriously advise about preventing the danger that hung over their heads.

CHAP. XIX.

Vers. 1. A*Nd it came to pass when Hezekiah heard it*] Isai. 37. 1. This hath relation to all Rabshakeh's railings, mentioned in the former chapter; and withal it is added, 2 Chron. 32. 16. that Sennacheribs servants spake yet more against the Lord God, and against his servant Hezekiah.

that he rent his clothes] Even as Eliakim, and others had done before, ch. 18. 37.

and covered himself with sackcloth] Of the use and end of this rite, see 1 King. 21. 27.

and went into the house of the Lord] There to make solemn prayer; and to offer sacrifice. See 1 King. 8. 33, 62.

V. 2. *And he sent Eliakim, &c.* See ch. 18. 18.

and the Elders of the Priests] Instead of Joah the Recorder, these Elders are now sent. As those were elder in age then others; so had they a government over other Priests and Levites.

covered with sackcloth] Both King and Priests and Nobles, were all covered with sackcloth; because it was a common and publike danger that hung over all their heads; so Jon. 3. 5.

unto Isaiah the Prophet, the son of Amos] This was that Prophet whose prophesies are registred in the book of God, and set before all the rest, Isai. 1. 1. He sent to this Prophet, to know the issue of this danger, to be directed by him what to do, and to have the benefit of his prayers; for it was one part of a Prophets function, to pray for people, Gen. 20. 7.

V. 3. *And they said unto him, Thus saith Hezekiah*] Hezekiah put their message into their mouth, and they answerably deliver it as from him.

this day is a day of trouble and rebuke] At this time we are exceedingly molested by the enemy, who doth not only besiege our city, but also exceedingly reproach us.

and blasphemy] Or, *provocation*. By blaspheming the great name of God, they do much provoke God himself.

for the children are come to the birth, and there is not strength to bring forth] This is a parabolical speech. In it Jerusalem that was besieged, is resembled to a woman in travel; the inhabitants, to infants in the womb; the straitnesses of the siege, and threatning of the potent enemy, to pains of travail; the weakness of the Jews, to the disability of the woman in travail to help her self. The sense is this, We are brought to the utmost extremity of danger; and are utterly unable to help our selves. Now is the time for the Lord to shew himself; if he do not now help us, we perish.

V. 4. *It may be*] This is a phrase taken from men, when they conceal their minde in such things, as there is strong hope they will do. In this place, it is not a phrase of doubt and diffidence, but of good hope and confidence, as Josh. 14. 12. 1 Sam. 14. 6. & 2 Sam. 16. 12.

the Lord thy God] See 1 King. 1. 17. He useth this phrase, *thy God*, to stir him up the more to call upon the Lord, who was in special his God.

will hear all the words of Rabshakeh] This being spoken of the future time, concerning words that were before uttered, it implyeth, that God would shew that had heard those words, and that by confounding the devices of so proud an enemy.

whom the king of Assyria, his master, hath sent to reproach] To blaspheme and dishonour Gods name.

the living God] That God who hath life of himself, and in himself, and ever so remaineth; who also hath the power of others life, to continue it, or take it away, as it pleaseth him. To put this God in the number and rank of dumb and sensless idols, is to reproach him; so did Rabshakeh, ch. 18. 35.

and will reprove the words which the Lord thy God hath heard] To reprove such words, is, to shew how vain and false they are; and that by crossing that which they set forth, and by bringing confusion upon the utterers of them.

wherefore lift thy prayer] This phrase implyeth, as a raising up of the heart on high to God that is in heaven; so also earnestness and fervency in prayer.

for the remnant that are left] Heb. *found*. By the remnant, he means those that remained in Judah, who were comparatively, in regard of former times, but a remnant. For first, a great spoil was made of the men of Judah, in Ahaz his time, 2 Chro. 28. 6. Secondly, Shalmanazer had taken away the ten tribes, ch. 17. 3. 6. Thirdly, this Sennacherib had destroyed many, ch. 18. 13. And it may be, that the fear of this enemy had forced many to flye into other places.

V. 5. *So the servants of Hezekiah came to Isaiah*] These servants were those honourable and venerable persons, which are mentioned, v. 2. for they were of the Kings court, and in that respect as his houshold servants. Besides all sorts of subjects are servants to their Soveraign. These readily do the Kings message.

V. 6. *And Isaiah*] Luk. 3. 4. called Esaie.

said unto them, Thus shall ye say to your master] The Lord whose eyes are in every place, beholding the evil and the good, well knowing the enemies mischievous minde, and Hezekiah's faith, soon revealed his minde to his Prophet Isaiah.

Thus saith the Lord] See 1 King. 12. 14.

Be not affraid of the words which thou hast heard] Herein the Lord encouraged his humble servant against the proud threats of the enemy.

with which the servants of the king of Assyria] The hebrew word properly signifieth, young men. See ch. 4. 14. The plural number is here used, though Rabshakeh onely uttered the words, because many assisted him, and consented to his blasphemy, ch. 18. 17. 18.

have blasphemed me] By making me no better then an idol, ch. 18. 35. God here appropriateth the quarrel to himself, the more to strengthen Hezekiah's faith, in Gods just revenge on their proud enemy.

V. 7. *Behold, I will send a blast upon him*] The hebrew word properly signifieth a winde. Here it signifieth, that which like the blast of a terrible tempest, should over-throw his formidable army, or drive it as chaff clean away.

he shall hear a rumor] This he did when Tirhakah came to fight against him, v. 9. and when destruction fell upon his whole army, v. 35.

and shall return to his own land] Which he was forced to do upon the loss of his army, v. 36.

and I will cause him to fall] God wisely and righteously ordereth the plots of the wicked.

by the sword in his own land] How this was accomplished, see v. 37.

V. 8. *So Rabshakeh returned*] Rabshakeh himself without the army, that was left still before Jerusalem. He might return to the King of Assyria, to inform him of the Jews unalterable resolution, and having heard of Tirhakah, to advise with the King, whether it were meet to remove the army, or no.

and found the king of Assyria warring against Libnah] Libnah was also a strong frontier city in Judah. Thereof, See chap. 8. 22.

for he had heard that he was departed from Lachish] Rabshakeh heard that Sennacherib was departed. Some hold that Sennacherib found the taking of Lachish to be too difficult a task at that time, and therefore left it; for it was a very strong city, ch. 14. 19. Others, that he had taken Lachish: For it is not probable, that he would remove his army from city to city, before he had done his work. See v. 24. This sheweth, that the King of Assyria had two great armies at this time, one before Jerusalem, and another before Libnah.

V. 9. *And when he heard say*] This is meant of Sennacherib, who heard this rumour, either from Rabshakeh, or some other way.

of Tirhakah king of Ethiopia] Heb. *Cush*. The Ethiopians used to raise huge hosts. See 2 Chron. 14. 9. therefore this news must needs affright the King of Assyria.

Behold, he is come out to fight against thee] Whether he went to invade Sennacheribs own land, or to meet with his army in the field, is not expressed; either the one or the other was cause enough to draw Sennacherib from his enterprize against the cities of Judah.

he sent] Heb. *he turned and sent*. He desisted from his enterprize at Libnah, and sent.

messengers again unto Hezekiah, saying] He was very eager upon Jerusalem, and desires to have it, both because it was a large city, well fenced, every way fit for him to retreat unto upon all occasions in his war; and also to avoid the infamy of raising so great an army, as he had brought against Jerusalem, without doing any thing.

V. 10. *Thus shall ye speak to Hezekiah king of Judah, saying*] It appears, v. 14. that he sent letters; but withal, he might enjoyn his messengers to deliver the sum of what he had written by word of mouth, lest Hezekiah should lay the letter aside and refuse to read it: or, that both by word and writing, he might the more terrifie him.

let not thy god in whom thou trustest deceive thee, &c.] This in effect was delivered before by Rabshakeh, ch. 18. 29, 30. He might think that what Rabshakeh had spoken to the Souldiers on the wall, chapter 18. vers. 27. was not reported to Hezekiah; or else, that by inculcating the same thing again and again, he might the more terrifie Hezekiah, 2 Chron. 32. 18.

V. 11. *Behold, thou hast heard what the Kings of Assyria have done*] This also was in effect delivered by Rabshakeh, ch. 18. 33, &c.

to all lands] This universal particle, *all*, is to be restrained to the nations thereabouts, or to be taken of all that he attempted to take, or Synechdochically, for many.

by destroying them utterly] Not that he slew all, but dispeopled them of their own inhabitants, ch. 17. 6, 24.

and shalt thou be delivered?] This interrogation imports a strong negation, Gen. 18. 17.

V. 12. *Have the gods of the nations delivered them*] See chap. 18. 33.

which my fathers] Predecessors; as his father Shalmaneser, (ch. 17. 3, 6.) his grand-father Tiglath-Pileser (ch. 15. 29.) his great grand-father Pul, (ch. 15. 19.

have destroyed] See v. 11.

as Gozan] See ch. 17. 6.

Haran] See Gen. 11. 31.

and Reseph] This is said to be scituated in Mesopotamia.

and the children of Eden] Some take Eden for the proper name of a man. Others, for that Country wherein the garden of God was (Gen. 2. 8.) situate in Caldea, Ezek. 27. 23. Thus, *children of Eden*, are put for the inhabitants thereof, as (Ezr. 2. 21, 26.) children of Bethlehem, children of Ramah.

which were in Thelasar] This is taken for a Country by some; by others, for a fortress by Euphrates.

V. 13. *Where is the King of Hamath, &c.*] Of these places Rabshakeh made mention ch. 18. 34. Only instead of gods, the word, King, is here used. By these two words it is implyed, that neither their god, nor their king, could deliver them.

V. 14. *And Hezekiah received the letter of the hand of the messenger, and read it*] His faith made him ready to hear and read the worst that his enemy could say or write.

and Hezekiah went up into the house of the Lord] See v. 1.

and spread it] He laid the letter wide open. This he did, that by the sight of those blasphemies which were in the letter, he might quicken his own spirit, and strengthen his own faith the more thereby. When men read in letters, things grievous to themselves, and dishonourable to others, they will open the letters, and shew them to those others, and say, behold, see, read what he hath written against you.

before the Lord] Before the Altar, which was a representation of Gods presence. So Solomon, 1 King. chapter 8. ver. 22, 28. Or, it might be before the door of the temple, thorow which he might see the most holy place, where the Ark was, which was the most special evidence of Gods presence, 1 Levit. 1. 3. 1 Chron. 16. 1. 1 King. 8. 64. See ch. 16. 14.

V. 15. *And Hezekiah prayed before the Lord*] See vers. 14. Hezekiah did not make a dumb shew, when he spread the letter before God; but withal maketh a fervent and effectual prayer.

and said, O Lord God of Israel] See 1 King. chap. 8. vers. 15.

which dwellest between the Cherubins] The Cherubins were placed near the ark, (1 King. 8. 7.) which was the most principal representation of Gods presence. There did God use to declare his mindle, Numb. 7. 89. Thereupon he is said to sit, or dwell there, Psalm 80. 1. The King to strengthen his faith in a gracious answer, thus sets out God; the rather, because the golden Cherubins were the most glorious types under the law, (1 King. 6. 23, &c.) and they set out the glory of God, as Angels do now, Mark 8. 38. or as heaven doth, Mat. 6. 9. See 1 King. 6. 23. 1 Sam. 4. 4. these Cherubins did also put the King in minde of the Mercy-seat, which represented the throne of grace, Heb. 4. 16. & 9. 5. See 1 Chronicles, 28. 2.

thou art the God] This he acknowledgeth in opposition to their making of God an idol. See ch. 18. 35.

even thou alone of all the Kingdoms of the earth] Not of Israel alone; though in a peculiar respect, he was the Lord God of Israel, yet in his general Soveraignty he was the God of all nations. Every Kingdom had its own idol; but none of those idols was the true God.

thou hast made heaven and earth] This effect proveth him to to be the only true God, Jer. 10. 11, 12.

V. 16. *Lord bow down thine ear and hear*] These phrases are applyed to God, after the manner of man, to make men better conceive how God hears their prayers.

open Lord thine eyes and see] These phrases are used in the same sence, to assure men, that God seeing their misery, will pity them.

hear the words of Sennacherib] His meaning is, that God would give some evidence that he heard them; for the words of Sennacherib were uttered before.

which hath sent him] This relative, *him*, hath reference to Rabshakeh, ch. 18. 19. They who enjoyn others to do an evil, are accounted the doers of it.

to reproach the living God] See v. 4.

V. 17. *Of a truth Lord*] This is a phrase, whereby a truth but such a truth as maketh nothing against the point in hand, is granted.

the Kings of Assyria have destroyed the nations and their lands] This the King of Assyria said of himself, v. 11. and Hezekiah denies it not. So as a truth is to be granted to an enemy.

V. 18. *And have cast*] Heb. *given*. Fire is as a devouring beast; as therefore we are faid to give ravenous beasts, that which we cast before them; so this phrase is used of such things as are cast into the fire.

their gods into the fire] Such statues and images, as they imagined to be gods.

for they were no gods] None in deed and truth. This is rendred as a reason, why men had such power over them.

but the work of mens hands] Men and all other creatures, are the work of Gods hands. It is therefore strange blindness, to account the work of mens hands, to be Gods.

wood and stone] These were the most common materials, out of which they framed and formed their gods.

therefore they have destroyed them] This they could not have done, if they had been true Gods.

V. 19. *Now therefore O Lord our God*] See 1 King. 8. 28. This is spoken in opposition to what he had faid of the gods of the nations. As if he had faid, because those are not as they, but a true God; the only true God, and in special manner a God unto us.

I beseech thee save thou us out of his hand] Out of the hand of Sennacherib, or from his power. That special relation of the Lords being their God, makes him the more earnest and fleddast, in desiring and expecting preservation from him.

that all the Kingdoms of the earth may know] Hezekiah in his prayer had respect to the glory of Gods name, as well as to his own preservation; and for the power and providence of God to be known far and near throughout all Kingdoms, makes much to the glory of God.

that thou art the Lord God, even thou only] This Hezekiah knew, and acknowledged before, v. 15. but here he desires that all others might know as much.

V. 20. *Then Isaiah the son of Amos*] See v. 2.

sent to Hezekiah, saying] So soon as Hezekiah had ended his prayer, God testifies his hearing and accepting it, by a speedy gracious return thereof. See Daniel chapter 9. v. 23.

Thus saith the Lord God of Israel] See 1 King. chap. 12. 24. & 8. 15.

that which thou hast prayed unto me against Sennacherib King of Assyria] This word, against, sheweth that Hezekiah prayed not only for his and his peoples preservation; but also for some judgment to fall on the enemies. Imprecations against obstinate enemies may be made.

I have heard] I have taken such notice thereof, as I am resolved to grant it.

V. 21. *This is the word that the Lord hath spoken concerning him*] This is the warrant which the Prophet had to declare his message. On such a warrant may Christs Ministers be well emboldned, and much encouraged.

the Virgin] This title is given to the state of the Jews, in sundry peculiar respects. 1. In relation to their king, and to the government under which it was. It had in that respect remained faithful. 2. In relation to God; at this time the was incorrupt in religion, and as a virgin, not deflowred. 3. In regard of the first constitution thereof. When that state was first seeled in Moses his time, and afterwards confirmed in Davids and Solomons time, it was a virgin; and it being as yet not cast off, it was still accounted a virgin. 4. In regard of those many, which in the corruptest times, remained faithful. 5. Because that state continued still in that land which God the Father thereof gave her, and wherein he seeled her; for it is the part of a virgin to abide in her fathers house. 6. Because the was fair, beautiful, and comely, (as a virgin useth to be) in regard of the temple, divine ordinances, and other excellencies conferred upon her. 7. This resemblance may also have respect to her present weak condition; for a virgin, in regard of her sex and youth, useth to weak. True it is, that Israel after she fell into Idolatry, is called *Virgin*, Amos 5. 2. and Judah al-

so, Jer. 18. 13. & 31. 21. But this was in relation to their former times, before they were Idolaters; and also in relation to their duty, what they should have been. It is also true that Judah after her destruction, (Jer. 14. 17. Lam. 1. 15.) is called Virgin; but it is to aggravate the judgment inflicted on her, that the, who should have remained safely and delicately in her fathers house, was pulled out, and sorely oppressed. Yea further it is true, that Zidon, Isa. 23. 12. Babylon, Isa. 47. 1. Egypt, Jer. 46. 11. and other heathenish nations are stiled *Virgins*; but that is in regard of their temporal estate, that they were outwardly glorious, and unconquered; or else in regard of their priding and setting forth themselves as a virgin, Isa. 62. 5. This hindreth not, but that Gods people may in other respects be resembled to a virgin, Jer. 31. 4.

the daughter of Zion] That which was called a Virgin, is also called *daughter*, because that people was as a daughter brought forth and brought up, nourished and cherished, in Zion and Jerusalem.

hath despised me] The proud King of Assyria despised, derided, and scorned the Jews: Therefore the more to manifest the Jews contempt of the proud King, it is here said, that that Virgin and daughter despised him. Thus these two metaphors may have relation to the present weak estate of the Jews.

and laughed them to scorn] Laughter is an external sign of scorn.

the daughter of Jerusalem hath shaken her head at thee] Shaking of the head is another sign and gesture of contempt and scorn. There is an elegancy in doubling those phrases, *daughter of Zion, daughter of Jerusalem*; and there is also great emphasis in multiplying the phrases, and signs of derision and scorn. These are further amplified by the Apostacie, wherein the virgin and daughter, though female, in that respect weak, doth in a manner dare the proud King to his face; but all this is upon confidence in Gods succour afforded to the Jews: and of the vain attempts of the king of Assyria. And it is observeable, that it is God himself who thus sets forth his people, out-facing their enemy.

V. 22. *Whom hast thou reproached and blasphemed*] See v. 3, 4. All manner of blasphemy is a reproaching of God. His blasphemy and reproach was, his making the Lord to be like the gods of the nations, and to be able to do no more then they could, ch. 18. 35.

and against whom hast thou exalted thy voice] This hath relation to ch. 18. 28.

and lift up thine eyes on high] Both this and the former are gestures of insolent arrogancy. This reproof is set down interrogatively, to make him and others Judges of that folly, and to convince them the more thereof.

even against the holy One of Israel] This answer to the former question, doth to the life set forth their folly, and that by a description of him whom they blasphemed. He was the Lord God, who is *holy*, in regard of his essential property. *The holy One*, by an excellency and property: none like him therein. *The holy One of Israel*, in that he hath dedicated and consecrated himself, to be in a special manner Israels God. See Psalm. 71. ver. 22. Psa. ch. 1. ver. 4. Ezek. ch. 39. 7.

V. 23. *By thy messengers*] Heb. *by the hand of* Thy messengers. These are those which are mentioned, chapter 18. ver. 17.

thou hast] See v. 16.

reproached the Lord] See v. 3, 4, 22.

and hast said] Though the words following were not in so many syllables uttered, either in Sennacheribs letter, or by his messengers; yet the sence was, Or, though these words are not expressed in the story, yet they might be uttered, or written in the letter.

with the multitude of my chariots I am come up to the heights of the mountain, &c.] The proud and arrogant speech of that enemy is expressed in elegant and pertinent comparisons. *By coming with the multitude of his chariots*, is meant a conquering and triumphing manner of shewing himself. By *mountains*, are meant, Cities of Judah: by the *heights* of them, the midst of them; or the chief places or strongest forts and towers in them.

to the sides of Lebanon] He resembles Jerusalem to Lebanon, which was goodly and fair to behold.

and will cut down the tall Cedars thereof] Heb. *the tallness*, &c. This Hebraisme carrieth emphasis with it, and implyeth very high and tall Cedars.

and the choice firre trees thereof] Lebanon was full of Cedars and firre-trees. Of the excellency of these, see 1 King. 5. 6, 8. By these are set out the King, Nobles, and other eminent persons of Judah.

and I will enter into the lodging of his borders] That is, his frontier towns where souldiers lodg.

and into the forrest of his Carmel] Or, *the forrest*, and his *fruitful field*. Of Carmel, see 1 King. 18. 19. By these titles are meant, the fields, vineyards, orchards, gardens, and other like places in Judea and Jerusalem. Some take these words literally, as if he had said, though mount Lebanon be a high mountain; so as it is thought to be impossible to come up with an army to the top of it, and though Carmel be another mountain far remote from the same; yet I can pass over the one, and the other, and cut down all the Cedars and firre-trees of Lebanon, and pass through all the frontier towns of Judah. Whether we take it metaphorically, or properly, it setteth out the proud spirit of Sennacherib, who accounts nothing impossible, or so impregnable, but that he can pass through and overcome all.

V. 24. *I have digged and drunk strange waters*] Waters in places where none were before, as Numb. 21. 18. He means hereby, that though there were no rivers, nor springs, nor ponds, nor any other places for water, whither he should come, yet he could provide water enough for himself and his whole army; could either dig up springs of water, or cause strangers to bring water enough to him.

and with the sole of my feet have I dryed up all the rivers of besieged places] Or, *fenced places*. His meaning is, that with the treading of his numerous army, he stopped all the streams that ran into the places that flood out against him. This is a very proud brag; both of providing for himself, though his enemies did what they could to distress him, and bring him to want water or food, as appears in the former verse; and also of annoying his enemies, and bringing them to distress and want; notwithstanding the great care they had, and pains they took to provide for themselves, as in this verse. Herein he derides Hezekiahs care and diligence, both in stepping the water of the fountains, and the river that ran through the midst of the Country, and also in bringing water into the City, 2 Chr. 32. 3, 4, 30.

V. 25. *Hast thou not heard long ago, how I have done it, and of ancient times that I have formed it? Now have I brought it to pass, that thou shouldst be to lay waste fenced Cities into ruinous heaps*] Or, *hast thou not heard how I have made it long ago, and formed it of ancient times? Should I now bring it to be laid waste, and fenced Cities to be ruinous heaps.*

hast thou not heard] The Propher changeth the person; and bringeth in God, answering the proud brags of Sennacherib; wherein God tels him, that he had no cause to boast of his victories.

how I have done it] God himself professeth, that he did that which Sennacherib arrogated to himself. See Isa. 10. 5, 7, 13, 15.

and of ancient times that I have formed it] God here also sheweth, that he of old purposed and determined that to be done which Sennacherib did.

now have I brought it to pass] My former ancient counsel is now put in execution.

that thou shouldst be] This God speaketh to Sennacherib, who should be his scourge and sword.

to lay waste fenced cities] To vanquish and overthrow strong and well prepared cities, forts, and castles.

into ruinous heaps] Being battered down even to the ground. The other reading that is in the margent of our Bibles, implyeth thus much; that God had afore-time of old chose the Jews to be a nation peculiar to himself, and setled them in that land wherein they were, and thereupon Sennacherib might well think, that God would not give them over into his hand, to be utterly spoiled and ruinated. And where he saith, *Hast thou not heard*, his meaning is, that it was so well known throughout all ages, and in all places, as it could not but come to the hearing of Sennacherib.

V. 26. *Therefore their inhabitants were of small power*] Heb. *short of hand*. By a mans hand his power is most manifested; and he is said to be short of hand, who cannot reach that which he puts out his hand unto. This hath relation to that which is noted v. 25. of Gods giving those over to Sennacherib whom he destroyed. See Isa. 50. 2.

they were dismayed and confounded] They who are of short hand; that is, they who cannot maintain themselves against an enemy, cannot but much dismayed, and thereupon with shame much confounded.

as the grass of the field] Which useth soon to be cut down with the sythe, or to be eaten up with beasts, Psal. 90. Isa. 40. 6

and as the green herb] Green herbs in the garden, if they be not pluckéd up, will soon wither.

as the grass on the house top] Grass there, having no depth of earth to grow on, cannot long continue, Psalm. 129. ver. 6.

and as corn blasted before it be grown up] Such corn never comes to maturity, but withereth away: All these are fit comparisons to set out the impotency and instability of those who are left of God, they cannot long continue.

V. 27. *But I know thy abode*] Or, *sitting*. What thou plotest and contrivest by thy self, or with others, Psal. ch. 139. ver. 2, 3.

and thy going out, and thy coming in] What thou dost attempt and practise within doors and without, Psal. 121. 8. Deut. 28. 6, 19.

and thy rage against me] Hereby his blasphemy against God, may be intended; but especially his furious attempts against Gods people. See Act. 9. 4.

V. 28. *Because thy rage against me*] See v. 27.

and thy tumult] Thy preparing arms, men, horses, and other things fit for war; thy marching up and down with them; thy assaults and thy threatnings.

is come up into mine ears] Is known to me. This phrase is attributed to God after the manner of men. They hear such things as come to their ears, and what they hear, they know and take notice of.

therefore I will put my hook into thy nose] I will deal with thee as men use to do with Bears, wilde Bulls, or other wilde beasts, or with great fishes, into whose nose, or mouth, if an hook be put, they may be drawn or led up and down, whither a man pleaseth.

and my bridle in thy lips] This hath relation to mens dealing with horses, especially with sturdy steeds, by a bridle they turn them whither they lift, Jam. 3. 3. Psal. 32. 9.

and I will turn thee back by the way which thou camest] That is, to thine own Country. See this accomplished v. 36.

V. 29. *And this shall be a sign unto thee*] The Prophet here in the Name of the Lord, turns his speech, from the enemy, to Hezekiah and his people; and to strengthen their faith the more in that deliverance which is here promised, he gives them the sign following.

ye shall eat this year] This was the year of rest, wherein they sowed no corn at all. See Levit. 25. 4, 5.

such things as grow of themselves] That crop which ariseth from the shedding of the last harvest, and groweth up of it self, without any plowing, or sowing the ground by man. Though the enemy came that year into the land, and thereby might have been an occasion of spoiling the Jews of all that increase which the earth of it self brought forth; Yet notwithstanding, through Gods providence, they did partake even of that fruit of the earth, and lived thereon.

and in the second year] That is, the year which went after that year of rest.

that which springeth of the same] In this second year the enemy was in their land, and so annoyed them, as in seedtime they could not sowe their ground. Yet the Lord so blessed their land, as of it self it brought forth an harvest, Even this year also. Herein especially lyeth the miracle, that the enemy coming upon them in their year of rest, and keeping them from sowing their land the yeer following; the ground should yeeld of it self sufficient food two years together.

and in the third year sow ye and reap] Here is both an exhortation and a promise. An exhortation to use their accustomed means for obtaining a good crop, *sow ye*. A promise, that they should partake of the benefit of their pains; *and reap*.

and plant vineyards] He encourageth them not only to use means for that which was most necessary, as corn; but also for that which was for their delight, as vines, and the vine that came from thence.

and eat the fruits thereof] This also is a promise, and it shews, that they should not only have store of provision in their barns and vessels, but also themselves eat and drink thereof, for their nourishment and refreshing.

V. 30. *And the remnant that is escaped of the house of Judah*] Heb. *The escaping of the house of Judah that remaineth*. See v. 4.

shall yet again take root downward] Heb. *shall adde root*. This similitude is taken from plants, whose roots do first grow downward in the earth, before they can grow upward. By taking root downward, they gather sap from the earth, and are made fleshy. Thus by Gods blessing on that people, they were established in their land, and had means of thriving, as they had done in former times. The enemy had much unsetled them, and hindred them in their callings. Therefore it is promised, that they should *add root*, or *again take root*. See Isa. 27. 6.

V. 31. *And out of Jerusalem shall go forth a remnant*] This hath relation to the present condition of the Jews, who were now besieged and shut up in Jerusalem. The promise is, that they should freely, without fear, go out of the City, and go abroad whither they pleased: For the enemy should raise his siege, and be forced away. This may typically be applyed to the Gospel, which first went out of Jerusalem, Isa. ch. 2. 3.

and they that escape] Heb. *the escaping*. This implye the same thing that the word, *remnant*, did before. Many had perished by the violence of the enemy, but some escaped through Gods providence, and of these he speaketh.

out of mount Zion] This is added, either for elegancy sake, being in effect the same that was implyed by this phrase, *out of Jerusalem*: Or, because Zion was a City scituated within the walls of Jerusalem; so as they that remained in the one, or the other, should have the same liberty.

the zeal] The fervent love of God to his people, and his fiery indignation against his enemies, but especially, his earnest respect to his own glory, are all here comprized under this word, *zeal*.

of the Lord of hosts] See 1 King. 18. 15.

shall do this] This shall be done by the Lord himself upon the fore-named reasons, and not by man, nor for any thing in man.

V. 32. *Therefore thus saith the Lord, concerning the King of Assyria*] This is added as the reason of the former promise, which was the removing of that which might otherwise have hindred the same.

He shall not come into this City] The enemy was now going against the King of Ethiopia, verf. 9. and thought to have returned, and have taken, and entred into Jerusalem: But here is shewed, how far he should be from accomplishing that his purpose.

nor shoot an arrow there] He should be so far from entring into the City, as he should not come so near, as to shoot an arrow into it. This is especially to be taken of his intended return, with that army that marched with him against the Ethiopians.

nor come before it with shield] Here is a Synechdoche, whereby one warlike weapon, and that defensive, is put for all warlike preparation, both defensive and offensive.

nor cast a bank against it] Nor raise any Batteries. See 2 Sam. 20. 15.

V. 33. *By the way that he came, by the same shall he return*] He came out of his Country with great pomp, but with much loss and great shame he returned to his Country, v. 36. See verf. 28.

and shall not come into this City] See v. 32.

saith the Lord] This is added to strengthen his faith.

V. 34. *For I will defend this City to save it*] What God undertakes, shall assuredly be performed; Mortal men thought to destroy it, but the mighty Lord undertook to preserve it.

for mine own sake] To give an evidence of my power, providence, mercy, goodness, and care over my Church, that my name may be acknowledged, feared, and praised. See Isa. 48. 9, 11. Ezek. 36. 22.

and for my servant Davids sake] See 1 King. 11. 12. See also ch. 20. 6.

V. 35. *And it came to pass that night*] Isa. 37. 36. There are two opinions concerning the time when the destruction following fell out. One is, that it was the night after this King of Assyria returned from the Ethiopians, and came again towards Jerusalem. The other, that it was the very night after this prophecy was made; wherein the enemies were fitting themselves to assaule Jerusalem, for they had not yet assulted it, v. 32.

that the Angel of the Lord] Such an Angel as destroyed the Israelites in Davids time, 2 Sam. 24. 16. God is here pleased to use an Angel in executing his judgment on this proud enemy, that the judgment might the more evidently appear to be of that Lord, whom this enemy had before vilified, ver. 10. ch. 18. 35.

went out] From the Lord.

and smote] Utterly destroyed, and slew; some think by a plague, others by fire, others by an earthquake; whatsoever the particular means of destruction were, surely it was extraordinary. See the last note on this verse.

in the camp of the Assyrians] Either in that camp which Rabshakeh first brought (ch. 18. 17.) but had not yet made any assault against Jerusalem, v. 32. or in that which returned from the Ethiopians, before they had done any thing against Jerusalem.

an hundred fourscore and five thousand] This army must needs be a very great one. The number of souldiers that were slain, importeth as much. Indeed we read of greater, as 2 Chron. 14. 9. but it may be, that all this army was not destroyed. This is certain, that all the mighty men of valour, and the

Leaders, and Captains were cut off, 2 Chr. 32. 21. and without these what could the common Souldiers do?

and when they arose] such as were spared. This must be taken of the meaner sort, who carried the news to Sennacherib.

early in the morning] It may be to receive command, from their Commanders, what to do about assaulting Jerusalem.

behold they were all] The universal particle, *all*, may be taken of the greater part, or of the better part; namely, the Commanders and Officers. They were such, as were accounted in a manner *All*.

dead Corps] They were destroyed. But this which is noted of their Corps, implyeth, that they were not consumed with fire, nor [swallowed up with the earthquake.

V. 36. *So Sennacherib King of Assyria departed*] With sorrow and shame, 2 Chr. 32. 21. his proud Peacock-feathers were now pull'd off from him. Thus God abaseth the proud.

and went and returned] Herein he verified the prophecie, v. 33.

and dwelt at Nineveh] This was the head-royal City of Assyria, See Gen. 10. 11. This implyeth that he had no great minde to renew his wars.

V. 37. *And it came to pass as he was worshipping*] However this were an idolatrous act, yet the heathen accounted this kinde of worshipping to be piety; and in that, in this act he was slain, it aggravateth the parricide of his sons, that they were not any whit restrained thereby.

in the house of Nisroch his god] This phrase, *his god*, implyeth, that this was some special God of Sennacherib, for there was an other general god of the Assyrians, which the heathen call Jupiter Belus. Though the Lord by the great destruction of his army, had shewed himself to be the true God, yet was not he thereby moved to acknowledge the Lord to be so. Therefore the Lord causeth him and others to see that his false god could not defend him, no not when he was worshipping him.

that Adrammelech] This was also the name of an idol. See ch. 17. 31.

and Sharezer] This word according to the Hebrew notation, signifieth a Prince of treasure.

his sons] Even they that came forth of his own bowels, 2 Chr. 32. 21. These are supposed to be his elder sons, and to be exasperated against their father, because he had manifested that he would settle Esar-Haddon, his younger son, on the throne; or else because he had already settled him thereon.

smote him with the sword] So as they slew him. The judgment on this blasphemer of God, was in sundry respects very remarkable: 1. That he should see so great and well prepared an army, so suddenly destroyed. 2. That he should be forced to flye with shame into his own Country. 3. That himself should be slain, and that in the temple of his idol, in the act of his idolatry, by his own sons, and that by two of them conspiring together therein. Let proud men and blasphemers lay this example before their eyes.

and they escaped into the land of Armenia] Heb. Ararat. See Gen. 8. 4.

and Esar-Haddon his son reigned in his stead] This man was the last of the Assyrian Monarchs. Of him, see Ezra. chap. 4. v. 2.

CHAP. XX.

Vers. 1. [*N those dayes*] 2 Chr. 32. 24. Isa. 38. 1. This hath reference to the history immediately going before, and it implyes, that anon after God had preserved Hezekiah and his people from the attempts of the King of Assyria, he visited him with the sickness following; both might be in the same year; for Sennacherib came against Hezekiah in the fourteenth year of his reign, ch. 18. 13. And in the fourteenth year of his reign his sickness fell out; which thus appears: He reigned but nine and twenty years, ch. 18. 2. and he lived after this fifteen years. The enemies coming into his land might be in the beginning of the year, and his sickness in the latter end thereof.

was Hezekiah sick unto death] His sickness was unto death, in regard of the kinde of it; which is probable to be the plague. See v. 7. and in the strength of the disease, which had seized upon him. It might have seized upon his vital parts, and so be incurable, as they who have the tokens, in regard of ordinary means; for his recovery was extraordinary: He might be thus visited for his good; as, 1. To try his faith. 2. To give him occasion of considering his disposition to God-wards. 3. To quicken him up to pray more fervently. 4. To strengthen his faith by more miracles.

and the Prophet Isaiah the son of Amoz] This was that excellent Prophet, whose Prophesies are registred in sacred Scripture, and see in the first rank.

came to him] Some take this as a voluntary and friendly visite of the Prophet: The rather, because Hezekiah was so good a King; But the words following shew rather that he was sent of God.

and said unto him, Thus saith the Lord] See 1 King. chap. 12. v. 24.

set thine house in order] Heb. *give charge concerning thine house*. Make thy Will, and give order about ordering of thy family, and Kingdom, after they decease, 2 Sam. 17. 23. This was the more needful to be done, because he had no son, see v. 1. This is a good ground of means making their Will; the rather, because the direction is sent from God himself.

for thou shalt die and not live] This is not to be taken of Gods absolute determination, but of the nature of the disease, which was such as could not be recovered by any means that any creature could use. See ch. 8. 10. See also Jonah 3. 4, 10.

V. 2. *Then he turned his face to the wall*] He might thus turn his face, that he might be more free from distracting objects, and so the more fervently call upon God; or the temple might be that way to which he turned: Now because Gods presence was manifested in the temple, Solomon prayed that God would hear the prayer of such as made their prayer towards it, 1 King. 8. 44. answerably Saints, when they were absent from the temple, used to pray towards it, Dan. chap. 6. 10.

and prayed unto the Lord, saying] His prayer was for recovery. It appears therefore, that he took the sentence of death, (v. 1.) not to be absolute, for then certainly he would not have prayed against it; and though in the ordinary course of nature it were incurable, yet he believed that God was able to cure it. See 2 Sam. 12. 22.

V. 3. *I beseech thee, O Lord, remember now*] This phrase doth not imply that God can forget his servants goodness, but he useth it to strengthen his own faith, by calling to minde that God did not forget, but remember the same.

how I have walked before thee in truth] See 1 King. chap. 2. v. 4.

and with a perfect heart] See 1 King. 8. 61.

and have done that which is good] As the former branches had respect to his inward disposition, and to the manner of what he did, being according to the rule of righteousness, 1 King. 3. 9. Psal. 14. 1. Jer. 5. 29. This in other places is called right, 1 Sam. 12. 23. See 1 King. 15. 5.

in thy sight] See 1 King. 14. 8. These things Hezekiah pleadeth, not as meritorious causes, but only as a condition annexed to the Covenant. See 1 King. 2. 4. So as herein he only pleads Gods truth in keeping Covenant, so Exo. 32. 13. Neh. 13. 22. 31.

and Hezekiah wept sore] Heb. *with a great weeping*. Though the approach of death be in it self terrible to nature, yet we are not to think, that it was simply fear of death, that wrung these tears from Hezekiah, he being so pious a man as he was, and having received so many evidences of Gods favour, as he had; but rather the glory of God, and the good of the Church of God. For God had promised to David, that his house and Kingdom should be established for ever, 2 Sam. 7. 16. that is, that one coming by lineal descent from him, should generation after generation sit on his throne. But at this time he had no son to succeed him: For Manasseh, his eldest son, was born three years after this; which thus appears: It was fifteen years after this before Hezekiah dyed, v. 6. and Manasseh was then but twelve years old, ch. 21. 1. He might think that by want of a son to succeed him in the Kingdom, Gods promise might seem to fail, and so his honour be impeached. As for Gods Church, he might fear that there might be many divisions and contentions about the Crown, because he had no son, by whom the just right might be determined. He might also fear left Idolatry should again creep into the Church after his departure. I will not deny but that some grief might possess him upon so sudden a taking, after so great a deliverance from so potent an enemy, as he was miraculously freed from.

V. 4. *And it came to pass before Isaiah was gone out into the middle Court*] Or, *city*. If this be taken for the City, it implyeth the midst thereof, for the Kings Palace was on that side of Jerusalem where the temple was: over against it was Zion, which is oft called the City of David, 1 King. 8. 1. The space betwixt these two might be called the middle city, or the midst of the City. If it be taken for the middle Court, it means the Court of the Kings Palace, which is mentioned, 1 King. 7. 8. both places may intend one and the same thing; namely Gods speedy return of a gracious answer to Hezekiahs prayer, as is implyed in the words following.

thus the word of the Lord came to him, saying] God declared to Isaiah, his purpose of much mercy to Hezekiah. See v. 5, 6.

V. 5. *Turn again*] Hereby God implyeth, that he had another message to send to the King.

and

and tell Hezekiah the Captain of my people] It may be, that Hezekiah had gone forth as General of his Army against the enemy. Or otherwise, Captain may be taken for Governour and chief Commander, in time of peace, as well as of war.

Thus saith the Lord] See 1 King. 12. 24.

the God of David] The Lord is in special manner stiled the God of David, in regard of Gods special favour to David, manifested by many promises made to him, 2 Sam. 7. 12, &c. and by many blessings conferred upon him; and also in regard of Davids strong confidence on God, and intire respect to him. Thus also is the Lord stiled the God of Abraham, Isaac, and Jacob, Exod. 3. 6. the God of Eliah, 2 King. 2. 14. the God of Daniel, Dan. 6. 26. the God of Shadrach, Meshech, and Abednego, Dan. 3. 28.

thy father] For though there were twelve generations betwixt David and Hezekiah, yet by lineal descent, and that in a direct line, Hezekiah came from David.

I have heard thy prayer, I have seen thy tears] Of Gods hearing and seeing, see ch. 19. 16. God hath this title, *O thou that hearest prayer*, by a property ascribed to him, Psal. 65. 2. and he is said to have a bottle to put his Saints tears into, Psal. 56. 8.

behold I will heal thee] He means by healing, a perfect recovery from his mortal disease.

on the third day] This implies a miraculous recovery, in that it was so soon. Christs cures are proved to be miraculous, by this circumstance, Mark 1. 31. & 2. 12.

thou shalt go up] This was an evidence of health and strength, as Mark 2. 12.

unto the house of the Lord] There to give publike thanks for his recovery. This sets out the duty of those that are recovered, what they ought to do, and the disposition of Hezekiah, what he would be forward to do.

V. 6. *And I will add unto thy dayes*] The time of a mans life is set out by dayes, by reason of the brevity thereof, Gen. 47. 7. Now God is said to *add*, in regard of the nature of the disease, which would have put a period to his dayes.

fifteen years] This is the onely set time of life made known to *man*, (specially so long before, that we read of. Indeed God hath certainly determined the set time of every mans life, Job. 7. 1. but he doth not use expressly to make it known: for then would man be too secure; and not so watchful against death, as he should be. This good King Hezekiah did not render again, according to the benefit done unto him; for his heart was lifted up, 2 Chro. 32. 25.

and I will deliver thee] God did not onely hear his prayer in that particular, which Hezekiah desired, but also super-added more mercies. See 1 King. 3. 13.

and this city] The places over which good governours are, fare the better for their governours sake.

out of the hand of the king of Assyria] Some hence infer that Hezekiah was sick before the destruction of the King of Assyria's army. But the series of the history imports the contrary; And this phrase doth not necessarily intend as much; for this promise might be made, in regard of further attempts of the King of Assyria, which Hezekiah might fear.

and I will defend this city] Not onely from the assaults of that King, but also from all other dangers. This is an amplification of the mercy promised.

for mine own sake, and for my servant Davids sake] See chap. 19. 34.

V. 7. *And Isaiah said, take a lump of figs*] Figs have a mollifying and ripening vertue; they are a fit remedy for an hard bile. God oft in his extraordinary works useth means, as a visible evidence that the disease is cured by him; yet the kinde of disease, and suddenness of the cure, shewed, that it was a miraculous cure. Christ in his miracles oft used means, Mark. 7. 33. John. 9. 6.

and they took and laid it on the bile] A bile useth to be an effect arising from the plague; hence it may probably be collected, that this was a plague-sore.

and he recovered.] Means appointed by God shall be effectual. The promise made, v. 5. of healing Hezekiah, is herein accomplished.

V. 8. *And Hezekiah said unto Isaiah*] This is to be taken, as spoken before he was recovered.

What shall be the sign that the Lord will heal me] He desires a sign, not as doubting of the truth of Gods promise; but as one sensible of the weakness of his own faith; and therefore desireth a sign to strengthen the same. This he did the rather, because the promise was of so difficult a matter, and because it seemed to thwart the former word of God, that he should dye, v. 1. See Judg. 6. 17, 37. Besides, he did not simply ask a sign, but taking it for grant that God would give him a sign, he asketh what that sign should be. Thus the virgin Mary, though she believed that she should bring forth a son, yet asketh, how shall this be, Luke. 1. 34. His father Ahaz was rebuked for refusing to ask a sign, Isa. 7. 12. &c.

and thou I shall go up into the house of the Lord the third day?] He prudently maketh use of every branch of the promise, and seeketh to have every particular made good unto him.

V. 9. *And Isaiah said, This sign shalt thou have of the Lord*] God is ready to grant the desires of his servants, that are rightly made, and on good grounds.

that the Lord will do the thing that he hath spoken] Miracles are to assure us, that Gods word shall be accomplished.

Shall the shadow] He means the shadow of the dile of a sun-dial.

go forward ten degrees, or go back ten degrees.] It was all one with the Lord, to do the one or the other; he refers it therefore to Hezekiah's choice, left he should, after the first grant, desire the other, as Gideon did, Judg. 6. 39. and also that Hezekiah's faith might be the more strengthned thereby, upon his choosing that which he thought the moft difficult. Concerning the mention of ten degrees to go forward or backward, it is to be supposed, that this message was brought to the King at high-noon; when the shadow might equally go as many degrees backward, as forward. The number of ten, implies, that the degrees must be but half hours at most; For a dyal useth to be divided onely into twelve equal hours, (so as there is liberty for the shadow to go backwards, or forwards, but six degrees at the most. But if the degrees were of half hours, there may be four and twenty of them.

V. 10. *And Hezekiah answered, It is a light thing for the shadow to go down ten degrees*] This is spoken in regard of mans apprehension: and in comparison to the shadows going backward. For 'tis the proper course of the sun, to go forward; the miracle would onely have been, in the speedy, and more then ordinary hastning of the shadow forward; which notwithstanding, simply in its self, is a very great matter, extraordinary and miraculous. For the sun that causeth the shadow, is constant in his course, and never runs more swiftly or speedily at one time then at another. But to go backward, would be extraordinary and miraculous in the very thing it self, (for the sun never doth so of it self,) and also in the suddenness of it, which this other intended.

nay, but let the shadow return backward ten degrees.] The choice being referred to Hezekiah, he prudently chooseth that, which to himself and others, appeared to be the moft strange, and which did moft confirm his faith.

V. 11. *And Isaiah the Prophet cryed unto the Lord*] Earnestly prayed. See 1 King. 17. 20. Warranted means may and must be used, for obtaining things promised, 1 King 18. 42. Exod. 14. 15. Ezek. 36. 37.

and he brought the shadow] This God did by causing the Sun to turn backward. They certainly are deceived who imagin that the miracle was onely in the shadow; as if the sun had gon his course, but the shadow had gon backwards, otherwise then the sun did. In Isai. 38. 8. it is expressly said, the sun returned ten degrees. Besides, it is said, 2 Chro. 32. 31. that the ambassador of the Princes of Babylon came to him, to enquire of the wonder that was done. How could they in Babylon see the shadow on a dial in Jerusalem, go backward, contrary to the course of the sun? but they might easily observe the running back of the sun.

ten degrees backward] That is, from twelve at noon to seven in the morning. In this distance, there being five hours, they make ten degrees of half hours.

by which it had gon down in the dial of Ahaz.] Heb. *degrees*, Ahaz had made a fair, lasting dial, which was common for all, of all degrees to look upon. By this dial, the course of the sun was openly and distinctly discerned. Questionless the shadow went backwards in all sun-dials. But this is here mentioned, because it was a great dial, stood in a place whither many of all sorts resorted, and which the King himself also, out of the window of his bed-chamber, might easily discern.

V. 12. *At that time Berodach-Baladan*] He is also called *Merodach*, Isai. 39. 1. This is supposed to be a name common to the Kings of Babylon, as Pharoah to the Kings of Egypt, Jer. 50. 2. See 1 King. 2. 39. Evil-Merodach, ch. 25. 27. had his name thence.

the son of Baladan] This shews the reason why he was called Berodach-Baladan, even for descent sake; because his father was called Baladan; so as this was his surname; and it implyeth, that he came from his father by natural descent.

king of Babylon] This hath relation specially to Berodach-Baladan, who is taken to be the first that raised the Babylonian Monarchy upon the ruin of the Assyrians. He is thought to be a vice-roy or deputy in Babylon, under the King of Assyria, and that he took advantage from the destruction of the army of the Assyrians, ch. 19. 35. and from the murther of Sennacherib by his own son, ch. 19. 37. and from the youth of Esar-haddon, who raigned in Sennacheribs steed, to usurp the kingdom.

sent letters] By the hand of an ambassador, 2 Chro. 32. 31.

and

and a present unto Hezekiah] Kings were wont with their ambassadors, whom they sent into forraign countries, to send presents to that other King to whom they sent their ambassadors, 1 King. 4. 21. especially when they sent in a fair and friendly way.

for he heard that Hezekiah had been sick.] This was one reason of sending his ambassadors, and presents unto Hezekiah, namely, to congratulate his victory and recovery, as 2 Sam. 8. 10. & 10.10. Another reason was, to enquire of the wonder about the sun going backward, 2 Chron. 32. 31. For quotisionless, all the world, especially, Astronomers, Astrologers, and others, that took notice of the course of the hoste of heaven, could not but observe such remarkable alteration, as the sun to go backward so many degrees as it did. True it is, that many in all places of the world might observe it, and yet not know the ground and reason thereof. But it is probable, that they in Babylon had heard, that the Lord of heaven and earth, had caused that alteration, and that upon Hezekiah's recovery; therefore they send, both to congratulate Hezekiah's recovery, and also to be more fully instructed in the cause of the suns going backward; and it may be withal to ingratiate himself into the favour of Hezekiah, that he might have assistance from him, in case of need against the King of Assyria, whom he knew to be Hezekiah's mortall enemy.

V. 13. *And Hezekiah hearkened unto them*] He gratefully accepted their kinde visitation; informed them in the ground of the miracle, and entered into league with them, according to their desire.

and shewed them the house of his precious things] Or, *spicery*. Spices of old were counted very precious commodities. See 1 King. 10. 2. & 10. 15, 25. Kings therefore used to lay them up in their treasuries.

the silver and the gold] These have ever in all nations been count'd precious treasure.

and the spices] Hereof, see before.

and the precious ointment] These also were precious commodities, and of much use in those times.

and all the house of his armor] Or, *Jewels*. Heb. *vessels*. Kings of the Jews used to have houses full of armor. See Isai. 22. 8. Cant. 4 4. All Kings also in all ages have had their treasures of jewels, 2 Chron. 32.27. Under the word vessels, may be comprized, silver or golden plate, or costly cabinets to hold jewels, and other treasures.

and all that was found in his treasures] In such treasures as belonged to himself.

there was nothing in his house] In his royal palace.

nor in all his dominion] In other houses that belonged to him in other places, in any part of his kingdom. Some extend this general phrase to the temple, as if he had brought these heathen ambassadors into the house of God, and shewed them all the treasures thereof. But it is not probable, that so pious a King would so far exceed the bounds of piety, and so apparently transgress the law of God, as to bring heathen into the house of God, especially into those parts where the treasures of the Lords house were.

that Hezekiah shewed them not] It is apparent, that Hezekiah was too much puffed up with the blessings that God bestowed upon him, as with the great deliverance that he had from the King of Assyria, with his recovery from a mortal disease, with the great miracle wrought upon his recovery, with the costly and precious presents that all the nations round about brought him, by reason of these blessings of God bestowed on him, (2 Chro. 32.23.) For certainly, it was one special means of his great treasures, that he was magnified in the sight of all nations, and had many gifts brought unto him. It is said, that his heart was lifted up, 2 Chro. 32. 25. and in this pride of heart, he shewed to the ambassadors all his treasures.

V. 14. *Then came Isaiah the Prophet unto king Hezekiah, and said unto him*] The Lord was not willing that that fettering corruption of pride should continue, and puff him up more and more, and therefore sends Isaiah to prick that bladder, and to make him more humble-minded.

What said these men? And from whence came they unto thee?] These interrogations are propounded, not so much for information, as for the more evident conviction of his folly.

and Hezekiah said, They are come from a far country] This he saith, to amplifie the great honor that was done unto him; in that not only the nations neer unto him; but also such as were far off, congratulated his blessings, and sought friendship with him.

even from Babylon] This shews that Babylon was a country far remote from Jerusalem. It is said to be, betwixt six and seven hundred miles from it. Hereby we see, how far the Jews were carried captive from their own country.

V. 15. *And he said, What have they seen in thine house?*] By this third question, the Prophet brings the King more throughly to discern his egregious folly.

and Hezekiah answered, All the things that are in my house have they seen, &c.] See v. 13. Hezekiah herein dealt faisely with the Prophet, in that he minced not the matter, but made known the whole truth.

V. 16. *And Isaiah said unto Hezekiah, Hear the word of the Lord.*] This preface is premized, to make him the better mark what the message was.

V. 17. *Behold the dayes come*] This phrase implyeth a time future, but yet such a time as should assuredly fall out.

that all that is in thine house] Which thou thy self hast laid up.

and that which thy fathers have laid up in store to this day] Kings did use to leave treasures to their children, and that generation after generation.

shall be carried into Babylon] This began to be accomplished in his sons time, 2 Chro. 33.11. but was further accomplished in Jehoiakins and Zedekiah's time, chap. 24. 13. & 25. 13. Jer. 27. 22.

nothing shall be left] This was accomplished to the full, at Zedekiahs captivity, 2 Chro. 36.18. Jer. 27. 19 &c.

saith the Lord] This hath the same force that the usual preface of Prophets hath, in this phrase, *Thus saith the Lord*, 1 King. 12. 24.

V. 18. *And of thy sons that shall issue from thee, which thou shalt beget*] Either immediately, (as Manasses and his brothers, 2 Chro. 33.11.) Or, successively, as Jehoiakin, and other sons of Josiah. ch. 24. 12.

shall they take away] Captives into another countrey.

and they shall be Eunuchs] See 1 King. 22. 9.

in the palace of the King of Babylon] See Dan. 1. 3.

V. 19. *Then said Hezekiah unto Isaiah*] The good King was so touched at the hearing of that heavy, but just judgement, as he was deeply humbled, and returneth a meek answer.

good is the word of the Lord which thou hast spoken] By good, he here meaneth just and equal. He acknowledgeth, that it was no other then what he and his people had deserved.

and he said, Is it not good, if peace and truth be] Or, *shall there not be peace and truth*] Good in this phrase implyeth as much as merciful; so as he acknowledgeth Gods justice mixed with mercy. This interrogation, *Is it not good?* is a steadfast acknowledgment of Gods mercy to him. Under *peace*, he comprizeth all manner of prosperity. Under *truth*, found and sincere religion. And this manner of inferring peace and truth, thus, If *peace and truth be*, sheweth that Gods mercy was manifested in the mixture of both those together.

in my dayes] While I live. This phrase is added, not simply, as a desire of peace and truth only in his time; but in relation to the threatning applyed to his sons time; so as he acknowledgeth that forbearance of judgement in his time, who had deserved it, to be a great mercy.

V. 20. *And the rest of the acts of Hezekiah*] See 1 King. 15. 23. Many other acts of Hezekiah, especially concerning his reformation of religion, are regisired, 2 Chro. 29. & 30. & 31. And no question but many more were recorded of him in their civil Chronicles.

and all his might] See 1 King. 15. 23. Great might was shewed against the Philistines, ch. 18. verf. 8. and likewise other countries, which distinctly was set down in their civill Chronicles.

how he made a pool and a conduit] Of these, see ch. 18. 17. Neh. 3. 14. 2 Chr. 32. 4. 30.

and brought water into the City] This he did, both for the benefit of the people in the City, and also to with-draw water from the enemy, 2 Chr. 32. 3, 4, 30. He might well do both those, by bringing water in pipes under ground.

are they not written, &c.] See 1 King. 14. 29.

V. 21. *And Hezekiah slept with his fathers*] See 1 King. 2. 10. Of his honourable burial. See 2 Chr. 32. 33.

and Manasses his son reigned in his stead] This is one of the most woful changes that ever was in Judah. Hezekiah was one of the best Kings, Manasses one of the worst. Such a change is noted, 1 King. 22. 50.

CHAP. XXI.

Vers. 1. *Manasses was twelve years old when he began to reign*] 2 Chr. 33. 1. He was born three years after his fathers great recovery. See ch. 20. 6.

and reigned fifty and five years] This was the longest that ever any Judg or King of Judah or Israel ruled. His great grandfather Uzziah reigned two and fifty years; but in many of those years he was shut up, and dwelt as a leper in an house apart, 2 Chro. 26. 3. 21. Of these fifty and five years, many were passed over in the youth of Manasses. Others in great misery, and captivity: Others in a time of repentance. All these being taken away from the five and fifty, there will not be so many left for the time of his wickednesse, as many imagin. Many years, and that with a crown on ones head, is no sure

evidence

evidence of Gods favour.

in Jerusalem] In the beginning, and in the end, and in many yeers of the middle of his raign, he was in Jerusalem; but in some part thereof he was a prisoner in Babylon.

and his mothers name was Hephzibah] Of setting down the names of Kings mothers, See 1 King. 15.10. This name Hephzibah, was that title wherby God testified his delight in his Church, Isai. 62. 4. Some from this very name, gather, that her parents, who gave it, and she her self, were pious parsons, whereby the impiety of her son Manasses is much aggravated, because he degenerated so far as he did, from such a father, and from such a mother as he had.

V. 2. *And he did that which was evil in the sight of the Lord*] See 1 King. 14. 22. The evil that he did, is comprized under these three heads. 1 Idolatry, verf. 3. 2 Sorcery, verf. 6. 3 Cruelty, v. 6. 16.

after the abominations of the heathen] See 1 King. 14. 24. If a due and through view be taken of the particular abominations, which Manasses did, as they are set down in the verse following, the truth of this aggravation of his wickednesse, will most evidently be manifested.

whom the Lord cast out, &c.] See 1 King. 14. 24.

V. 3. *He built up again*] Heb, *he returned and built*. See ch. 13. 25. & 2 Chro. 33. 3.

the high-places] See 1 King. 3 4.

which Hezekiah his father had destroyed] ch 18. 4. This is a great aggravation, that an impious son should set up again that idolatry, which his own pious father had pull'd down.

and he reared up altars for Baal] Herein he imitated his grand-father Ahaz, 2 Chro. 28. 2. and impiously supposed him to be wiser then his father Hezekiah. Of Baal, see 1 King. 16. 31, 32.

and made a grove] As did Ahab, King of Israel. See 1 King. 16. 33. This idolater coming by lineal descent from Athaliah the daughter of Ahab, 2 Chro. 22. 10. 2 King. 8. 18. was more inclinable to follow his idolatrous kindred on the mothers side, then his pious predecessors on the fathers side.

and worshipped all the hoste heaven] See ch. 17. 16.

and served them] See 1 King. 16. 31. & 2 King. 17. 16.

V. 4. *And he built Altars in the house of the Lord*] Jer. 32. 34. Here are two further aggravations. One is, that he multiplyed altars, which was unlawful, Josh. 22. 19. The other was, that he brought altars of his own invention into the house of the Lord. Herein also he imitated his idolatrous grandfather Ahaz, ch. 16. 19.

of which the Lord had said, In Jerusalem will I put my name? 2 Sam. 7. 13. Jerusalem is here mentioned, because the temple was in that city. See 1 King. 8. 13, 16, 17.

V. 5. *And he built altars for all the hoste of heaven*] See ch. 17 16. Altars were to worship those to whom they offered their sacrifices on them.

in the two courts of the house of the Lord] See 1 King. 6. 36. One of the Courts here meant, was that where the Altar of the Lord was set, and where the Priests and Levites executed their ordinary functions; whereby he sheweth that he equalized his Altars to Gods Altar. The other was the court of the Israelites, where the people met together to worship God, and here he set Altars, that he might draw on all the people to worship his idols.

V. 6. *And he made his sons to pass thorow the fire*] Of this inhumane superstition, See ch. 16. 3. This shews, that he continued long in his idolatry. For he could not have a son in the beginning of his reign, because he was but twelve years old, v. 1. And it probable, that his son was grown to some years, before he made him thus pass thorow the fire. In 2 Chr. 21. 6. It is said, that he caused his children to pass thorow the fire. This aggravateth his idolatry, in that he exercised that inhumane cruelty upon more sons then one.

and observed times] The Hebrew word properly signifieth to *over cloud*, Gen. 4. 19. It is frequently applyed to such as overcloud, or over-shadow what they do, as jugglers use to do; and to such as observe the clouds, the planets, the stars, flying of fowls, and other like things; and thereby judg of matters present or future. Such are called Sooth-sayers, (Isa. 2.6. Mic. 5. 12.) Enchanters, (Jer. 27.9.) Sorcerers, (Isa. 57.3.) and observer of times, here, and 2 Chr. 33.6. Under this title they are all forbidden, Levit. 19.26. Deut. 18. 10, 14. They were counted observers of times, who by the stars pretended to foretell future contingents; or by the flying of birds judged things as such and such times, to be fit or unfit to be done; or on other signs or occasions, dayes to be lucky or unlucke. Sometimes they would judg by the birds singing, as well as flying; and sometimes by looking into the inards of beasts.

and used enchantments] See ch. 17.17.

and dealt with] Heb. *made*. By the devils subtle yielding to them, they made evil spirits familiar with them.

familiar spirits] The hebrew word, אוב Ob, signifieth a *bottle*, Job. 32. 19. They who use evil spirits oft swell in the belly as a bottle; and the spirit seemeth to speak out of their belly, with a low hollow voyce. Such an one is called in greeke, ἐγγαστρίμυθος, one that had a spirit speaking in the belly, Isai. 8. 19. & 29. 4. By such, answers were oftentimes given to questions and cases propounded. And this idolatrous King would alwaies have some to have such a spirit to resolve his doubts. This he required to be an oracle. Such as pretended to have these spirits, were by the law to be stoned, Lev. 20.27. The law also forbad to deal with such, Lev. 19.31. Deut. 18. 11. They who deal with such, are threatned to be cut off, Lev. 20.6. This was Sauls sin, (1 Sam. 28.7.)

and wizards] The hebrew word יִדְּעֹנִי *Ideonim*, signifieth such as are thought to know much, called in greeke, γνῶσις. Our english word *wizards*, importeth such as would be thought to be wise and full of knowledge. They undertake to know all things; even secret and future. We also call them, *cunning-men*. They are in all the foresnamed places joyned with such as deal with familiar spirits.

he wrought much wickedness in the sight of the Lord] See 1 King. 14. 22.

to provoke him to anger] See 1 King. 14. 9.

V. 7. *And he set a graven image of the grove which he had made*] Appertaining to that grove v. 3. Some conceive that on this image the grove was curiously carved, or ingraven, or cast, to represent that grove. So as he would have a memorial of his idolatrous grove, on the idol thereof, though it were removed from the grove.

in the house of which the Lord said to David and to Solomon his son] This house was the Temple of the Lord. The high account which God would put upon it, is amplified by the charge which God giveth about it once and again; first to David, then to Solomon. See 2 Sam. 7. 10. 1 King. 9. 3. chapter 23. v. 27.

in this house and in Jerusalem] Jerusalem was counted an holy City, Neh. 11. 1, 18. Isa. 52. 1. Dan. 9. 24. Mat. 4. 5 & 27.53. and the temple an holy place, 1 King. 8.8. Ezr. 9.8. Act. 6 13. Heb. 9.12. and therefore they are both joyned together, to aggravate his wickednesse.

which I have chosen out of all the tribes of Israel] See 1 King. 8. 44.

will I put my name for ever] See 1 King. 8. 13, 29.

V. 8. *Neither will I make the feet of Israel move any more out of the land*] I will not suffer them to be carried away captives to another land; as ch. 17. 6.

which I gave to their fathers] See 1 King. 8. 34.

only if they will observe to do] This being the condition of Gods promise, their observation thereof gave them assurance of Gods performing his promise. But their failing therein made the promise void.

according to all that I have commanded them] This phrase in this place, intendeth especially the moral law, Exod. chap. 20. v. 1.

and according to all the law that my servant Moses commanded them] This phrase points at the ceremonial and judicial law, Exod. 21. 1, &c. There are three words, (2 Chro. 33. 8.) whereby those three kinds of laws are distinguished. 1 *Laws*; This is set out in the two tables, which God himself wrote, Exod. 34.28. 2 *Statutes*; These were for governing the State, Exod. 21. 18. 3 *Ordinances*; These concerned the worship of God, Levit. 1. 1. &c. Of this title, *servant of the Lord*, See 1 King. 3. 6.

V. 9. *But they hearkened not*] People settled in idolatry, regard no admonitions.

and Manasses seduced them] By example and encouragement, as appears, v. 11.

to do more evil then did the nations] For they set up more idols; and sinned against more light, and against more means afforded to turn them from their sins. See Jer. 2. 10, 11.

whom the Lord destroyed before the children of Israel] See ver. 2.

V. 10. *And the Lord spake by his servants*] Heb. *by the hand of his servants*. See 1 King. 8. 53.

the Prophets saying] God afforded Prophets to Judah and Israel, in their worst times, to draw them from their impieties.

V. 11. *Because Manasses king of Judah hath done these abominations*] By abominations are meant abominable things which the Lord loathed and abhorred. The abstract *abominations*, addeth much emphasis.

and have done wickedly above all that the Amorites did] See v. 9. Under Amorites all the heathen were comprized, Gen. 15. 16.

which were before him] Which lived in the land before the Jews possessed it.

and hath made Judah also to sin with his idols] Heb. *dungy gods*. See 1 King. 15. 12.

V. 12.

V. 12. *Therefore thus saith the Lord God of Israel*] God threatneth judgement, before he inflicteth it, to draw men to repentance.

behold] That which follows, is a most remarkeable matter.

I am bringing such evil] This phrase implyeth a neer approach of judgement.

upon Jerusalem and Judah] Upon city and country. See ch. 23.27.

that whosoever heareth of it] Whether he be hard-hearted, or soft-hearted; great or mean; Prince or people.

both his ears shall tingle] He shall have as it were a ringing found in his ears astonishing and astonishing him.

V. 13. *And I will stretch over Jerusalem*] This metaphor is taken from such as intend to dig up such and such ground; to shew, how much they intend to dig up.

the line of Samaria, and the plummet of the house of Ahab] The measure and the weight of their judgements; that is, like judgements. Work-men use by rule, measure and weight, to make up and break down their works, Isai. 34. 11. Amos 7. 7, 8. By the line of Samaria, is meant the utter desolation thereof, ch. 17. 6. By the plummet of the house of Ahab, is meant the utter destruction thereof, ch. 10.11.

and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it up-side down] Heb. *he wipeth and turneth it upon the face thereof*. The state of Jerusalem is resembled to a dish; the inhabitants thereof, to the filth thereon. Maids use to wash and wipe clean away the filth on the dish. Thus should the inhabitants of Jerusalem be clean taken away, and the state of the Jews utterly over-thrown, and turned up-side down.

V. 14. *And I will forsake the remnant*] See ch. 19. 4.

of mine inheritance] See 1 King. 8. 51. The Jews were a people whom God chose, protected, provided for, and delighted in, as men for, and in their inheritance. This is added, to shew that no outward privileges could exempt them from judgement.

and deliver them into the hand of their enemies] When God once forsaketh a people, they soon fall into their enemies power. For God doth not onely with-hold his protection from them; but also stirreth up enemies to be the executioners of his justice.

and they shall become a prey and a spoil] This is the advantage that enemies quickly take of such as fall into their hands.

to all their enemies] When one creditor hath cast a debtor into prison, all other the creditors will quickly bring their actions against him; so all sorts of enemies.

V. 15. *Because they have done that which is evil in my sight*] See 1 King. 11. 6.

and have provoked me to anger] See 1 King 14. 9.

since the day that their fathers came forth out of Egypt] See 1 King. 8. 9, 16. In the 20. chap. of Ezekiel, the Prophet strictly sheweth, how the people of Israel did from their first coming out of Egypt, generation after generation provoke the Lord.

even unto this day] See 1 King. 9 13. & 12.19.

V. 16. *Moreover, Manasses shed innocent blood very much*] He shed the blood of such as deserved not death; who were no malefactors, but upright and righteous.

till he had filled Jerusalem from one end to another] Heb. *from mouth to mouth*. By mouth he may mean a gate, or entrance, or corner of the city, and so it imports, from one side to another. This is an hyperbolical expression of his unstatable cruelty; and it implyeth, that not onely eminent Prophets, who to his face denounced Gods judgements against him; but also all sorts of people, who would not conform to his idolatry and wicked courses.

besides his sin wherewith he made Judah to sin] See v. 11. & 1 King. 12. 20. Besides Manasses seducing his people, v. 9. He also compelled them to sin, by daying such as refused. The special sin here intended was Idolatry.

in doing that which was evil in the sight of the Lord] See ver. 15. By his example he drew his people to sin.

V. 17. *Now the rest of the acts of Manasses, and all that he did*] Both evil and good, 2 Chron. 33. 3, 12, &c.

and his sin that he sinned] Sin may well be taken more largely here, then in the former verse; and it may by Synechdoche comprize under it, not onely idolatry, but also oppression, murther, sorcery, sacrilege.

are they not written, &c. See ch. 20.20.

V. 18. *And Manasses slept with fathers*] 2 Chro. 33. 20. See 1 King. 2.16.

and was buried in the garden of his own house] It is probable, that he had built a sepulchre for himself in this garden, while he lived. Whether he did this upon a mean account of himself, judging himself unworthy to lye among other Kings, or whether the people would not suffer him to be buried among them, is not expressed: I leave it as uncertain.

in the garden of Uzzah] Uzzah might be a former owner of it, and thereupon the garden still carry his name. Some conceive, that under this name Uzzah, King Uzziah is meant, and that the field where he was buried, 2 Chro. 26. 23. was made a garden, and that this is the garden here intended.

and Amon his son reigned in his stead] We read how Amon imitated his fathers sins, but not that he repented as his father did.

V. 19. *Amon was twenty and two years old when he began to reign*] So as he was born in the forty fifth of his fathers age, which is supposed to be after his fathers repentance.

he reigned two years in Jerusalem] God saw it high time to cut off so wicked a King within a year or two.

and his mothers name was Meshullemeth, the daughter of Haruz] See 1 King. 15.10.

of Jotbah.] Or, *Jocbah*. Which was a town in the tribe of Judah. It was of old one of the stations, where the children of Israel rested in their journeys through the wilderness, Deut. 10.7. It is called Jotbathah, Numb. 33.34. This place sheweth, that he was no alien, but an Israelitish.

V. 20. *And he did that which was evil in the sight of the Lord*] See 1 King. 11. 6.

as his father Manasses did] In the former part of his reign, before his repentance.

V. 21. *And he walked in all the way that his father walked in*] In his Idolatry, oppression, murther, sorcery, sacrilege, and the like. See v. 3, 4, &c.

and served the idols that his father served, and worshipped them] See v. 3.

V. 22. *And he forsook the Lord God of his fathers,*] See 1 King. 9.9. All idolaters forsake the Lord.

and walked not in the way of the Lord.] See 1 King. 11. 33.

V. 23. *And the servants of Amon conspired against him*] See ch. 12.20.

and slew the king in his own house.] This implyeth, that they were such servants as attended the King in his house.

V. 24. *And the people of the land slew all them that had conspired against king Amon*] Amons eldest son was now very young, and unable to revenge his fathers death; therfore the people undertake it, and effect it; for it was an especial part of justice.

and the people of the land made Josiah his son king in his stead.] This was a blessed change, as when Hezekiah succeeded Ahaz, ch. 16. 20.

V 25. *Now the rest of the acts*, &c.] See v. 17.

V. 26. *And he was buried in the sepulchre*] This may have reference to Manasses his father, as if he had said, in his fathers sepulchre; whereof see v. 18. Or, it may be, that Amon had made a sepulchre for himself, as his father Manasses had done.

in the garden of Uzzah] See v. 18. So as this garden now became a place of burial for Kings.

and Josiah] Matt. 10. He is called *Josias*.

his son reigned in his stead] See v. 24.

CHAP. XXII.

Vers. 1. *Josiah was eight year old when he began to reign*] 2 Chro. 34. 1. Though he were but young, and succeeded an idolatrous father, yet he proved very pious, and a great blessing to that kingdom. His name signifieth, the salvation of God, and he well answered that name, in that he made God his salvation, by trusting in him, and also through Gods help saved his people all his dayes, from idolatry, and from foreign enemies. This King was by name prophesied of, above two hundred and thirty years before this. See 1 King. 13. 2.

and he reigned thirty and one years in Jerusalem] By this account, he was taken away in the prime and strength of his dayes, being thirty, nine yeer old.

and his mothers name was Jedidah] See 1 King. 15. 10. This name signifieth, beloved of the Lord. It is probable, that the was a pious woman, and that she seasoned her son in his younger years with piety, and this was an evidence that she was beloved of the Lord.

the daughter of Adaiah of Boscath.] This was a city in the tribe of Judah, Josh. 15. 39. So as she was not an alien, but born and brought up in the Church of God.

V. 2. *And he did that which was right in the sight of the Lord*] See 1 King. 14. 8. & 15. 5.

and walked in all the ways of David] He means those righteous courses, wherein David walked; especially those that manifested his zeal of Gods glory, as duties of piety.

his father] See ch. 18. 3.

and turned not aside to the right-hand or to the left] Gods law is the onely way wherein men ought to walk. All aberrations are, either to the right-hand, in their excess; or to the left-hand, in their defect. Josiah did carefully avoid all aberrations on both hands. The Metaphor is taken from travellers, who are carefull, to walk on in that way which leads them to the end of their journey, and will not turn out of that way to the one side or the other, Numb. chap. 20. verf. 17. 1 Samuel, chap. 6. verf. 12. A strict circumspection over the course of a mans life, comprized under this phrase, is oft commanded, Deut. chap. 5. verf. 32. Josh. 1. 7.

V. 3. *And it came to pass in the eighteenth year of King Josiah*] The eighteenth of his reign is here meant, 2 Chron. 34. 8. Many things which were great evidences of this good Kings integrity, piety, and zeal, are here omitted; for in the eighe yeer of his reign, while he was yet young, he began to seek the Lord; and in the twelfth yeer, he began to purge Judah and Jerusalem, 2 Chron. 34. 3. Hence many infer, that the great reformation which is noted chapter 23. verf. 1. &c. was done before that which is here noted in this Chapter.

that the King sent Shaphan the son of Azaliah, the son of Meshullam the Scribe] Of this office, *Scribe*, See 1 King. chap. 4. verf. 3. In this place, it hath relation to Shaphan, not to Meshullam. Shaphan was the Scribe. In 2 Chron. 34. 8. there were other sent with this messenger, namely, Maaseiah, and Joah, both which were great officers, which manifested that great respect which the King had to this work in hand.

to the house of the Lord] Where Hilkiah the Priest was. The main end of this message was, to take order for the repairing of the house of the Lord. So much is expressed, 2 Chr. 34. 8. We do not read of any solemn repairing of the Temple since the reign of Jehoash, in the dayes of Jehojadah the Priest, 2 King. 12. 2, 5. Though there were many reformations, and purgings of the Temple, especially in Hezekiahs time, 2 Chr. 29. 3, &c. Now many yeers had passed betwixt the time of Jehoath and Josiah, namely above two hundred; so as the Temple must needs stand, at this time, in great need of much repair.

V. 4. *Go up to Hilkiah the high Priest*] This was a good high Priest, and carefull to put on all things that might make to the stability and beauty of the house of God, and to the pure worship of God. It may be, that he was the father of Jeremiah the Prophet, Jer. 1. 1.

that he may sum the silver which is brought into the house of the Lord] Questionless, order had been taken in the former yeers of this good King, to collect money for this purpose. Some such order, as we read of 2 King. 12. 4, 9. and now care is taken for disposing that money, to the end for which it was collected. By summing the silver, he means telling it, to see how much there was.

which the keepers of the door] Heb. *threshold*. See chap. 12 ver. 9.

have gathered of the people] By receiving it of such as came to the house of the Lord, there to offer their offering.

V. 5. *And let them deliver it into the hands of the doers of the work*] There were two sorts of men that are stiled, doers of the work. 1. Such as had a charge to see it well done. 2 Such as laboured in the work it self, called, work-men. I take the former to be here meant.

that have the over-sight of the house of the Lord] These were the same, that in the words before are stiled, doers of the work. They are expresly noted to be Levites, and see down by name, 2 Chronicles, Chapter 34. verse 12.

and let them give it to the doers of the work.] Here the phrase is used for work-men, such as are mentioned in the next verse.

which is in the house of the Lord] Such work as appertaineth to the Temple, for the strengthning and beautifying of the same.

to repair the breaches of the house] Such as were made by the violence of idolaters, or by continuance of time. See chap. 12. ver. 5.

V. 6. *Unto Carpenters, and builders, and Masons*] Under these three heads are comprized all manner of artificers, whose work was requisite for repairing of the Temple. See Chapter 12. 11, 12.

and to buy timber and hewen stone to repair the house] For the very stone-walls, besides rafters, beams, and other things made of timber, were decayed. See chapter. 12. verf. 11, 12.

V. 7. *Howbeit there was no reckoning made*, &c.] See chap. 12. verf. 15. The persons that were thus trusted, were Levites.

because they deale faithfully] Heb. *in truth or faithfulness*. See ch. 12. 15.

V. 8. *And Hilkiah the high Priest said unto Shaphan the Scribe*] See v. 3, 4.

I have found the book of the Law in the house of the Lord] He means the originall copy which Moses wrote, 2 Chron. 34. 14. This Moses caused to be put by the side of the Ark, Deut. 31. 26. It might by the disorder in Manasses and Amons time, be laid aside; or, it might by some pious Priest, be laid up in some secret place of the Temple, least it should be taken away by the idolaters, and burnt, or otherwise destroyed. Great question is here made about the strangeness of the law at that time; for, by their high account of this book, it may seem, that there were but few copies of the Law, in that Hilkiah the high Priest, sent this as a choice Present to the King, and in that, both King and Princes were so astonished at the hearing of the law read out of this book. It may well be granted hereupon, that indeed there were but few copies, and that the idolaters had destroyed as many as they could come by. It is also probable, that such Copies of the law as they had remaining, were not thoroughly read; but when that very original which Moses wrote, was found, the very certity of it, caused it to be thoroughly read, and seriously weighed.

And Hilkiah gave the book to Shaphan] See v. 3.

and he read it] He himself was desirous to know, at least, the contents thereof, that so he might see the greater reason for delivering it to the King.

V. 9. *And Shaphan the Scribe came to the King*] For he was sent by the King to the Priest, v. 3.

and brought the King word again] This word, *again*, hath reference to the Kings first sending of Shaphan, and to a second coming of his to the King. We also in this sence do say, such a messenger came *again*.

Thy servants] He means Hilkiah, himself, and other messengers whom the King sent.

have gathered] Heb. *melted*. For things melted, being of the same kinde, use to gather together.

the money that was found in the house] Being contributed by such as were well devoted to the service of God.

and have delivered it into the hand of them that do the work] That had a charge to see it well done.

that have the over-sight of the house of the Lord] See ver. 5.

V. 10. *And Shaphan the Scribe shewed the King, saying*] He shewed the book to the King, and declared how he came by it.

Hilkiah the Priest hath delivered me a book,] See verf. 8.

and Shaphan read it before the King.] Questionless, he read it upon the Kings appointment and command, as Jer. 36. 21.

V. 11. *And it came to pass when the King had heard the words of the book of the Law*] Surely he had not heard them to the full, before this time; which implyes a neglect some way or other: for, there was a charge given, that the king should read therein all the dayes of his life, Deut. chapter 17. ver. 19.

that he rent his clothes] Of this rite, See Chapter 18. verse 37. It shews, that the King was deeply affected with that which he heard; as is more fully expressed, ver. 19.

V. 12. *And the King commanded Hilkiah the Priest*] See v. 4.

and Ahikam the son of Shaphan] This was another Shaphan then the Scribe.

and Achbor the son of Micaiah] He is called Abdon the son of Micah, 2 Chr. 34. 20. Either he might have two names, or otherwise there might be some different pronuntiations of the same name.

and Shaphan the Scribe] See v. 3.

and Asahiah a servant of the King, saying] This is a description of a Courtier, that is alwaies at the Kings hand.

V. 13. *Go ye, enquire of the Lord for me*] The good King hearing the curses denounced in the law that was read to him, and knowing how much his Predecessors had transgressed that law, supposed, that the judgments denounced therein, were even then hanging over their heads; and therefore sent to enquire when those judgments were like to fall out: And whether there might be any means to pacific Gods wrath, and prevent those judgments.

and for the people, and for all Judah] By the *people*, he may mean such as used to meet at publike assemblies: And by *all Judah*, all other of that Kingdom, whether men, women, or children. His care was as great for his subjects, as for himself.

concerning the words of this book which is found] He means in particular, the judgments that were denounced in that book.

for great is the wrath of the Lord that is kindled against us] Though in his dayes, there were no apparent manifestations of

Gods wrath; yet by that which he had heard of the sins of the land in former times, he might well conclude, that Gods wrath was kindled. By the Metaphor, he resembleth Gods wrath to a fire. See Deut. 32. 22.

because our fathers have not hearkened unto the words of this book] Under *Fathers*, he comprizeth Amon his immediate father, Manasses, his Grand-father, Ahaz, and other Predecessors before them. By *not hearkening*, he meaneth their rebellion, especially in worshipping Idols.

to do according to all that which is written concerning us] That which is registred in Gods Word; for general directions or prohibitions concern all ages. See Rom. 15. 4. 1 Cor. ch. 10. 6.11.

V. 14. *So Hilkiah the Priest, and Ahikam, &c.*] See vers. 12.

went unto Huldah the Prophetesse] It pleased God to endow women with an extraordinary spirit, to shew, that he is tyed to no sex; Though he forbad women ordinarily to exercise a Ministerial function in the Church, 1 Tim. 2. 12. 2 Cor. 14. 34. yet he would leave liberty to himself, to bestow his gifts as pleased him. Miriam was a Prophetesse, Ex. 15. 20. and Deborah, Judg. 4. 4. And Anna, Luk. 2. 36. There were then extraordinary Prophets in Judah, as Jer. 1. 1, 2. Zeph. 1. 1. and it may be, Urijah, Jer. 26. 20. Yet this woman was now sent unto, because she was neer at hand, even in that city, and known to be endued with an extraordinary spirit; so as they had respect to the gift of God, rather then the person on whom the gift was bestowed.

the wife of Shallum the son of Tekoa] Hereby this Shallum is distinguished from the Kings son, Jer. 22. 11. And from Shallum Jeremiahs kinsman, Jer. 32. 7. and is here set down for honour sake; for it was a great honour to have such a wife.

the son of Hathas] Or, *Hasrah* 2 Chr. 34. 22. the difference is only in the transposing of letters.

keeper of the Wardrobe] Heb. *garments*. Holy vestments are here meant, appertaining to the Temple. See Neh. chap. 7. v. 72.

now she dwelt in Jerusalem in the College] Or, *in the second* part. By the second part, is meant a part of the City divided from that part where the Kings Palace was. Some take it to be the middle Court, mentioned ch. 20. 4. Being taken for a College (as well it may be so taken) it implyeth the place where Prophets, and such as are children of the Prophets, had their usual abode. Of Prophets, See 1 King. 18. 4. And of places for prophets abode, see 1 King. 6. 1.

and they communed with her] About the kings Message, and about those things which were written in the law.

V. 15. *And she said unto them, Thus saith the Lord*] See 1 King. 12. 24.

God of Israel] See 1 King. 8. 15.

tell the man that sent you to me] She stiles the king, man, to shew, that though he were a king, yet he was but a mortal man; but the doth it not in any contempt of his royalty; for the addeth this phrase, [*that sent you unto me*] which implyeth authority, she doth afterward expressly call him, King of Judah, v. 18.

V. 16. *Thus saith the Lord*] See v. 15.

behold] It is a very remarkable matter that followeth.

I will bring evill] Sore and heavy judgments.

upon this place] Upon Jerusalem, and all Judah.

and upon the inhabitants thereof] For not only the houses and wals of cities were demolished, but also the dwellers therein, were either destroyed by plague, famine, or sword; or carried away captive.

even all the words of the book which the king of Judah hath heard] She means all those curses which were written in the law.

V. 17. *Because they have forsaken me*] See 1 King. chap. 11. v. 33.

and have burnt incense unto other gods] See 1 King. ch. 9. ver. 25.

that they might provoke me to anger] See 1 King. ch. 16. ver. 26.

with all the works of their hands] He means especially the Idols that were made with mens hands; together with their Altars, groves, and other things that were made by men for idolatrous uses.

therefore my wrath shall be kindled] See v. 13.

against this place] See v. 16.

and shall not be quenched] The meaning is, that the time was come for judgment to be executed, to the utter extirpation of the Jews out of their land; and though the good king Josiah found mercy himself, yet his people, retaining their rebellious and idolatrous disposition, should be utterly destroyed, as a fire that hath taken such hold of an house, as it cannot be quenched, till the house be clean burnt down.

V. 18. *But to the King of Judah*] Here she giveth unto the King, his just title, See v. 15.

which sent you to enquire of the Lord] Hereby she sheweth, that she was a Prophetess of the Lord, and that the king did so account of her.

Thus shall ye say to him, Thus saith the Lord God of Israel] See v. 15. Hereby she sheweth, that she spake not of any private motion of her own, but from the Lord.

as touching the words which thou hast heard] See vers. 11.

V. 19. *Because thine heart was tender*] Soon moved at the hearing of judgment. A tender heart is a soft heart, and it is opposed to an hard and obstinate heart.

and thou hast humbled thy self before the Lord] Josiah humbled his soul for his own and others sins; so to do, is a matter acceptable unto God, Micah 6. 8.

when thou heardest what I spake] Gods judgments made known unto us, give just cause of humbling our soul before God.

against this place, and against the inhabitants thereof] See v. 16.

that they should become a desolation] Hereby is meant, that Jerusalem and the land of Judah should be emptied of all her inhabitants.

and a curse] That the Land should lye under the curse and vengeance of God, and have all the curses written in the law, executed upon her.

and hast rent thy clothes] See v. 11.

and wept before me] See ch. 20. 3.

I also have heard thee] I have observed what thou hast done, and regarded and accepted what thou desireth.

saith the Lord] She oft inculcateth her warrant, to make her word to be the better heeded.

V. 20. *Behold therefore*] See v. 16.

I will gather thee unto thy Fathers] Thou shalt dye as well as thy Fathers, and be in eternall glory with them.

and thou shalt be gathered into thy grave] Or, *thy graves*. The word is of the plural number, to let out a fair and sumptuous grave; or else one of many graves. So 2 Chronicles. 16. 14. & 35. 24.

in peace] Two things are intended hereby, 1. That he should end his dayes while his Kingdom was in peace, before the desolation and curse mentioned ver. 19. should fall out. 2. That he should die in peace of conscience, and in peace with God. The great troubles of Israel followed after his death. True it is, that he dyed in war, and was slain by an enmy, ch. 23. 29. but he was not an enemy that invaded the land, or had any quarrel against the land of Israel, before that time. Though he failed much in provoking the King of Egypt, yet was there not then any trouble in Israel; neither did his sudden and violent death break off his peace with God: but thereby he was taken from the evils to come; as many righteous men have been, Isa. 57. 1, 2.

and thine eyes shall not see all the evill] This is rendred as the reason of his dying in peace; after his death, the evill here intended fell out.

which I will bring] God hath his hand in all judgments which befall children of men; especially such as befall his Church, Isa. chapter 1. vers. 21. Amos chap. 3. ver. 6. Job 45. 7.

upon this place] See v. 16.

And they brought the King] The Message was in part a dolefull message, yet they faithfully related it, as it was delivered to them.

word again] See v. 9.

CHAP. XXIII.

Vers. 1. *And the King sent*] This, that is here noted, was done before the book of the law was found, 2 Chr. 34. 3. Even in the twelfth year of his reign.

and they gathered unto him] The messengers whom the King sent for that purpose.

all the Elders] See 1 King. 8. 1.

of Judah and Jerusalem] Of country and city, that were disperised abroad in the Country, or abode in Jerusalem.

V. 2. *And the King went up into the house of the Lord*] He went thither, to offer up sacrifices to the Lord, to call upon him for pardon, and to enter into a solemn Covenant with him, v. 3.

and all the men of Judah, and all the inhabitants of Jerusalem with him] Because all sorts had sinned, and the judgments were

were like to fall upon them all, the King brought them all to joyn with him in those duties which he undertook.

and the Priests] They who are teachers of others, must themselves observe those ordinances wherein they instruct others.

and the prophets] Those extraordinary Prophets which were then among them; as Jeremiah, Zephaniah; and also they who are called children of the Prophets, (ch. 2. 3.) are here meant.

and all the people, both small and great] Heb. *from small, even unto great*. Under this phrase, the common sort of people, women and children, and strangers also, are comprized. See Deut. 31. 11. Josh. 8. 35. Neh. 8. 3.

and he read] He caused one of the Priests or Levites to read.

in their ears] Audibly and distinctly, so as all they might hear and understand.

all the words of the book of the Covenant] It is called *the book of the Covenant*, because that Covenant which God had made with Israel, was contained therein. See 1 King. 8. 9.

which was found in the house of the Lord] See Chapter 22. ver. 8.

V. 3. *And the King stood by a pillar*] See chapter 11. v. 14.

and made a Covenant with the Lord] They promised and vowed to be faithful servants to the Lord. See 2 Chron. 34. ver. 32.

to walk after the Lord] This and the other branches following, are parts of the covenant that he made. To walk after the Lord, is to observe that which the Lord prescribes unto us. Of this and the other phrases following, see 1 King. 2. 3, 4. & 11. 11.

to perform the words of this Covenant that were written in this book] To do that, which by vertue of Gods promise, was prescribed to them, and especially set down in this book. Of every covenant between God and man, there are two parts: One is, a promise of grace and blessing, on Gods part. The other is, of duty and obedience, on mans part, Gen. 17. 8, 9, 10.

and all the people stood to the Covenant] They gave their consent to it, and bound themselves to perform it. It appears by the Prophets complaints against the people, even in Josiahs time, (Jer. 3. 6, 10. 11.) and by the peoples running to idolatry openly and impudently, after Josiahs death, that this pretence of standing to the Covenant, was but feigned. The king did entirely with his whole heart, what the people did dissemblingly with their mouth only. But Josiah conceiving and hoping the best of them, brought them to this covenant: because ordinarily a covenant, as well as an oath, is a forcible means to binde men to the good behavior.

V. 4. *And the King commanded Hilkiah the high Priest*] See ch. 22. 4.

and the Priests of the second order] Those which were in the next order to the high Priest. The Priests which were next unto them, that lineally descended from the high Priest. Aaron left two sons, Eleazar and Ithamar, Numb. 3. 4. They who descended from Eleazar, were of the first order. They who descended from Ithamar, were of the second order. His meaning is, that all sort of Priests were called, to imploy their service in purging the Temple.

and the keepers of the door] Heb. *threshold*. as ch. 22. 4. & 12. 9. These were Levites.

to bring forth out of the Temple of the Lord] Such things as are not fit for the house of the Lord, are not to be kept therein, but cast out.

all the vessels that were made for Baal] All manner of instruments and utensils; as altars, basons, cups, and whatsoever belonged to the worship of their gods. Idolaters imitated the Lords servants, in making such vessels for their gods, as were made for the service of the Lord. Under these also, may be comprized images and their appurtenances. Such things had Manasses, (ch. 21. 4, 7.) and Amon, (ch. 21. 4, 7, 21.) and other idolatrous Kings before them, brought into the house of the Lord; which though in the time of other good Kings, and in the former years of Josiahs time, they had not been used, but set aside in some by-places, yet still they remained in the Temple: But now the zeal of Josiah would not suffer them to abide there any longer.

and for the grove] Of a grove, See 1 King. 16. 33. This grove was neer to the Temple, that idolaters might with the greater delight, worship their idols there.

and for all the host of heaven] Many idolaters accounted the Sun, Moon, and other Stars, to be gods, and yielded Divine worship to them. See 2 King. 17. 16.

and he burnt them] Many of the vessels before mentioned, were of precious matter, and curious workmanship; yet the pious King would not suffer them to continue as they were. He utterly destroyed them.

without Jerusalem] Detestable and contemptible things were wont to be carried out of the City, when they were to be burnt, or otherwise spoiled.

in the fields of Kidron] In those fields by which the river Kidron did run from golden cave. See 1 King. 2. 37.

and carried the ashes of them unto Bethel] Bethel was the City wherein Jeroboam set one of his golden calves, 1 King. 12. 29. It was about eight miles from Jerusalem: For the iniquity of it, it was called also *Beth-aven*, Hos. 10. 5. To stain that conceit which many had of the holiness of this idolatrous city, the zealous King layes the ashes, of those idolatrous vessels which he had burnt in Bethel.

V. 5. *And he put down*] Heb. *caused to cease*. Suffered them not to enjoy their idolatrous functions, or use their idolatrous courses any longer.

the idolatrous Priests] Heb. The root כמר *Camar*, whence this word cometh, is used to set forth the heat and ardency of the bowels, when one is moved with compassion, as Gen. chap. 43. ver. 30. 1 King. 3. 26. Hos. 11. 8. It is also used, Sam. 5. 10. for the blackness or shrinking of the skin with famine. This title Chemarim was given to idolatrous Priests, either by reason of their preposterous zeal, and fervency about their idolatry; or because they used to wear black cloaths; or because they were much exercised in burning sacrifices and incense. The Jewish Rabbins give this title to Monks, many Israelites did entertain these Chemarims in Josiahs time, Jer. 3. 6, &c. Zeph. 1. 1, 4, &c. as many Papists do yet still entertain Mass-Priests in England.

whom the Kings of Judah had ordained] He means such idolatrous Kings as regarded not the Priests of the Lord, but had Priests of their own making, 1 King. chap. 12. v. 31, 32. & 13. 33.

to burn incense] See 1 King. 9. 25. This shews the reason of their name Chemarim.

unto Baal] See 1 King. 16. 31.

to the Sun and to the Moon] The Moon was accounted by idolaters the Queen of heaven, Jer. 44. 17. and the Sun, a great god. This they called Phœbus, her Phœbe.

and to the planets] Or, *twelve signs*, or, *constellations*. The Planets are those, which in English, are called the seven wandring Stars; because they are not to see in their orbs, as the multitude of stars are, which we commonly call, fixed stars. The Sun and Moon were two of these seven. Saturn, Jupiter, Mars, Mercury, Venus, were the other five. Every one of these were accounted prime gods, or goddesses, by the heathen. The *twelve signs* are those which are placed in the Zodiack, and each of them appropriated to a distinct month, and to distinct and severall parts of the body. Every one of these signs is counted a constellation; or the gathering together of many stars into one figure or shape. All the fixed stars are brought under one figure or shape. All the *fixed stars* are brought under one constellation or number. The Hebrew word importeth, such things as send down an influence; and this the seven Planets are supposed to do most effectually.

and all the host of heaven] All the other stars, besides those that are comprized under the former names. See 2 King. 17. 16.

V. 6. *And he brought out the grove from the house of the Lord*] We cannot think that a grove could be planted, and made to grow in any parts of the Temple, properly so called. So that, either the house of God is taken for the Courts that were about the Temple, (whereof see 1 King. 6. 36.) or else he means that image, whereon a grove was engraven, chap. 21. 7.

without Jerusalem, &c.] See v. 4.

and stamp it small to powder] To testifie the greater detestation thereof.

and cast the powder thereof upon the graves of the children of the people] 2 Chr. 34. 4. Of such people as had idolatrously worshipped idols. This also he did, in detestation of such as had been idolaters; and for a fore-warning to such as then were, or afterwards might be idolaters: In particular, he shewed that they deserved to be beaten to powder. By *children of the people*, are set forth the common sort of people.

V. 7. *And he brake down*] Both to manifest an utter detestation of that filthiness, and also to keep them from being used again. See the like zeal, ch. 18. 4.

the houses of the Sodomites] See 1 King. 15. 24.

that were by the house of the Lord] Idolaters so disdained the Lords holy house, as they joyned the most filthy and abominable things thereto.

where the women wove hangings] Heb. *houses*, or, *curtains*. whereby they might keep themselves from the sight of others: Idolatry and all manner of filthiness use to go together.

for the grove] They had their little houses, or tents, or booths, in their grove, which was a delightsome place, and they thought to make it, to their impure souls, the more delightsome, by their abominable filthiness.

V. 8. *And he brought all the Priests*] Here sons of Aaron, who

who had their calling to be Priests, are meant; yet such as had defiled themselves with idolatry.

out of the cities of Judah] Where they had exercised their idolatry. For though the Lord had only one house, and that in Jerusalem; yet Idolaters had their idolatrous places in every City.

and defiled the high places] See 1 King. 3. 4. These he defiled by destroying the Altars, and other religious ornaments in them; and by causing dung, and other filthy things to be laid in them.

where the Priest had burnt incense] See 1 King. 9. 25.

from Geba to Beersheba, from the North to the South coast] See 1 King. 15. 22. & 19. 2.

and brake down the high places of the gates] Such high places as were publikely erected at the gates of the cities, whither the greatest sort of people did resort.

that were in the entring in of the gate of Joshua the governour of the City] He means not Joshua the son of Nun, who conquered Canaan, and seeled the Israelites therein; but another man of the same name, was a man of great place in Josiah's dayes, and had caused high places to be erected by his own house. Josiah in his reformation spared none, no not the greatest.

which were on a mans left hand as the gate of the city] They might be without the City, but near the entrance thereinto.

V. 9. *Nevertheless, the Priests of the high places*] Such as were mentioned v. 8. but had renounced the idolatrous places and services.

came not to the Altar of the Lord in Jerusalem] Were not permitted to offer sacrifices on that Altar; but they and their posterity were removed from their Priestly function. See Ezek. 44. 10. 11, 12, 13.

but they did eat of the unleavened bread among their brethren] Under unleavened bread, are meant the loaves of shew-bread that were set before the Lord, Levit. 24. 5, 6, &c. and that part of the meat-offerings which was reserved for Aaron and his sons, Levit. 2. 1, 2, 3, &c. By this one kinde of provision for the Priests, all their provision is meant; and thereof might the Priests here mentioned be made partakers. Though they might not do the proper offices of Priests; yet they were to be maintained by that allowance which was due to the Priest. See Ezek. 44. 29, 30, 31.

V. 10. *And he defiled*] As v. 8.

Topheth which is in the valley of the children of Hinnom] See ch. 16. 3.

that no man might make his son or his daughter to pass thorow the fire] This was a cruelty which idolatrous Kings of Judah had used towards their children, ch. 16. 3.

to Molech] See 1 King. 11. 5.

V. 11. *And he took away the horses that the Kings of Judah had given to the Sun*] These were living and light horses, which were from time to time nourished and kept, to ride with speed, and to carry men to those places where they might see the first rising of the Sun; that so they might worship the Sun at the first peeping of it. This was an idolatrous practise of the Persians, and the Israelites had learn'd it of them. This phrase, *He took away*, implyeth that they were living horses. Had they been only images of horses, he would have burnt them, as he did other images, and superstitious monuments, v. 4. By giving these to the Sun, is meant, a religious, or rather superstitious dedicating of them to the Sun, as to a God.

at the entring in of the house of the Lord] Which was the Eastend; for the Sun riseth in the East, and that way might the soonest espy the rising thereof.

by the chamber of Nathanmelech the chamberlain] Or, *Eunuch*, or, *officer*. See 1 King. 22. 9.

which was in the Suburbs] Namely, of the City; which City some take to be Zion, the City of David.

and burnt the Chariots of the sun with fire] They are called Chariots of the Sun; because they were made and dedicated to the honour of the Sun. By the help of the fore-mentioned horses, they and many in them, might quickly be drawn to some place where the first rising of the Sun might be seen. Or, as the heathen had, fo the idolatrous Israelites might have a glorious image of the Sun, and that set in one of these chariots, which being fastned to the fore-mentioned horses, might be drawn up and down, for all sorts of people to see, admire, and adore that image. It is here said, that the chariots were burnt, but the horses taken away; which further implyeth, that the horses were living creatures; but the chariots made of wood.

V. 12. *And the altars that were on the top of the upper chamber of Ahaz*] Fair great houses were then wont to have flat roofs leaded over, (Deut. 22. 8. Mat. 2. 4.) On these, Idolaters used to erect altars; specially to the host of heaven, Jer. 19. 13. Zeph. 1. 5. Ahaziah, an idolatrous King, had such a roof over his upper chamber, 2 King. 1. 2.

which the Kings of Judah had made] As Ahaziah in his time; so other Kings in their time had made such altars in such places. This is a great aggravation of their idolatry; they contented not themselves with altars in Temples, in groves, on hills, and other like places on the ground: but must needs erect some also on their house tops.

and the altars which Manasses had made in the two courts of the house of the Lord] See ch. 21. 5.

did the King beat down] This he did according to the law, Deut. 7. 5.

and brake them down from thence] Heb. *ran from thence*. He caused them to be tumbled down, broke to pieces, and beaten to powder. It may seem strange, how these should stand till Josiah's time, seeing it is said, that Manasses after his repentance, cast out of the City all the altars that he had built, 2 Chr. 33. 15. But they might remain and be still, though they were cast out of the City: Yea, Amon might bring them again to the places where Manasses had first set them.

and cast the dust of them into the brook Kidron] See verse 4, 6.

V. 13. *And the high places that were before Jerusalem*] Of high places, see 1 King. 3. 4. These might be without the city; but before the chief entrance thereinto: so as out of them they might look into the Temple, and out of the Temple into them.

which were on the right hand of the mount of corruption] That is, *the mount of Olives*. It is called the mount of corruption; because they had there corrupted themselves by their idolatry.

which Solomon the King of Israel had builded] This circumstance much commendeth Josiah's courage and zeal; for it shews, that though the high places were first erected by one that was accounted a very wise King, and also had continued many generations; yet he was not afraid to demolish them. Gods word to him was more then the practise of a wise man, or antiquity. Herein he excelled all the good Kings that were betwixt Solomon and himself. It may be, that these high places erected by Solomon, were not frequented or much used in the dayes of Asa, Jehoshaphat and Hezekiah; and thereupon were suffered to abide: but Amon might again put them to those idolatrous uses for which they were first erected: and thereupon Josiah take that occasion, utterly to demolish them, that they might not again be so used.

for Ashtaroth, &c.] Of all these idols, see 1 King. ch. 11. v. 5, 7.

did the King defile] See v. 8.

V. 14. *And he brake in pieces the images*] Heb. *Statues*. See 2 King. 10. 26.

and cut down the groves] Of groves, see 1 King. 16. 33.

and filled their places with bones of men] This was one way whereby he defiled places, (as v. 8, 10.) and thus he dealt with them, to keep men from using them any more, so superstitiously as they had done formerly. Those bones of men, he took out of the graves of idolaters, v. 16.

V. 15. *Moreover the altar that was at Bethel*] 1 King. 12. 33. & 13. 1. Though Jeroboam the first had Bethel in his possession when he erected altars there, 1 King. 12. 33. Yet was it afterwards won by Abijah King of Judah, 2 Chr. 13. 19. Indeed that part of Bethel where the idol was, the Kings of Israel retained till their captivity; but Israel at this time was carried captive out of the land, and they that inhabited the land, did not much care for the idols and for the idolatrous places which the Israelites had fet up: therefore it is find, that Josiah did to all the houses of the high places that were in the Cities of Samaria, as he had done to them in Bethel, v. 19.

and the high places which Jeroboam the son of Nebat] Here may be meant that house of high places which Jeroboam built, 1 King. 12. 31.

who made Israel to sin, had made] See 1 King. 12. 30.

both the altar and the high place he brake down] He let nothing remain.

and burnt the high place] After he had broken it down.

and stamp it small to powder] See v. 6.

and burnt the grove] The grove where his house of high places was. See 1 King. 3. 4. & 16. 33. That Jeroboam had groves, is evident 1 King. 14. 15.

V. 16. *And as Josiah turned himself*] This implies a special evidence of Gods providence, to bring to pass what was fore-told (1 King. 13. 2.) above three hundred years before this.

he spyed the Sepulchres that were there in the mount] That was by the idolatrous Israelites accounted an holy place; and thereupon their Priests were there buried, and they had some monuments over their graves, to continue a memorial of their names. Those monuments continued till Josiahs time, and he being there present, foon espyed them.

and sent, and took the bones out of the Sepulchres] Certainly he was

was moved thereunto by some divine instinct, to accomplish what was fore-told, 1 King. 13. 2.

and burnt them upon the altar] A like thing was done, chap. 11. 18.

and polluted it] Burning of Priests bones upon an altar, could not but be accounted a great pollution, at least, by idolaters.

according to the word of the Lord which the man of God proclaimed] See 1 King. 13. 2, &c. Gods word shall assuredly in due time be accomplished, though the date for the accomplishment thereof be long.

who proclaimed these words] This is added, to shew the faithfulnesse of the man of God, in doing his message.

V. 17. *And he said, what title is that I see?*] There was some grave-stone, and a superscription upon it, or else a pillar by Sepulchre of the man of God, such an one as Jacob set upon Rachels grave, Gen. 35. 20. wherein the story of that man of God was engraven. See 1 King. 13. 30, 31.

and the men of the City told him] This shewes, that they which dwelt in Bethel (which city is here meant) were oft put in minde, by this monument, of the story of the man of God; thereupon they well remembred it, and could readily tell the King the story, as it followeth.

it is the sepulchre of the man of God, &c.] See 1 King. 13. 1, &c.

and proclaimed these things that thou hast done against the altar of Bethel] See v. 16.

V. 18. *And he said, let him alone*] The King was moved hereunto, either by special instinct, or else by the story that he heard of the man of God.

let no man move his bones] God hath care, even of the dead dry bones of his Saints, that they may quietly rest.

so they let his bones alone] Heb. *to escape*. They did not take his bones out of the grave, as they had done the bones of others, v. 16.

with the bones of the Prophet that came out of Samaria] That was the old Prophet, which with a lie deceived the man of God; yet that old Prophet believing the truth of that which the man of God had said, received this recompence of his faith, and had that which he desired and expected, accomplished. See 1 King. 13. 31, 32.

V. 19. *And all the houses also of the high places*] See v. 15. & 1 King. 13. 32. The whole Country and Kingdom of Israel was oft called Samaria. See 2 King. 17. 24. In this extent is the word Samaria here used.

which the Kings of Israel had made to provoke the Lord to anger] See 1 King. 14. 9.

Josiah took away] See v. 11.

and did to them, according to all the acts that he had done to Bethel] See v. 15. It is probable, that the Cities of the country of Samaria in sundry tribes (mentioned 2 Chr. 34. 6.) were under the jurisdiction of the king of Judah, at that time; and that many in those tribes yielded themselves to the king of Judah, 2 Chr. 30. 1, 10, 11. As for the royal City Samaria, it is not said, that the King entred into it; for the inhabitants thereof cleaved close to their idols, 2 King. 17. 41.

V. 20. *And he slew*] Heb. *sacrificed*. After he had slain them, he burnt them upon their altars, whereby he defiled those altars, as v. 16.

all the Priests of the high places that were there] It may be, that these idolatrous Priests resisted Josiah, and did what they could to hinder, and thereupon he slew them.

upon the altar] See the first note on this verse.

and burnt mens bones] Dead mens bones, such as are mentioned, v. 16.

and returned to Jerusalem] Though for reformation sake, he went into the idolatrous tribes, yet he meant not there to abide; therefore when his work was finished, he went to his own City, where his Royal Palace was, and where the house of God was.

V. 21. *And the King commanded all the people, saying*] That which follows, was immediately upon the Covenant which Josiah and his people made with the Lord. See 2 Chr. 34. 31, &c. & 35. 1. That therefore which followeth, was an especial fruit and effect of his covenant.

keep the Passover] 2 Chr. 35. 1. Of the description of the Passover. See Exo. 12. 1, &c.

unto the Lord your God] See 1 King. 8. 61. The Passover was a sacred ordinance, and therefore to be observed to the honour of God.

as it is written] Exo. 12. 3. Deut. 16. 2.

in this book of the Covenant] The relative particle, *this*, hath reference to that book which Hilkiah found, ch. 22. 8. and the king then had with him. It is called the book of the covenant; because therein the covenant betwixt God and his people, was contained, See Exo. 24. 7.

V. 22. *Surely there was not holden such a Passover*] With such preparation, such humiliation, such detestation of idolatry, such reformation of religion, such devotion and solemn renovation of the covenant. See the solemnity of this Passover, 2 Chron. 35. 1, &c.

from the dayes of the Judges that judged Israel] The Judges lived neer to the time of the institution of this ordinance, and so might be the better directed in the observation thereof. The of Samuel, (who was the last) 2 Chron. 38. 18. and so this phrase implyes the beginning of the stablishing of the Kingdom of Israel.

nor in all the dayes of the Kings of Israel] Hereby may be meant the reigns of David and Solomon, who reigned over all the twelve tribes, and in that respect might have a greater multitude of people, and more store of sacrifices; and yet this ordinance not be kept after such a spiritual manner as this was.

nor of the Kings of Judah] From the beginning of Rehoboams reign, who first lost the ten tribes, (1 King. 12. 20, 21.) unto this very time of Josiah.

V. 23. *But*] This particle hath reference to the former verse.

in the eighteenth year of King Josiah] Of his reign; but the six and twentieth of his age.

wherein this Passover was holden to the Lord] See v. 21.

in Jerusalem] There was the house of God, and thither they were commanded to go to keep the Passe-over, Deut. 12. 5. & 16. 2.

V. 24. *Moreover*] This questionless, hath relation to the Kings former reformation, v. 4, &c. and that of the Passover was after this.

the workers with familiar spirits and the wizards] See chap. 21. v. 6.

and the images,] Or, *Teraphim*. These were taken for household-gods. *Teraphims* were fashioned in the shapes of men. Such an one Michol put into Davids bed, 1 Sam. 19. 13. The heathen consulted with such, Ezek. 21. 21. and answers have been returned by them, Zach. 10. 2. but that was either by the subtilty of the devil, or by the forgery of their Priests. *Teraphim* (translated *Idolatry*, 1 Sam. 15. 23.) is reckoned among things most detestable to God.

and the idols] See ch. 17. 12. & 1 King. 15. 12.

and all the abominations] All abominable idolatry and other filthy wickedness. See 1 King. 14. 24.

that were spyed in the land of Judah, and in Jerusalem] He that was careful to reform other places, would not neglect his own most proper dominion. This therefore is here inferred to that which is noted v. 15. 19.

did Josiah put away] He clean removed, and utterly destroyed, that they might not be used again.

that he might perform the words of the law] Levit. 20. 27. Deut. 18. 11. His eye was especially on Gods Word, for a warrant of all that he did.

which were written in the book that Hilkiah, &c.] See chap. 22. 8.

V. 25. *And like unto him was there no King before him*] In an holy zeal and thorow reformation; and also in the integrity of his life, ordered according to all Gods Law, as the words following shew. See ch. 18. 5. As some particulars were there noted, wherein Hezekiah went beyond Josiah; so other particulars may be noted, wherein Josiah excelled Hezekiah; as in his contrition, for the wickedness before his dayes, chap. 22. 19. and for the solemnity of the Passover, 2 Chr. 35. 1, &c. and also in purging other places besides Judah and Benjamin, v. 19. and in conforming himself to the law of God, as in this verse. Besides, he was never put up as Hezekiah was, 2 Chr. 32. 25.

that turned to the Lord] This phrase of turning, is not to be taken, as if he had ever departed from the Lord; for when he was a childe he fought after the Lord, 2 Chr. 34. 3. but it hath relation to his father Amon, and other idolatrous Kings, who turned from the Lord: He did not so; he turned to no other, but to the Lord.

with all his heart, and with all his soul] See 1 King. chap. 2. vers. 4.

and with all his might] With the uttermost extent of his soul, with all the faculties thereof, and of his body, with all the parts thereof. He put forth his utmost endeavour to serve the Lord, 2 Sam. 6. 14. 1 Chr. 13. 8.

according to all the law of Moses] See v. 24. Because Moses was the penman of all the laws that God prescribed to the Jews; Gods law is stiled the law of Moses.

neither after him arose there any like him] After him there was not a good King. And those Governours that were over the Jews after the captivity, none was like him in holy zeal.

V. 26. *Notwithstanding the Lord turned not from*] Gods wrath may be so far provoked, as unalterably to be settled with a resolution, to take vengeance, chap. 24. 4. 1 Sam. chap. 3. vers. 14.

the fierceness of his great wrath] This is attributed unto God after the manner of man, to aggravate the heinousness of sin, that so incenseth Gods wrath, and to imply the heavy and sore judgments that should follow.

wherewith his anger was kindled] See Chap. 22. 13, 17.

against Judah] They who profess themselves to be Gods people, may exceedingly provoke his wrath.

because of all the provocations] Heb. *angers*. For sins provoke Gods anger.

that Manasses had provoked him withall] Indeed Manasses repented, and questionless, obtained pardon, 2 Chr. 33. 12, 13. but that pardon was for his own person only: For the people in his time, and after his time, even in this good Kings time, and after his time also, continued in his sins; and therefore his sins were theirs, and justly punished in them. Besides, though God pardoned Manasses himself; yet for Manasses's sins, he might justly punish Manasses posterity, who continued in those sins. Thus were all the Israelites, generation after generation, that continued in Jeroboams sin, punished for the same: Yea heinous sins, though they be pardoned, may leave a perpetuall scarr in the name of him who is pardoned.

V. 27. *And the Lord said, I will remove Judah also*] God had given a long time of repentance to Judah, after he had cast off Israel; yet Judah waxed worse then Israel, Jer. 3. 11. Therefore the Lord justly denounced this judgment.

out of my sight] See ch. 17. 18, 20. 23. & 24. 3.

as I have removed Israel] See ch. 17. 6, &c.

and will cast off the City Jerusalem] See ch. 21. 12. In Jerusalem was the temple. This therefore was a great aggravation of the judgment.

which I have chosen] See 1 King. 8. 44.

and the house of which I said, My Name shall be there] See 1 King 8. 16, 29. & 9. 3. & ch. 21. 7.

V. 28. *Now the rest of the acts*, &c.] See 1 King. 15. chap. ver. 23.

V. 29. *In his dayes Pharaoh Necho King of Egypt*] 2 Chr. 35. 20. Pharaoh was a common name to Kings of Egypt, as Abimelech to Kings of Philistins, and Cæsar, to Romane Emperors. See 1 King. 11. 40. *Necho* is added, to distinguish this Pharaoh from others: as Hophra, Jer. 44. 30.

went up against the King of Assyria] This shews, that Pharaoh had no quarrel against Josiah, or his people, but only against the king of Assyria. The kingdom of Assyria was at that time extreamly weakned, if not in the power of the Babylonians. Some take the Babylonian kingdom to be here meant; and called Assyria, because that had been a title of great fame. See 2 King. 20. 12.

to the river Euphrates] See ch. 24. 7. There was a City called Charchemish, bordering upon this river Euphrates, 2 Chr. 35. 20. that being now in the power of the King of Assyria, Pharaoh went to recover it. Either the inhabitants thereof, had some way or other annoyed some of the Egyptians; or else, in former times it had belonged to the king of Egypt, and therefore he came to fight against it.

And King Josiah went against him] Part of the land of Judea lay betwixt Egypt and Charchemish; so as Pharaoh could not well go with his Army to Charchemish, but through part of Josias kingdom. In this respect Josiah might have cause to go with an Army against Pharaoh, that he might hinder him from passing thorow his Country. Or it may be, that Josiah was willing to do a kindness for the king of Assyria; and in that respect, would endeavor to hinder the king of Egypt from invading the land of the king of Assyria. But whatsoever the cause were, herein Josiah failed; that notwithstanding the King of Egypt sent him word, that he intended no hurt to him, nor to his people; and withall, informed him, that he went upon Gods appointment: and it is probable, that Pharaoh had some Prophet to inform him in the Will of God about that point, (1 Chr. 35. 21.) yet Josiah would persist in going out against him.

and he slew him] Pharaoh slew Josiah. The Archers that were in that army of the king of Egypt, slew Josiah, 2 Chr. 35. 23. But what is done by any in the Army, is attributed to the General. Josiah was not immediately slain in the battle; but he was so wounded, as he dyed of that wound, and thereupon he is said to be slain. See 2 Chr. 35. 23, 24.

at Megiddo] See 1 King. 9. 15.

when he had seen him] So soon as Army was set against Army in the fight one of another, and had begun to fight. See ch. 14. 8.

V. 30. *And his servants carried him in a Chariot dead*] Deadly wounded. By servants are here meant, in general, such subjects as were Souldiers; in particular, his life-guard, or Courtiers, and such as were of his houshold.

from Megiddo] It is said, 2 Chr. 35. 24. that he dyed at Jerusalem, he could not therefore be dead at Megiddo; for from thence he was carried to Jerusalem.

and brought him to Jerusalem] There was his Palace and Court, there might he have best means for cure, and there, if he dyed, he would chuse to dye.

and buried him in his own Sepulchre] This was some special Sepulchre that he had made for himself in his life-time. It was among the other Sepulchres of his fathers, 2 Chr 35. 24. even in the City of David. See 1 King. 2. 10.

and the people of the land] 2 Chr. 36. 1. All of all sorts are here understood, who did what they did, with an unanimous consent.

took Jehoahaz the son of Josiah] He was also called Johanan, 1 Chr. 3. 15. and Shallum, Jer. 22. 11. We read in 1 Chr. 3. 15. that Josiah had four sons, Johanan, Jehoakim, Zedekiah, Shallum. Seeing Jehoahaz is not there mentioned, he is by many taken to be the same that Johanan was: but because Jehoiakim is supposed to be elder then Jehoahaz; Others take this Jehoahaz to be the same that Shallum was. Of the reason why the people made him king. See v. 36.

and anointed him] See ch. 11. 12. This they did, to settle him more surely in the kingdom. See the reason hereof, verf. 36.

and made him King in his fathers stead] This was a wofull change; for he was far unlike to his father.

V. 31. *Jehoahaz was twenty and three years old when he began to reign*] This implies, that he was younger then Jehoiakim, v. 36.

and he reigned three moneths in Jerusalem] He lived longer, but the king of Egypt put him from his throne, v. 33.

and his mothers name was Hamital] See 1 King. 15 10.

the daughter of Jeremiah of Libnah] Of Libnah, see ch. 8. 22. The mention of this place, distinguisheth this Jeremiah, from the Prophet who was of Anathoth, Jer. 1. 1. See chap. 24. v. 18.

V. 32. *And he did that which was evil in the sight of the Lord*] See 1 King. 11. 6. This shews, that he walked not in the steps of his good father Josiah; but that in the short time wherein he reigned, he returned to idolatry, and that he endeavoured to bring in again those evils which his father had cast out. This is he of whom Ezekiel. 19. 2, &c. speaketh.

according to all that his fathers had done] Josiah himself cannot be here meant, but former Predecessors, as Amon, Manasses, Ahaz, and such like.

V. 33. *And Pharaoh Necho*] See v. 29.

put him in bands] He laid him in prison, and so kept him fast, till he should come again and carry him into Egypt. See v. 34.

at Riblah, in the land of Hamath] Both these places were in the circuit of the land of Canaan given to Israel, Numb. 34. 8, 11. See ch. 25. 6.

that he might not reign] Or, because he reigned. Pharaoh discerned, that the people had set him up in a faction, and that in opposition against himself, and therefore he made speed to quash that faction, and within three moneths, puts down him whom the people had set up.

and put the land to a tribute] Heb. *set a mulct upon the land*. This he did, in revenge of that opposition which Josiah had made against him, v. 29.

of an hundred talents of silver] This amounted to thirty seven thousand and five hundred pound sterling. See 1 Chron. 22. 14.

and a talent of gold] This was three thousand seven hundred and fifty pound sterling. See 1 Chr. 22. 14.

V. 34. *And Pharaoh Necho*] See v. 29.

made Eliakim] This was the first name of this man here mentioned. It signifieth *God rising*. This shewed the piety of his father Josiah, and the hope that he had of him; but he himself did not answer his name: This name was given to that good Governour that is mentioned, ch. 18. 18. & Isa. 22. 20. There was also a Priest of that name, Neh. 12. 41. and two of Christs Predecessors, after the dayes of Eliakim here mentioned, had this name. One in the legal descent, Mat. 1. 13. The other in the natural descent, Luk. 3. 30.

the son of Josiah the King] This distinguisheth the Eliakim here mentioned, from all the others. This by many is taken to be Josiahs eldest son, and heir to the Crown.

in the room of Josiah his father] He saith not, in the room of Jehoahaz, because he was set up tumultuously by the people; and in regard of his short and troublesome time, he was reputed as no king.

and turned his name] This Pharaoh did, as an evidence of his power over him. For conquerors set used to change the names of such Kings as they vanquished, to shew, that they accounted them as their subjettures and vassals. He that had the power over Daniel and his three companions, hereby manifested that power which he had over them, Dan 1. 7.

to Jehoiakim] Mat. 1. 12. called Jakim. *Jehoiakim* hath the same notation and significations that Eliakim had; for the first syllable in each of them, is a name of God, and both signifie *God rising*.

and took Jehoahaz away] He took him away from the place where he had bound him, v. 33. Yea, and from the land, where he had a while reigned as King.

and he came to Egypt] He did not go thither of his own accord, but he was carried thither as prisoner and captive, by the King of Egypt.

and dyed there] This was foretold, Jer. 22. 12. He is there called Shallum; and that prophecy of Shallum plainly sheweth, that this Jehoahaz, and that Shallum, were two names of one and the same person.

V. 35. *And Jehoiakim gave the silver and the gold to Pharaoh*] This hath relation to the three and thirtieth verse, meaning the hundred talents of silver, and talent of gold there mentioned. Upon this condition he held his Crown, and therefore would not fail to pay it.

but he taxed the land to give the money] He laid a rate upon all his subjects throughout the land of Judah. The land is here put, by a metonymie, for the inhabitants thereof.

according to the Commandement of Pharaoh] Heb. *mouth of Pharaoh*] For Commandments use to be given by the mouth. This charge of Pharaoh hath, in general, relation to the sum of money that was to be paid, not to the particular manner of raising it. The King rais'd it by a levy upon all his subjects; because he had no treasury of his own: For it is probable, that the King of Egypt had spoiled the King of Judahs treasures, as Shishak King of Egypt had done in Rehoboams time, 1 King. 14. 26. Other Kings of Judah used to pay great sums to their enemies, out of the treasures of their own house, and out of the treasures of the house of God, as Asa, 1 King. 15. 18. Jehosaph. chap. 12. 18. Hezekiah, ch. 18. 15.

he exacted the silver and the gold of the people of the land] The people were not very willing to pay it, but thorow fear of him and of Pharaoh that set him up, they paid it, and thereupon he is said to exact it.

of every one according to his taxation] According to that rate or sum which the King, with his Officers, had laid on every one.

to give it unto Pharaoh Necho] It was not for any positive publike good, but only to satisfie an enemy.

V. 36. *Jehoiakim was twenty and five years old when he began to reign*] By this age of Jehoiakim, it appears that he was elder then his brother, who but three moneths before this, is said to be but twenty and three years old. Others say, that this time of Jehoiakims age, must be reckoned from the death of Jehoahaz, who, about two years after he was carried into Egypt, dyed, v. 34. Now while Jehoahaz lived, though he were a captive in another land, Jehoiakim might be accounted a chief Governor in his brothers absence; but not a full and absolute King. They who hold Jehoiakim to be the elder brother, say, that Jehoahaz was a more stern and stout man, better able and more forward to stand against Pharaoh, then Jehoiakim. He is taken to be the first Impostor, mentioned, Ezek. 19. 3. The people, thorow a strong faction, chose him, and anointed him, thinking to establish him the more firmly in the kingdom, as 1 King. 1. 39. See v. 30.

and he reigned eleven years in Jerusalem] These years are to be reckoned from the time that Pharaoh set him on the throne, v. 34.

and his mothers name was Zebudah] See 1 King. 15. 10. Jehoiakim and Jehoahaz, though they had one father, yet they had not one mother. See v. 31.

the daughter of Pedaiah of Rumah] This shews her to be an Israelite.

V. 37. *And he did that which was evil*, &c.] See v. 32. He took no warning by the judgment on his brother, verf. 33. Much evil of this King is set down, Jer. 22. 13, 17, & 26. 20. &c. & 36. 21, 22, 23. & 52. 23. Ezek. 17. 5, 6, 7.

CHAP. XXIV.

Verf. 1. *IN his dayes*] This hath reference to Chap. 23. 36. where mention is made of the beginning of Jehoiakims reign. It is said, in his dayes, not, in the beginning, because there were about three years of his reign passed over before this time. It is said, Dan. 1. 1. that that which is here mentioned, fell out in the third year of the raign of Jehoiakim; namely, in the latter end thereof; but Jer. 25. 1. in the fourth year of his reign, namely in the beginning thereof. In the third year Nebuchadnezzar began his expedition; in the fourth year he laid his siege against Jerusalem.

Nebuchadnezzar King of Babylon] This was Nebuchadnezzar the second, or Nebuchadnezzar the son. His fathers name also was Nebuchadnezzar, who had subdued the Assyrian Monarchy; and thereupon began to erect the Babylonian Monarchy. He had also subdued many other nations: His dayes being ended, his son, that was a kinde of a Lieutenant General under his father, had now the sole jurisdiction. The first year of his raign was at the end of Jehoiakims third year, and went on in the fourth year, Jer. 25. 1. This is further evident, in that the year wherein Jehoiakim was last taken captive (which was his eleventh year, ch. 23. 36.) was the seventh of Nebuchadnezzar, Jer. 52. 28.

came up] Namely against Jerusalem. The occasion may be this; The King of Egypt went against the King of Assyria, which was to the King of Babylon, to suppeze Charchemish, which belonged to the King of Babylon. See ch. 23. 29. It is probable, that the King of Egypt then got Charchemish, and returning to Jerusalem, made this Jehoiakim King of Judah. Jehoiakim thereupon became tributary to the King of Egypt, and, as is probable, assisted him in his wars; but Nebuchadnezzar recovered Charchemish again, and smote the King of Egypts Army there, in the fourth year of Jehoiakim, Jer. 46. 2. and to be revenged on the king of Judah for assisting him; and also to get thereby a fair and free passage for his Army into Egypt, came against Jehoiakim and his land.

and Jehoiakim became his servant] He yielded to be tributary to him, as ch. 17. 2. & Sam. 8. 2, 6. Jehoiakim saw that he was not able to stand out against the forces of Nebuchadnezzar, and therefore entred into a composition, and made a Covenant with him.

three years] These were the fifth, sixth, and seventh years of Jehoiakim. In these years he performed his covenant with the King of Babylon.

then he turned] From the King of Babylon, to the King of Egypt. It is probable, that Babylon being far from Judea, and Egypt, were unto it, Jehoiakim confided in the King of Egypt, more then the King of Babylon: Yea it may be also, that the king of Egypt sollicited him with fair promises, to be on his side.

and rebelled against him] Jehoiakim rebelled against Nebuchadnezzar. See ch. 1. 1. & 17. 4.

V. 2. *And the Lord sent against him*] See 1 King. 12. 15.

bands of the Chaldees] Chaldees and Babylonians were all one; the former name was from the Country Chaldea: The latter, from the City Babylon.

and bands of the Syrians] These Syrians were always enemies to the Israelites. Now they were brought under the power of the King of Babylon, and served under him.

and bands of the Moabites] These Moabites came from Lot, Gen. 19. 37. these also were mortal enemies against the Israelites. See ch. 1. 1.

and bands of the children of Ammon] The Ammonites came also from Lot, Gen. 19. 38. and were as great enemies to the Israelites as the Moabites. All the bands here mentioned, served under Nebuchadnezzar, and made up an Army. Some take it, as if these several bands had by themselves made inroades into Judea, and made much spoyl therein.

and sent them against Judah] This inculcating once and again of Gods sending enemies against his people, shews, that it is a point not slightly to be passed over.

to destroy it] This is spoken in relation to the intent of the enemies, who had a purpose utterly to destroy it; To make way to that purpose, God first them forth: for they so far prevailed, as the King of Babylon took Jehoiakim, his wife and children, many of the Princes of the land, and part of the vessels of the house of God, together with the Kings treasures, and carried them away out of the land, 2 Chr. 36 6, 7.

according to the word of the Lord] Chapter 20. 17. and 23. 26.

which he spake by] Heb. *by the hand*. See ch. 8. 53.

his servants the Prophets] See ch. 21. 10. Prophets are in special manner Gods servants; because by him they are sent up: in his special messages. Hosiah was one of the Prophets here meant, ch. 20. 17. Jeremiah was another, Jer 25. 9. Urijah another, Jer. 26. 20. Huldah also may be reckoned amongst them, ch. 22. 16.

V. 3. *Surely at the Commandement*] Heb. *mouth*. See chap. 23. 35.

of the Lord came this upon Judah] God doth not only permit, but also appoint and command enemies to afflict his people, when they sin against him. Isa. 10. 6.

to remove them out of his sight] See ch. 23. 27.

for the sins of Manasses] See ch. 23. 26.

according to all that he did] This is to be applyed to the evils that he did before his conversion.

V. 4. *And also for the innocent blood which he shed*] This sin is in particular mentioned, because it is a crying sin, Gen. 4. 10. and it defileth a land, Numb. 35. 33. See 2 King. chap. 21. 16.

for he filled Jerusalem with innocent blood] See chap. 21. v. 16.

which the Lord would not pardon] Though this sin, as well as others, might be pardoned to Manasses, upon his repentance, so as he was not eternally damned for it; yet in regard of temporal punishments, the Lord would not pardon it to the land, so far as to free the land from all such kinde of judgments, then

where much blood is shed; besides, if there were not many then living in the land, that had a hand in shedding that innocent blood which was shed in Manasses time; yet the present King and his people might shed blood in their days, and thereupon God in revenging of that blood which they shed, might also call to minde the blood that was shed in Manasses time; and all the blood joyned together make the greater cry, and God be moved thereby to execute the forer vengeance. See Jer. 22. 17. & Ezek. 19.6.

V. 5. *Now the rest of the acts,* &c.] See 1 King. 15. 23.

V. 6. *So Jehoiakim slept with his fathers*] This is to be taken in a generall sence. As death is a sleep, and all his fathers, or predecessors died; so also Jehoiakim died. But concerning the particular kinde of his death, it was different from the death of most of his predecessors, if not of them all. For he was taken by Nebuchad-nezzar, bound with chains (2 Chron. 36. 6.) and as he was going captive to Babylon, he died; and without any burial, or mourning for him, he was as an asse cast forth beyond the gates of Jerusalem. Jer 22.18, 19.

and Jehoiakim his son reigned in his sted] Jehoiakim was also called Jechoiah (1 Chron. 3. 16.) which signifieth the *Lords strength*; and in contempt he was called Coniah, (Jer. 22. 24,28.) leaving out the syllable that hath relation to the Lord; for he had forsaken the Lord. Jer. 22. 21, 28.

V. 7. *And the king of Egypt came not again*] By this particle, *again*, some gather, that this King of Egypt had come out of his land to help Jehoiachim, when Nebuchad-nezzar besieged Jerusalem, and that that was one cause, why the siege lay so long against Jerusalem; but Pharaoh could not deliver the King of Judah out of the hand of the King of Babylon.

any more out of his land] Till the last year of Zedekiah, when he came to help the King of Judah; but with no success; for he quickly returned home again.] c 37. 7.

for the king of Babylon had taken from the river of Egypt] This river is called Sihor, Josh. 13.3. It is taken by some to be Nilus. See 1 King. 8. 65.

unto the river Euphrates] Or, *the river Euphrates*, see Gen. 2.14. & 15.18. The river of Egypt was on the South of the land of Israel, and the river Euphrates on the North. The former belonged to the Egyptians, the latter to the Babylonians.

all that pertained to the King of Egypt] And lay betwixt the two fore-laid rivers. This is here noted, as to shew the reason, why the King of Egypt durst not again come out of his land, against the King of Babylon: so also to shew, how little cause the Jews had to trust to Egypt for help. See Jer. 2.36.

V. 8. *Jehoiakim was eighteen years old when he began to reign*] See 2 Chron. 36.9. So soon as his father was dead, they set up his son on the throne, in hope to be defended by him against the Babylonians.

and he reigned in Jerusalem three moneths] Ten dayes are added unto these three moneths, 2 Chro. 36. Odd dayes and moneths, use in Scripture frequently to be left out, and to make the number run the more roundly. The reason why he continued no longer, is rendred, v. 10. 11.12.

and his mothers name was Nehushta] There is but a letter difference betwixt this name, and that which was given to the brazen serpent, being broken in pieces, ch. 18.4. Of Kings mothers names, see 1 King. 15. 2,10.

the daughter of Elnathan of Jerusalem] This is added, to shew that the was no alien. See ch. 14. 2. & 15. 2.

V. 9. *And he did that which was evil,* &c] See 1 King. 11.16.

according to all that his father had done] This is added as a reason, why he was cut off so soon, Jer. 22. 21,30.

V. 10. *At that time*] This time is said to be, when the year was expired, or at the return of the year, which was about the spring; then Kings used to go out to battle. See 1 King. 20.22.

the servants of Nebuchad-nezzar King of Babylon, came up against Jerusalem] The army of Nebuchadnezzar is comprized under this phrase, *the servants, &c.* They were such as were under his command. Nebuchad-nezzar might fear, that Jehoiakim would rebel against him, as his father had done; therefore he thought it not meet to suffer him to retain the Crown; the rather, because he was set on the throne without his consent.

and the city was besieged] Heb. *came into siege.* This hebraism is an elegant figure; because the city was compassed about with the siege, it is said to come into the siege.

V. 11. *And Nebuchad-nezzar King of Babylon came against the city*] He himself in his own person came. He sent his army before him, v. 10.

and his servants did besiege it] They continued in the siege thereof, till their King came.

V. 12. *And Jehoiakim the King of Judah went out to the king of Babylon*] Jeremiah the Prophet had told the King of Judah, that if he yielded himself to the King of Babylon, his life should be preserved; and the city and temple kept from destruction. Therefore so soon as the King of Babylon came in his own person, Jehoiakim submitted himself unto him. Herein the King of Judah preferred the safety of his kingdom before his own safety.

he, and his mother] The King of Babylon, who hated Jehoiakim, understanding that his widdow was living, would not suffer her to remain in Jerusalem, least she should plot against him. Jehoiakims wives also were taken, v. 15.

and his servants] His Courtiers, and such as were of his houshold.

and his princes] Such as were of the royal-blood, and such noble persons, as were of his counsel, and acquaintance. For many of the princes of the land were left in Zedechias time, Jer. 24.8.

and his officers] Or, *Eunuchs.*

and the king of Babylon took him] To be his prisoner and captive: For he carried him captive to Babylon, v. 15.

and the King of Babylon took him in the eighth year of his reign.] This hath reference to Nebuchad-nezzars reign; for this fell out after the time of Jehoiakims reign, which continued eleven years, ch 23.36. and also after his son Jehoiachins reign, which continued three moneths and ten dayes, 2 Chron. 36.9. Now Nebuchadnezzar began his reign in the fourth year of Jehoiakim, Jer. 25 1. From whence this is the ground.

V. 13. *And he carried out thence all the treasures of the house of the Lord*] The temple had, from the first building thereof, great treasures therein, 1 King. 7. 51. And there was, from time to time, in several Kings reigns, much added thereunto, ch. 12.18. Yet, as Kings of Judah were wont to take out of those treasures, when they were to pay great sums to their enemies, 1 King. 15.18. 2 King. 12.18, & 16.8. & 18.15. So enemies, that entred into the land of Judah by any conquest, used to take away those treasures; at least so much thereof as they could meet withal, 1 King. 14. 26. & 2 King. 14. 14.

and the treasures of the King's house] The Kings of Judah, had also great treasures of their own. 1 King. 14. 26. & 15. 18. Herein the threatning mentioned, ch. 20. 17. Isai. 39.6. was accomplished.

and cut in pieces] The enemie of Gods people, had no respect to the sacred things of God; But cut them in pieces, that he might the more conveniently barrel them up together, and carry away the greater quantity. See ch. 29.13.

all the vessels of gold] The general particle, *all*, oft used in this and the next verse, must have some limitation; as, all that he could finde: Or, all that he thought meet; for there were left vessels in the house of the Lord, and treasures in the Kings house, Jer. 27. 18,20,21. or, the general particle, *all*, may imply, that it was in the Kings power to have taken away all. After this, were many more vessels carried away, chap. 25. 13, 14, 15.

which Solomon king of Israel had made in the Temple of the Lord] Of these vessels, see 1 King. 7.48. &c.

as the Lord had said.] This hath reference to the Lords threatning, mentioned, ch. 20. 17. and to Isai. 39.6.

V. 14. *And he carried away all Jerusalem*] Jerusalem is here put for the inhabitants thereof; and under this particle, *all*, all sorts of people in Jerusalem are comprized; as noble, strong, skilful in workmanship, and other the like. This he did to weaken the city, and to keep it from rebelling again. The like policy did other enemies use, in former times, Judg. 5. 8. 1 Sam. 13.19

and all the princes] See ver. 12.

and all the mighty men of valour] Such as were trained up to the War, and well experienced therein, and had manifested good courage. See 2 Chron. 17. 13.

even ten thousand captives] There is mention made, ver. 16. of seven thousand, and also a thousand more: so as by this account, the whole number of captives carried away with Jehoiakim, was eighteen thousand. See more thereof, v. 16.

and all the craftsmen, and Smiths] Some, by this general word, *crafts-men*, mean Carpenters in particular; and they are joyned with Smiths, because these two sorts of workmen, were of greatest use to make fortifications against an enemy. The King of Babylon therefore, to prevent future oppositions against him, takes away such workmen, as might be of greatest use to that purpose. See the first Note on this verse. If craftsmen be taken in a larger sence, for Brick-layers, and Masons, and other Artificers, the reason before rendred, will be the more forcible.

none remained] This is not simply to be taken; for Zedekiah, and sundry princes, officers, and other sorts of people remained in Judea, after Jehoiakim was carried away. The phrase is to be taken, of that power which Nebuchadnezzar had over all, and that none remained, but such as he appointed and permitted.

save the poorest sort of the people of the land] These the Conqueror did not much seek after, nor cared much for. He might purposely leave all them, to manure and till the land, ch. 25.12.

V. 15. *And he carried away Jehoiachin to Babylon*] 2 Chr. 36. 10. Esth. 2.6. Jehoiachin having yielded himself to the king of Babylon, v. 12. he had his life preserved unto him; but his enemy would not suffer him to abide in his own native country, left he should rebel as his father had done, v. 12. But God so provided for him, that though he were thence seven years in prison, yet at length he was restored, and had great favours done unto him, ch. 25.27. It is expressly said, Jer. 24.4, 5, &c. that the condition of Jehoiachin, and of those that were carried captive with him into Babylon, was far better then the condition of those that remained in Jerusalem and Judea.

and the kings mother] See v. 12.

and the kings wives] Both kings and others used to have many wives in those dayes.

and his officers] Or, *Eunuchs.* See 1 King. 22. 9.

and the mighty of the land] This word, *mighty*, may here comprize under it, Princes, Nobles, Captains, valiant men, wealthy men, men excellent in any Science.

those carried he into captivity from Jerusalem into Babylon] These, or some of these at least, were those that continued seventy years among their enemies, and there had habitations, Jer. 29. 4, &c. and after the seventy years, returned to lay the foundation of a new Temple, Ezek. 3.12.

V. 16. *And all the men of might*] In strength of body, Psal. 76.5. in valour of mind, 2 King. 5.1, and in estate, Ruth. 2.1.

even seven thousand] See v. 14.

and craftsmen, and Smiths a thousand] See v. 14. These two numbers being added to the ten thousand, v. 14. make up eighteen thousand.

all that were strong and apt for war] This description hath a special relation to Souldiers that followed the war.

even them the king of Babylon brought captive to Babylon] See v. 18.

V. 17. *And the king of Babylon made Mattaniah his fathers brother king in his sted*] Jer. 37. 1. & 52. 1. This relative, *his*, twice used, hath relation to Jehoiachin the last king before this. The king of Babylon had now an absolute power over all the land of Judah, and as an evidence thereof, he sets upon the throne whom it pleased him. He took the Scepter from one, and gave it to another. This other was first by his parents called Mattaniah, which signifieth, *the gift of God.* The Jews of old were wont to give significant names to their children. He was one of Josiahs sons, Jehoiachins uncle, and in that respect, said to be his fathers brother, that is, Jehoiachins brother: for Jehoiachin and Mattaniah, were both of them Josiahs sons. He reigned in Jehoiachins stead.

and changed his name to Zedekiah] As the king of Egypt had dealt with Eliakim, chap. 23 34. so did the king of Babylon do here with Mattaniah. See the reason hereof, ch 23.34. Nebuchadnezzar had bound this Mattaniah by solemn oath, to be tributary to him. See v. 20. & 2 Chr. 36. 13 therefore he gave him this name Zedekiah, which signifieth, *the justice of God*, implying thereby, that if he broke his oath, he should finde and feel the fearful effect of Gods justice.

V. 18. *Zedekiah was twenty and one year old when he began to reign*] He was then fifteen years younger then his brother Jehoiachin, who was five and twenty years old when he began to reign, and reigned eleven years, ch. 23. 36.

and he reigned eleven years in Jerusalem] All those years were full of manifold troubles.

and his mothers name was Hamutal, &c.] This is the same woman that was mother to Jehoiahaz, so as these two were own brothers by father and mother; but Jehoiachin was their brother only by the father; for his mothers name was Zebudah, ch. 23. 36.

V. 19. *And he did that which was evil,* &c.] See v. 9. and 2 Chr. 26. 12. Much evil is recorded of him in the prophecy of Jeremy. He and his people are resembled to a basket of very naughty figs, which could not be eaten, they were so evil, Jer. 24. 8. He broke covenant and oath with him that had setled him on his throne, Ezek 17. 18, 19. He also with his Princes brake the Lords Covenant made with his Subjects, Jer. 34. 8. 11, 17, &c. He consented to the casting of Jeremiah into a loathsome dungeon, Jer. chap. 38. ver. 5. He hearkened not to the Word of the Lord, Jer. 37. 2.

V. 20. *For through the anger of the Lord*] See 1 King. 11. 15. Gods anger had long and much been provoked, and that in the dayes of many kings of Judah; so as, he was resolved to forbear no longer; and thereupon, in his justice suffered Zedekiah to go on in those courses which would bring utter destruction. See ch. 23. 26.

is came to passe in Jerusalem and Judah] For the Jews in City and country, every where, followed the evil courses of their wicked king.

until he had cast them out from his presence] This phrase implyeth an utter forcing them out of the land of Judah, and City of Jerusalem. Where God in speciall manner manifested his presence. See chap. 23. 27.

thus Zedekiah rebelled against the king of Babylon] This clause hath reference to that former phrase, *it came to passe. It came to passe, thus Zedekiah rebelled,* &c. As Jehoiakim had rebelled, v. 1. So did Zedekiah here. The King of Babylon sought to be the Monarch of the whole world; and thereupon, his went from kingdom to kingdom, to bring them under subjection to himself. Herein God made him his scourge, to punish the world, that every where had long and much provoked him. The Prophet Jeremiah plainly made known as much to all the Nations thereabouts, Jer. 25. 9, &c. The nations not fearing God, nor regarding his Word, sought to combine themselves against Nebuchadnezzar; and understanding that Zedekiah had sworn fealty to the king of Babylon, sent their Ambassadors to Zedekiah, Jer. 27. 3. to perswade him to stand against Nebuchadnezzar, and to be no longer his vassal. The like did the king of Egypt; and thus all of them prevailed with Zedekiah to break his oath, and this was the cause of his rebellion and ruine.

CHAP. XXV.

Vers. 1. AND *it came to passe in the ninth year of his reign*] Jer. 39. 1. & 52. 4. This relative, *his*, hath reference to Zedekiah, mentioned, chap. 24. 20.

in the tenth moneth, in the tenth day of the moneth] Hereby it appeareth, that this fell out towards the latter end of Zedekiahs ninth year. Because woful consequences followed upon that which is here mentioned to have fallen out in this tenth moneth; there was an annual Fast kept by the Jews all the time of their captivity in the tenth moneth, Zach. 8. ver. 19.

that Nebuchadnezzar king of Babylon came] This was he that first set upon Jehoiakim, chap. 24. 1. and took him, 2 Chr. 36. 6. who also carried his son, Jehoiachin, captive into Babylon, ch. 24. 15. and being provoked by Zedekiah, attempts the like against him, and effects it, v. 7.

he and all his host against Jerusalem] Zedekiah having rebelled against Nebuchadnezzar, fortified that great and strong City Jerusalem against him.

and pitched against it] There set his Army, and with it besieged the City.

and they built Forts against it] The enemy discerned, that this City was well fortified, and that they could not easily, and speedily enter it: Therefore he prepares for a long siege, and builds strong places without the wall, for Engines to be raised on them to batter the City, and to make passage therein. Some take the word, *Forts*, for a warlike Engine, like a turret, whereby they might throw great stones into the City, and against the walls; this word is used, Jer. 51. 4. Ezek. 4.2. & 17.17.

round about] It must needs be a very great Army that could compass about so great a City as Jerusalem was. By this means, neither king, nor any of his subjects could escape out, when at a fierce place, and in the night time, the king and some with him got out, the enemy that compassed the City round about, had quickly notice thereof, and pursued and overtook them, v. 4, 5.

V. 2. *And the City was besieged*] See chap. 24 10.

unto the eleventh year of king Zedekiah] Compare the first and third verses, and we shall find, that the siege continued about a year and a half. This siege was for a while interrupted, because the Chaldeans-heard that the king of Egypts host was coming against them, Jer. 37 5.11. but the Army of the Egyptians saw themselves too weak to fight with the Chaldeans; and thereupon the Egyptians returned to their own land, and the Chaldeans to the siege.

V. 3. *And on the ninth day of the fourth moneth*] This word, *fourth*, is well supplyed out of Jer. 52.6. because in this fourth moneth the City was broken up, an annual Fast was kept all the time of the captivity, in the fourth moneth, Zach. 8. v. 19.

the famine prevailed in the City] Though they had laid in store of provision into the City; yet they being so block'd up for a year and a half, as they could not themselves go out to bring in new provision, nor any other bring in any to them, the famine must needs be very great: And though by sparing and stinting them that were in the City, unto a set quantity of bread and meat, and that but a small one, they did long strive against famine, yet at length the famine so prevailed against them, as many were overcome, and perished therewith.

and there was no bread for the people of the land] This is especially meant of the common and meaner sort of people. For share

there was some bread left for the king and the chiefer sort, Jer. 37. 21. This famine so prevailed against many, as they were forced to eat one another. It is said, Ezek. 5. 10. that the fathers should eat their sons, and the sons their fathers, See Lam. 4. 10. Besides this famine, the pestilence also was very sore in this City, Jer. 21. 6, 7, 9. & 24. 10.

V. 4. *And the city was broken up*] A breach therein was made by the enemies, in somuch, as the enemies entred thereinto, and the Princes and other Commanders in the king of Babels army sate in the middle gate, as in a place of judgment, Jer. 39. 3.

and all the men of war which belonged to Zedekiah fled] This word, *fled*, is taken out of Jerem. 39. 4. The king also fled with them. This they did, when they saw the enemy entred into their city; so as all hope of standing out against them any longer, was taken away; they fled therefore to save their lives.

by night] Thus they did, to conceal themselves from the enemy, that he might not discern them.

by the way of the gate] This was a secret way, through a postern-gate, or back-door.

between two walls, which is by the kings garden] These walls are supposed to be within the great wall of the city, and that in the one of them, there was a back-door, and that they digged a passage thorow the other wall in the night time, and that by a vault under the ground, they went under the great wall of the city, and under that place where the besiegers lay, into the wilderness. These walls are said to be by the kings garden, to intimate, that they were so neer the kinge Palace, as ordinary people did not use to come thither; so as their flight might not be discerned by the inhabitants within, or the enemies without.

now the Chaldees were against the city round about] See the last note on v. 1. By this means the king and they that fled with him, were the sooner discovered.

and the king] The king with the men of war before mentioned, Jer. 52. 7.

went the way toward the Plain] Or, wilderness. This wilderness reached to Jericho. See v. 5. Jer. 39. 5. & 52. 8.

V. 5. *And the Army of the Chaldees pursued after the king*] Either some of them that lay round about the city, espyed them, or else some scout, or other person, gave them notice thereof.

and overtook them in the Plains of Jericho] In the tribe of Benjamin, Josh. 18. 21. They were not far fled before they were over-taken.

and all his army was scattered from him] In this common danger every one shifted for himself, and most of them neglected the king. These that were thus scattered, are supposed to be the men that came to Gedaliah, v. 23. Jer. 40. 7.

V. 6. *So they took the king*] They of the army who pursued him, v. 5.

and brought him up to the king of Babylon] They would not themselves slay him, nor let him escape, but tendered him, as a great Present, to their Soveraign.

to Riblah] See ch. 23. 33. Here the king of Babylon himself remained, till he might see the issue of the war. This place being betwixt Judea and Babylon, the king might here the better receive intelligence about the affairs of his own kingdome, and about the success of his army.

and they gave judgment upon him] Heb, *spake judgment with him*. The king of Babylon and his attendants, expostulated the case with him, about his breach of covenant, which he had confirmed by solemn oath. See Gen. 17. 18. Some refer this relative, *him*, to the king of Babylon, as if they had conferred with their king, about the judgment that they should execute upon Zedekiah. Others fo take this clause, as if the king of Babylon having expostulated with the king of Judah about his breach of covenant, should refer him to a Counsel of war, for them to determine what judgment was fit to execute upon him.

V. 7. *And they slew the sons of Zedekiah*] It is probable that Zedekiah took his sons with him when he fled; They therefore being taken in the flight, fell into the enemies power. It may be also that they consented with him in his rebellion against the king of Babylon, and therefore are slain.

before his eyes] He being present, and beholding this bloody spectacle, the judgment on Zedekiah was herein much aggravated.

and put out the eyes of Zedekiah] Heb. *made blind*. This was done at Riblah; so as, though he were carried to Babylon, yet he could not see Babylon; wherein the Prophecy of Ezekiel was accomplished, he shall not see Babylon, though he shall die there, Ezek. 12. 13.

and bound him with fetters of brasse] They little respected his royal dignity, but dealt with him as a notorious malefactor.

and carried him to Babylon] There he dyed, as a miserable prisoner, but his misery moved pity and compassion in many: For they afforded him burial, and mourned for him, Jer. 34. 5.

V. 8. *And in the fifth moneth*] Because the house of the Lord and other houses were burnt, and the walls of Jerusalem broken down in the fifth moneth, an annual Fast was kept by the Jews all the time of their captivity, in the fifth moneth, Ezek. 7. 3.

and on the seventh day of the moneth] On this day he began to make spoyl, and on the tenth day (Jer. 52. 12.) he clean burnt down all.

which is the nineteenth year of king Nebuchadnezzar, king of Babylon] Nebuchadnezzar began to reign in the fourth year of Jehoiakim, which was the first of Nebuchadnezzar, Jer. 25. 1. Now Jehoiakim reigned seven years after that, and Zedekiah eleven. This being somewhat after the eleventh year, fell out in the nineteenth year of Nebuchadnezzar. It might be betwixt the eighteenth and nineteenth year of Nebuchadnezzar. Some things here set down, being done in his eighteenth year, Jer. 51. 29. Others in the nineteenth, as here.

came Nebuzaradan Captain of the guard] Or, *chief Marshall*. Heb. *master of those that slay*. It was an high place, and an honourable office, as, General of an army, Provost-Marshall, Captain of a guard; or, as some say, chief Jaylor, See Gen. 37. 36. Dan. 2. 14.

a servant of the king of Babylon] One of his subjects, one of his army; yea a principal Commander therein, put in trust by his king.

unto Jerusalem] The king of Babylon having taken away the king, Princes, and other inhabitants of Jerusalem, and executed judgment on them, his wrath was so incensed, as he would not spare an house or wall belonging to that city, therefore about a moneth after the city was taken, he sends actuel Commander to make havock of all.

V. 9. *And he burnt the house of the Lord*] This was an evidence of the enemies profane and impious disposition; but withal, of Gods righteous judgment. When external means of Gods worship are prophaned by his people, God cares not to have those external means utterly spoyled.

and the kings house, and all the houses of Jerusalem] Gods house, and kings house, and other houses, were all alike to the impious enemy.

and every great mans house] This comprizeth all the fair houses within and without Jerusalem. In the city he spared no house at all, Jer. 39. 8. & 52. 13. Without the city he burnt only great mens houses.

he burnt with fire] Thus he spoyled the houses, all the materials, and all things in them that the enemy cared not to carry away.

V. 10. *And all the army of the Chaldees*] This army consisted of sundry sorts of people, and those of several nations, ch. 24. 2. And all of them mortal enemies to the Jews.

that were with the Captain of the guard] This Captain was that cruel Nabuzaradan whom the king of Babylon sent to Jerusalem, v. 8.

brake down the walls of Jerusalem that were round about] Some in one place, others in another; so as that great work was the sooner dispatch'd.

V. 11. *Now the rest of the people that were left in the city*] This is spoken of the people of the Jews, that did not flye away with the king, and the men of war, mentioned v. 4.

and the fugitives that fled away] Heb. *falln away*.

to the king of Babylon] Such, as in the time of the siege, yielded to the king of Babylon, and came into his camp, Jer. 52. 15.

with the remnant of the multitude] Such as remained in any place, within or without the city, except such poor of the land as are mentioned in the next verse.

did Nebuzaradan the Captain of the guard, carry away] It appears, Jer. 40. 1. that these were carried in chains, left they should get away; the express number of these is let down, Jer. 52. 29. namely, eight hundred thirty and two persons.

V. 12. *But the captain of the guard*] See v. 8.

lots of the poor of the land] Such as were most accustomed to labour, and best exercised in husbandry.

to be vine dressers] That they might take care of vine-yards, orchards, and other places where trees of all sorts of fruit were planted, that they might not fall to decay, but continue to yield their fruit.

and husband-men] Who might plow, sow, and otherwise till the land, and rear the crop that it should bring forth. This the king of Babylon did prudently, that he himself might receive profits from this plentiful land which he had subdued.

V. 13. *And the Pillars of brasse that were in the house of the Lord*] Of these, see 1 King. 7. 15.

and the bases] See 1 King. 7. 27, 28, 37, &c.

and the brazen Sea that was in the house of the Lord] See 1 King. 7. 23, &c.

did the Chaldeans break in pieces] There could be no use for the things before mentioned, beside that use for which they were

were at first made: therefore the Chaldees, that had no mind to put them to that use, brake them to pieces. See ch. 24. 13.

and carried the brass of them to Babylon] The brass whereof the things of the Temple were made, was very fine brasse, 1 King. 7. 25. The Chaldees therefore might well think it worth the carrying to Babylon, chap. 20. 17. Jer. chap. 27. v. 22.

V. 14. *And the pots, and the shovels, and the snuffers, and the spoons*] Some of these particulars are mentioned, 1 King. 7. 45. But shovels, snuffers, and spoons of brasse, are not there by name mentioned; yet being here set down, were without question, all made, being useful for the altar of brass, and the fire that was burnt thereon, and flesh that was sod, and lights that were thereabout.

and all the vessels of brass wherewith they ministred] There were other vessels then those that are here mentioned, needfull for the service done about the great brazen altar; and therefore this general is added to the particulars.

took they away] These being small, so as they might well be laid together; and being fit also for sundry uses in other places, they did not break in pieces, but carried them whole as they were, to Babylon.

V. 15. *And the fire-pans*] These were to take fire from the great brazen Altar, and to carry it to the Altar of gold, to burn incense thereon; for they were of gold.

and the bowls] See 1 King. 7. 50.

and such things as were of gold] There were sundry other things of gold, besides the fire-pans and bowls, 1 King. 7. 48, &c. They are all comprized under this phrase.

in gold, and of silver in silver] This phrase implyeth, that he carried away the golden and silver vessels in their kind, as he found them, and that distinctly by themselves.

the Captain of the guard took away] He brake them not, but carried them whole as they were. See v. 14. With those which they took in the time of Jehoiachin, they dealt otherwise, chap. 24. 13.

V. 16. *The two pillars*] See v. 13. & 1 King. 7. 15.

one Sea] Heb. *the one Sea*. That Hebraism hath an emphasis. It was so great, (1 King. 7. 23.) as there needed no more then one; yet there were ten lavers made, 1 King. 7. 38.

and the bases which Solomon had made for the house of the Lord] See 1 King. 7. 17, &c.

the brasse of all those vessels was without weight] See 1 King. 7. 47.

V. 17. *The height of one pillar was eighteen cubits*] See 1 King. 7. 15. & Jer. 52. 21.

and the Chapiter upon it was brasse] Of the very same metal whereof the body of the pillar was.

and the height of the Chapiter three cubits] See 1 King. 7. 16.

and the wreathen work, and Pomegranats upon the Chapiter round about] See 1 King. 7. 17.

all of brasse] So fine and excellent was the brass, as they might work it into any curious work.

and like unto these had the second pillar with wreathen work] The two Pillars were every way uniform.

V. 18. *And the Captain of the guard*] See v. 8.

took Seraiah the chief Priest] He is commonly called the high Priest. Of this mans pedegree, see 1 Chr. 6. 14, 15. It is there said, that Jehozadak, who was Seraiahs son, was carried into captivity by Nebuchadnezzar. Hence we may infer, that both father and son were taken; but the father was slain at Riblah, ch. 6. 21. and the son carried into Babylon.

and Zephaniah] This Zephaniah was the son of Maaseiah, Jer. 37. 3. Hereby he is distinguished from another Zephaniah, 1 Chr. 6. 36. This Priest was one of those whom Zedekiah sent to Jeremiah, to pray for them, Jer. 21. 1. & 37. 3. It seemeth, that he was a man of some authority among the people, in that Shemaiah wrote to him from Babylon, to reprove Jeremiah for writing to the captives at Babylon a comfortable letter, Jer. 20. 24, 25, 27. There was a faithfull Prophet of the Lord of this name, but before this mans time, Zeph. 1. 1. There is mention made of two good men, Josiah, and Hen, sons of Zephaniah, after the captivity, Zach. 6. 10, 14. But whether they were the sons of this man, or no, is uncertain.

the second Priest] See chap. 2. 24. Zephaniah was next in office to the high Priest, and chief over the Levites, Num. 3. 32. Seraiah and Zephaniah were now, as of old, Aaron and Eleazar; Eleazar and Phinehas, Zadok and Ahimelech, Zadok and Abiathar, 2 Sam. 8. 17. & 20. 25.

and the three keepers of the door] Heb. *threshold*. See ch. 12. 9. & 22. 4.

V. 19. *And out of the City he took an Officer*] Or, *Eunuch*. See 1 King. 22. 9. It seemeth that this Officer, and the two Priests before mentioned, and the others following, lurked in the city after the enemy had taken it: But they were found out, and taken away.

that was set over the men of war] He was at least a Colonel, if not Lieutenant General; for Sophar was the General, Jer. 52. 25.

and five men of them] It is said, Jer. 52. 25. that there were seven men; add therefore to these five the Officer going before, and the Scribe following, and there will be a just agreement; the number of seven will be thus made up.

of those that were in the kings presence] Heb. *saw the kings face*. These were great men, and of high place; either of the kings bed-chamber, or of his privy Counsel. They were of such account with the king, and in such office, as they might, upon all occasions, have free access to the king, to speak unto him face to face. See Ezra 1. 14.

which were found in the city] See the first note on this verse.

and the principal Scribe of the hoste] Or, *Scribe of the captain of the host*. The word translated, *Scribe*, is by some taken for a proper name, as if it were thus translated, *Sophar*, Captain of the host. Thus may he well be reputed to be the General of Zedekiahs army, as Naaman was General of the king of Syria's army, ch. 5. 1. The same phrase translated, *Captain of the host*, is attributed both to Naaman, and also to this man.

which mustered the people of the land] This act was more proper to a Captain or General, then to a Scribe; and it confirms that which is noted, of taking Scribe (Heb. סֹפֵר) for a proper name.

and threescore men of the people of the land] Though they were not in any special office, and therefore said to be, *of the people*, yet they were not of the poorer and meaner sort; for such he left, behinde, v. 12. But some wealthy men, such as feared to be surprized.

that were found in the city] Where they had hid themselves.

V. 20. *And Nebuzaradan Captain of the guard*] See v. 8.

took these and brought them to the king of Babylon to Riblah] See v. 6.

V. 21. *And the King of Babylon smote them*] See 1 King. 15. 29.

and slew them] All those that were before mentioned, ver. 18, 19. that had taken part with Zedekiah, and counselled him to break his covenant with the king of Babylon, who had got some intelligence thereof, and therefore slew them; at least, they stood out to the uttermost, and did not go out to the king of Babylon, (as Jeremiah and others did, chap. 24. 12.) and to put themselves into the power of the enemy.

at Riblah in the land of Hamath] See v. 6. & ch. 23. 33.

so Judah was carried away out of the land] Such as remained alive, and were not escap into other Countries, as v. 23. nor left by the king of Babylon in the land, as v. 12.

V. 22. *And as for the people that remained in the land of Judah*] Jer. 40. 5, 9. These were such that had not obstinately stood out, but yielded to the king of Babylon, according to Jeremiahs frequent and earnest exhortations, Jer. 21. 9. & 27. 12, 17. & 38. 2, 17, 20.

whom Nebuchadnezzar king of Babylon had left] See v. 12.

even over them he made Gedaliah] See the story of this Gedaliah at large set down, Jer. 39. 14. & 40. 6, &c. & 41. 1, &c.

the son of Ahikam the son of Shaphan] This is added, to distinguish him from the grand-father of the Prophet Zephaniah, who was Gedaliah the son of Amaziah, Zeph. 1. 1.

ruler] As the king of Babylon left many of the poorer and meaner sort in the land of Judah; so also he left sundry of the Chaldees, v. 25. Now he furnished that there might be differences betwixt the people of different nations, and that the people left in Judea might raise tumults, if they had not a Governour to keep them in order; therefore he substitutes Gedaliah, who was a Jew, but as all the circumstances of his history shew, a pious, a prudent, a meek spirited man, who hearkened to the counsel of Jeremiah, and submitted himself with the first, to the king of Babylon. Jeremiahs willingness to abide with Gedaliah, Jer. 40. 5, 6. gives proof of the pious and meek spirit of Gedaliah.

V. 23. *And when all the Captains of the army*] Jer. 40. 7. It is probable, that these Captains and their Souldiers were for the of those that were scattered from Zedekiah, when he fled secretly out of Jerusalem, v. 5.

and their men] He means the Souldiers that were under their command.

heard that the King of Babylon had made Gedaliah governour] Such publike matters are soon divulged and spread abroad.

there come to Gedaliah in Mizpah] Mizpah was a city in the tribe of Benjamin, Josh. 18. 26. It was a frontier City betwixt the two kingdoms of Judah and Israel, 1 King. 15. 22. To this place might the people of all parts of the land come to him. The great City Jerusalem being destroyed, this was the fitest place for him to abide in.

even Ismael the son of Nethaniah] See this man further described, v. 25.

and Jaazaniah the son of a Maachathite] The Maachathites were such as dwelt beyond Jordan, Josh. 12. 5.

they and their men] See the second note on this ver. 1.

V. 24. *And Gedaliah sware to them*] That which he sware to them, was, that he would not betray them to the Chaldees, but rather protect them, and suffer them to live quietly in the land. Of this he assured them by oath, that he might make them the more confidently rest upon him. See 1 King. 2. 8.

and to their men] See v. 23.

and said unto them, Fear not to be the servants of the Chaldees] The Chaldees were those that had destroyed their City, and carried away most of their land into Babylon; the Jews therefore had cause to fear them. But Gedaliah having received assurance from the king of Babylon, that they should not be molested by any from him, if they would remain faithful to him, labours to assure them also, that Nebuchadnezzar would keep his word; so as they need not fear them. He puts in this, to be servants, to shew, that fidelity was required of them; and on that condition they need not fear.

dwell in the land] Make choyce of places and houses, where you think you may be most secure.

and serve the King of Babylon] Acknowledge him to be your Soveraign, and apply your selves to no other.

and it shall be well with you] You shall live quietly and securely in the land, and enjoy the commodities thereof.

V. 25. *And it came to passe in the seventh month*] This being a month wherein, by the destruction of Gedaliah, the land of Judah was brought into utter desolation, the Jews in captivity kept an annual fast in this month, all the time that they were in captivity, Zach. 7. 5.

that Ismael the son of Nethaniah, the son of Elisama] This Ishmael by his parentage, is distinguished from Ishmael the son of Jehohanan, 2 Chron. 23. 1. and sundry others of other stocks.

of the seed royall] Heb. *of the kingdom*. One that descended from David. Or was (as we use to say) of the blood-royal. This is added, to intimate the cause of his cruelty upon Gedaliah; namely, envy and disdain, that one, whom he thought inferior to himself, should have the government committed to him.

came, and ten men with him] These ten men were such as came with him from the King of Ammon; for that king put him on the more, to destroy Gedaliah, because the Ammonites did bear an inveterate hatred against the Israelites. See Jer. 40. 14.

and smote Gedaliah, that he dyed] They first came in appearance peaceably, and Gedaliah entertained them as friends; but while Gedaliah and others of his friends were feasting with this Ishmael, Ishmael treacherously slew him. Gedaliah was forewarned hereof before-hand; but he would not believe there port that was brought to him against Ishmael: so through his credulity and confidence in a notorious dissembler, as Ishmael was, he perished. See the story hereof largely and distinctly set forth, Jer. 40. 13, &c. & 41. 1, &c.

and the Jewes and Chaldees that were with him at Mizpah] It was not only envy against Gedaliah, but also a cruel minde against all that subjected themselves to him, whether Jews, or Chaldees, that made him to execute this cruelty. He therefore destroyes all that he could meet withal.

V. 26. *And all the people both small and great*] They were struck with a great fear, that the king of Babylon, to revenge the blood that was thus treacherously shed, would destroy all that remained in the land of Judah.

and the Captains of the Army arose] In this case, the men of war had no more courage then the common sort of people. They arose from the places of their habitations, to go out of that land.

and came to Egypt] They did not presently go to Egypt. There are many passages of these Captains and people, noted by the Prophet Jeremiah, before they entred into Egypt. For first, they rescued from Ishmael such as he was carrying away captives to the Ammonites, Jer. 41. 11, &c. After that, they went to Jeremy, with a pretence, to know the minde of God, but dissemblingly, Jer. 42. 1, &c. Yea further, when Jeremy had told them the minde of the Lord, they accuse him of falsifying Gods word, Jer. 43. 1, &c. After these and otherlike passages, directly against the Word of God, made known unto them by Jeremiah, they went into Egypt, Jer. 43. 4, &c. When they are in Egypt, Jeremy denounceth from the Lord utter destruction against them in Egypt, Jer. 43. 8, &c. and 44. 1, &c. Hereupon, this obstinate people lay the blame of all their misery upon the Prophet, and upon the Lord who sent him; and justifie themselves in their former idolatrous courses, and protest to continue therein, Jer. 44. 15, &c. Thus they miserably perish.

V. 27. *And it came to passe in the seven and thirtieth year of the captivity of Jehoiachin king of Judah*] This was the fifty fifth year of his age. See chap. 24. 8. So long had Nebuchadnezzar kept him in prison, though he had voluntarily yielded himself unto him, chap. 24. 12. But howsoever he had so many years suffered imprisonment, yet because, upon the advice of a Prophet of the Lord, he had yielded to his enemy, God preserved his life, and at length brought him out of prison.

in the twelfth month, on the seven and twentieth day of the month] This is said, Jer. 52. 31. to be on the five and twentieth day. The work might be a day or two in effecting. The king of Babylon might consult about delivering Jehoiachin, and might decree to do it on the five and twentieth day; but the publication and execution hereof might not be till the seven and twentieth day. Or he might be let out of prison on the five and twentieth day, and lift up above other Kings, and brought to the king of Babylons table on the seven and twentieth.

that Evilmerodach king of Babylon] This man was son to Nebuchadnezzar. Historians write that Nebuchadnezzar was so offended with this his son, as he cast him into prison, and that in prison, he and Jehoiachin became acquainted together; and by that means found the favor that is hereafter mentioned. But whether that be true or no, sure it is, That God inclined the heart of Evilmerodach to favor Jehoiachin.

in the year that he began to reign] So soon as he had the power in his own hands, he shewed mercy to that poor captive king. By this account Nebuchadnezzar raigned fourty four years: for he began his raign in the fourth yeer of Jehoiakim, Jere. 25. 1. who raigned seven yeers after that: Adde to those seven, seven and thirty of Jehoiachins imprisonment, and they make up fourty four.

did lift up the head of Jehoiachin king of Judah, out of prison] Heb. *house of inclosing*. For men in prison are inclosed. By lifting up the head, he means an alteration of the condition, or a delivering of the person of Jehoiachin. Prisoners use to hang down the head, Gen. 40. 13. But when they are freed, they cheerfully lift up the head.

V. 28. *And he spake kindly to him.*] Heb. *good things with him*. Thus is this phrase used, 1 King. 22. 7. Jer. 2. 6. under this phrase of speaking kindly, is comprised a friendly courage, fair dealing, and bestowing many good things upon him.

and set his throne above the throne of the kings] By a throne is meant a civil estate. The king of Babylon afforded some evidences of a royal dignity, to such kings as he held in captivity; but he gave greater evidences of more dignity to this king.

that were with him in Babylon] Whom still he retained out of their own dominions, in the city where his own royal throne was: and this much tended to the amplification of his own royalty.

V. 29. *And changed his prison garments*] Prisoners in prison use to wear mean apparel: but the king of Babylon ordered, that the king of Judah being freed out of prison, should wear royal apparel, such as became a king. This implyes an alteration of his former miserable condition, as Psal. 30. 11.

and he did eat bread] He did meal, or, he did dine and sup. Bread is put for all maner of sustenance, Deut. 8. 3.

before him] In his court, or, at his table, 2 Sam. 9. 7.

all the days of his life.] So long as they two lived together. If Jehoiachin died before Evilmerodach, then indeed this holds properly, so long as Jehoiachin lived.

V. 30. *And his allowance was a continual allowance*] For himself, and for his retinue.

given him of the king] At the kings cost and charges.

a daily rate] A set allowance provided for him every day.

for every day] Heb. *The things of a day, in his day*. Of this phrase, see 1 King. 8. 59.

all the days of his life.] See v. 29.

ANNOT-

ANNOTATIONS

On the first Book of the

CHRONICLES.

The general Argument of the two Books of *Chronicles*.

THE *two Books of* Chronicles *were of old compiled in one. They both contain an History of three thousand four hundred fifty and seven years at least; even from* Adam, *the first man*, (1 Chron. 1. 1.) *to the return of the* Israelites *from the* Babylonish *captivity*, 2 Chr. 36. 22. *Yea, the genealogy of* Davids *posterity is extended far further*, 1 Chr. 2. 19, &c. *There was the same pen-man of the two Books of* Chronicles, *that was of the book of* Ezra, *as appears by the two last verses of the second Book of* Chronicles, *and the three first of the book of* Ezra, *which are almost the same, word for word. By this it appears, that they were gen'd after the captivity; and it is probable, that the genealogies, and a great part of the Histories were taken out of records, that were kept by some of the Priests, or Levites, all the time of the captivity.*

The special Argument of the first Book of the *Chronicles*.

AN *History of two thousand nine hundred fourscore and seven years, is registred in the first Book of* Chronicles. *Of them, two thousand nine hundred fourty and seven years are passed over, in reciting Genealogies; a few brief historical passages being here and there inferred, and the death of* Saul *added thereto*, 1 Chron. 10. *The Genealogies are an evidence of Gods providence in preserving his Church, generation after generation, and memorials thereof. For the Genealogies are, for the most part, of such as appertained to the Church. Fourty years more are added about the acts of* David, *in the time of his reign, with whose death the first Book is concluded*, 1 Chron. 29. 27, &c.

The Title.

The first Book] This distinction is expressed, by reason of the division of the Chronicles, as the Church hath used it for many generations. See the general Argument.

Of the Chronicles] A Chronicle is a register of Acts done, time after time. The Hebrew title is, *Words of dayes*; or, deeds of dayes; which importeth the same that the title *Chronicles* doth. The Greek title is, παραλειπομενων, *Remainders*. This title hath relation to the Books of *Kings*; as if the Books of *Chronicles* had gathered up what the Books of *Kings* had left out. True it is, that in the Books of the *Kings* there are frequent references to the Book of the *Chronicles*; but these Books of sacred Chronicles cannot be there meant; because they were not then penned. See the general Argument of these Books. Besides, many things there referred to the Books of the Chronicles, are not found in these Books.

CHAP. I.

Verse 1. ADam] This was the proper name of the first man, given to him by reason of the mold out of which his body was framed, which was the earth, Gen. 2. 7. It some times comprizeth under it, both man and woman, Gen. 1. 27. and 2. 23. and 3. 22, 24. Yea, and all man-kinde, as Gen. 9. 6. 6. Psalm. 82. 7.

Sheth] In this first genealogie, the names onely of men are set down, for brevity sake; but in such an order as a son succeeds his father. Some, to make up the full sense, would add this phrase, *He born*, as if it had been said of Adam, Sheth is born. Some thus, Adam *begat* Sheth. Others thus, Adam, Sheth *his son*, and so in the rest. This Sheth was not Adams first son, Cain was his first son, Gen. 4. 1. but Cain and his posterity were an impious generation, and belonged not to the Church. Abel was Adams next son; but he, before he had any children, was slain by his brother Cain, Gen. 4. 8. After Abels death, Sheth was born; and this name Sheth was given unto him, because he was put or appointed instead of Abel, Gen. 4. 25. For Shebah signifieth, *put, placed*, or, *appointed*.

Enosh] This was the first and eldest son of Sheth; and as a memorial of that miserable and mortal condition whereunto man was brought, the name was given unto him: for Enosh signifieth, *miserable*, or, *mortal*. The posterity of Cain, having filled a great part of the world, with an impious brood and profane generation; Enosh gathered such as came from him into a Church, and brought them to worship God publikely, he himself being as a Priest unto them, in the room of Abel. In this respect it is said of Enosh his time, that *then began men to call upon the name of the Lord*, Gen. 4. 26. These three first names, Adam, Sheth, Enosh, according to their signification import thus much, *Man made mortal*.

V. 2. *Kenan, Mahalaleel, Jered*] Of these three there is nothing registred, but their names, their long life, and that they begat sons and daughters. See Gen. 5. 12, &c.

V. 3. *Henoch*] This man is expresly said to be the seventh from Adam, and this genealogy declares it so to be. He prophesied in his time of Christs coming unto judgement, Jude ver. 14, 15. There is an excellent commendation given of him, that *he walked with God*, Gen. 5. 22. The Hebrew word there used, implyeth a continual walking with God. To walk with God, is all one as to walk before God; whereof see 1 King. 2. 4. He is, in that respect, said to have *pleased God*, Heb. 11. 5. As an evidence of Gods gracious acceptance thereof, it is said that *he was not*, (For, *God took him*, Gen. 5. 24. He was not on earth after the three hundred sixty and five years of his life: For God had translated him that he should not see death. That translation was, both from one place to another, namely, from earth to heaven; and also from one condition to another, namely, from mortality to immortality. Thus was he translated, as Elijah was afterwards, 2 King. 2. 11. And as the Saints, which shall be living on earth, at Christs last coming, 1 Cor. 15. 51, 52, 53. and in this respect he never saw death, Heb. 11. 5. Though he were one of the best Patriarchs that lived before the flood, yet he lived the shortest time of them all: *so* as the best men may be soonest taken out of this world. Enochs continual walking with the Lord, well answereth the notation of his name, which is, *dedicated*. By his parentage, and constant pious carriage, he is distinguished from Cains son, who gave his own name to a City that he built, Gen. 4. 17. and from